

NIBBĀNAGĀMINI PAṬIPADĀ
(WAY OF PRACTICE LEADING *NIBBĀNA*)

by

PA-AUK TAWYA SAYĀDAW

NIBBĀNA GĀMINIPAṬIPADĀ

SECTION OF *NĀAMAKAMMAṬṬHĀNA*

(PRACTICE ON MENTALITY)

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Namo tassa Bhagavato Arahato Sammâsambuddhassa!
Homage to the Exalted One, the *Arahat* Buddha Supreme

Mahânamakkâra - Buddhapanâma
I begin with due respect to the Buddha

*Munendakko yeko dayudayaruno ñânavitthiññabimbo,
vineyappânoghâm kamlakathitam dhamaramsivarehi.
Subodhesi suddhe tibhavakuhare byâpitakkittinañca,
tilokekaccakkum dukhasahanam tam mahesim namâmi.*

Dayudayaruno = being possessed of a great compassion, like the morning sun which brings forth light to the darkness. *Ñânavittiññabembo* = having *sabbaññuta ñâna* of expansive magnitude. *Eko* = having appeared in this universe and being single

uncompared. *Yomunendakko* = the Buddha the brilliant sun. *Suddhe* = being beautiful, clean and peaceful. *Tibhavakuhare* = being at three life and three spheres, the so-called *karma-rûpa-arûpa*. *Nibbattam* = already made His appearance by virtue of the *parami* (perfection or perfect past deeds). *Kamlakathitam* = to be nominated as a “lotus”. *Vineyappânoyam* = to those humans, *devâs*, brahma and many a living beings. *Dhamma-ramsivarehi* = with the light of noble *desanâ* of the noble-beings which enables living beings to see the right path to *nibbâna*. *Subodhesi* = has arisen with the ability to see the Four Ultimate Reality with penetrative eye of wisdom.

Byâpitikkittinañca = because of the incomparable *silâ-samâdhi-paññâ* (good character) in this living world and reaching the *byammâ* plane. *Tilokekaccekkuṃ* = the single eye for the three planes of *byammâ*, *devâs* and humans. *Dukhamasahanam* = tolerating, like the great earth, things intolerable. *Mahesim* = having acquired, by way of investigating and practising, special characters such as *silakkhandha*, *samâdhikkhandha*, *paññakkhandha*, *vimuttikkhandha* and *vimuttiñânadassanakkhadha*. *Tam munindakkaṃ* = To that sun called the Buddha. *Aham* = I. *Namâmi* = Begin, with faith and humbleness, paying homage by three *cetanas kâya*, *vacî* and *mano* through the three doors.

An Auspicious Night (*Bhaddekarattasuttan*)

Before *Bhaddekarattasuttan*, description will be first made of *paccekkha ñâna* (the practical knowledge) and *anvaya ñâna* (theoretical knowledge), related to meditating on the past and future, which the *yogavacara* persons (practicing individuals) should know beforehand.

Paccekkha Ñâna and Anvaya Ñâna (The Practical and Theoretical Knowledge)

Aniccatto manasikarato adhimokkhabhahulassa saddhindriyana âdhipateyam hoti, bhâvanâya cattârandriyâni tadanvayâ hunti (Padisam.-: 245).

Tadanvayâ hontîti tam anugâminî tam anuvuttinî hunti (Padisam.- Tṭha.- 2: 161).

Paññavato bhikkhave ariysaâvakassa radanvayâ saddhâ santhâti, ... (Sam.-3: 195).

Tadanvayâti tam anugacchamânâ, anuvuttamânâti atto (Sam.- Tha.- 3: 279).

Anvaye ñânantî cattâri saccâni paccakkhatto disvâ yathâ idâni, evum atîtepi imeva pañcakkhandhâ dhukkhasaccam, ayameva tahnâ samudayasacam, ayameva nirodho nirodhasaccam, ayameva maggo maggasaccanti evum tassa ñânaassa anugatiyam ñânam (Dî.-Tṭha.-3: 202).

Anvaya ñânantianugamana ñânam. Paccekkhato disvâti cattâri saccâni magga-ñâneṇa paccakkhatto disvâ (Dî.-Tṭi.-3: 234).

In accordance with the above *Atthakathâ dîkâ* (Commentary) *anvaya* is of two kinds: *tadanvaya dhamma* and *anvaya ñâna*. Then the *anvaya ñâna* too is of

1. One that consistently follows *Vipassanâ Ñâna* (insight knowledge) and
2. One that consistently follows the *Ariya Magga Ñâna* and *Phala Ñâna* (Noble Path knowledge and Fruit knowledge).

Of these two the *anvaya ñāna* that consistently follows *Vipassanā Ñāna* will first be dealt with.

Extracts from *Upanissasuttan*

Jānato aham bhikkhave passato āsavam khayam vadāmi, no ajānato no ajānako no apassato. Kañca bhikkhave jānato tim passato āsavānam khayam koti.]

1. *Iti rūpam, iti rūpassa samudayo, iti rūpassa atthaṅgamo.*
2. *Iti vedanā. R*
3. *Iti saññā. R*
4. *Iti sañkhāra. R*
5. *Iti viññānam, iti viññānassa samudayo, iti viññānassa atthaṅgamoti (Sam.-1: 267).*

Noble Ones ... I preach the nature of *Ariya Magga* and *Phala* (Noble Path and Fruit), where all *āsava* (cankers) are not present any more, only to those who on their own know penetratively by *sammāditthi ñāna* (the knowledge of right understanding) and who see penetratively by *sammāditthi ñāna*. I do not preach to those who do not know or see on their own penetratively by *sammāditthi ñāna*.

Noble Ones ... what is that they know and see on their own penetratively by *sammāditthi ñāna* so that *āsava*-free *Ariya Magga* and *Phala* are attained?

1. (a) This is (*rūpa*) corporeality,
(b) These are the nature and cause of corporeality,
(c) These are the nature and cause of cessation of corporeality.
2. (a) This is *vedanā* (suffering),
(b) These are the nature and cause of the *vedanā*,
(c) These are the nature and cause of cessation of *vedanā*.
3. (a) This is *saññā* (perception)
(b) These are the nature and cause of *saññā*,
(c) These are the nature and cause of cessation of *saññā*.
4. (a) These are the *cetasika* (mind and mental properties),
(b) These are the nature and cause of *cetasika*,
(c) These are the nature and cause of cessation of *cetasika*.
5. (a) This is *viññāna* (cognition),
(b) These are the nature and cause of *viññāna*,
(c) These are the nature and cause of cessation of *viññāna*.

Only those individuals who see and know the above five penetratively by knowledge of right understanding (*sammāditthi ñāna*) can the *āsava*-free *Ariya Magga* and *Phala* appear (*Sam.-1: 267*).

What this *desanā* (doctrine) means is as follows:

1. The five corporeality
2. The cause or formation of these five = formed with *samudaya* (arising) = *samudaya* = nature of rising
3. Cessation of these five corporeality = ceased with disappearance = disappearance = the nature of disappearance with time (or age). Only when these three are penetratively known and seen by *sammāditthi ñāna* can *Ariya Magga Ñāna* and *Phala Ñāna*, wherein all the *āsava* have ceased, be attained.

The Commentaries and Subcommentaries have explicitly have explained these as given below.

Jānatoti jānantassa. Passatoti passantassa. Dvepi padāni ekatthāni, byañjana-meva ñānaṃ. Evum santepe “jānato”ti ñānalakkhaṇaṃ upādāya puggalaṃ niddisati. Jānenalakkhaṇaṃ hi ñānaṃ. “Passato”ti ñānappabhāvum upādāya. Passanappabhāvum hi ñānaṃ, ñānasamaṅgipuggalo cakkhumā viya cakkhunā rūpāni, ñāṇena vivutte passati. R.

No ajānato no apassatoti yo pana na jānāti na passati, tassa no vadāmīti atto. Etena ye ajānato apassatopi samsārādīhiyeva suddim vadanti, tepatikkhattā hunti. Purimena padadvāyena upāyo vutto, iminā anupāyaṃ patisedheti (Sam.-Tha.-2: 49).

1. *Jānato passatoti ittha dassanaṃ paññācakkhunāti āha “dvepi padāni ekatthāni”ti. Evum santepeṭi padadvāyassa ekatthatepe ñānalakkhana ñānappabhavavissayassa tathā-dassanabhāvavirodhanāti attho. Tenāha “jānalakkhaṇaṃ hi ñāṇa”ati ādi. Ñānappabhavanti ñānubhāvena ñānakiccavisayobhānti attho. Tenāha “ñāṇa vivatte dhammepassati”ti. Jānato passatoti ca jānanadassanamokkhena puggalādhithānā desanā pavut-tāti āha “ñānalakkhaṇaṃ upādāyā”tiādi (Sam.-Tī.-2: 63).*

“Ñānalakkhananti ñānassa sabhāvum, visayassa yathāsabhāvabonanti attho (Ma.-Tī.-1: 146).

Ñānappabhāvanti ñānānubhavum, ñānakiccaṃ visayobhasananti attho (Ma.-Tī.-1: 146-147).

2. *Jānatoti vā pubbabhāgañāneṇa jānato, aparabhāgena ñāṇena passato (Sam.-Tī.- 2: 63).*

3. *Jānatoti vā vatvā na jānanam anussavākāraparivitakkamattavasana idhādhip-petam, attha kho rūpānivīya cakkhuvīññāneṇa rūpādī tesam ca samudayādike paccekkhe katvā dassananti vibhāvetum “passatoti vuttanti evum vā ittha attho (Sam.-Tī.- 2: 63).*

Jānato eva passato evāti evemettha niyamo icchito, na aññatthā visesābhāvato anitthāpannovāti tassa niyamassa phalaṃ dassetum “no ajānato no apassato”ti vittanti āha “yopana na jānāti, na passati, tassa no vadāmīti attho”ti. Iminā Khandhānaṃ pariññā āsavekkhayassa ekantikakārananti dasseti (Sam.- Tī.-2: 64).

Paccekkhakaranatthena nātapariññā tīranapriññā ca gahitā hoti (Sam.- Tī.-2: 65).

The meaning in the opening of the above Commentaries and Subcommentaries are

Jānato = to the ones who know, *passato* = to the ones who see. These two words have similar meaning, the difference being in the wording. Though the two words of different structural pattern bear a similar meaning, *jānato* refers to the one having ability to understand the nature of concentration rightly and penetratively. Indeed, *ñāṇa* (knowledge), i.e., *sammāditthi ñāṇa*, possesses the character of understanding the true nature of concentration penetratively.

Passato refers to the ones who see the true nature of concentration by the power of *ñāṇa*. Indeed, *ñāṇa* (*sammāditthi ñāṇa*) is endowed with the power of seeing the true nature of concentration. As the form and figure are seen by one through the sense of physical eye (cognition by sight), so also the ones with *sammāditthi ñāṇa* see the true

nature of concentration through the light shone by the ñâna (*Sam.-Tha.-2: 49*).

No ajânato no apassato. To him who knows not and sees not [craving for the five aggregates, the nature of suffering due to these, and *atthiñgama* (disappearance)] I do not preach the *Ariya Magga Phala* (Noble Path), the terminus of *âsava*. This is the concept of what has been said above. By the concept of *No ajânato no apassato*, those who see not and know not, still in the sphere of rounds of rebirth, are preaching the freedom from rounds of rebirth. Such individuals must be disregarded (*Sam.-Tha.-2: 49*).

Again the Venerable Sayadaw explained the concept of the above in three ways:

1. ***No ajânato no apassato*** = to him who knows and sees.

In these two, “sees” should be taken philosophically as to see with eye of wisdom. *Mansa cakkhu* (*pasâda cakkhu*), the sight through physical (or absolute) eye, should not be taken as its real meaning. Therefore, the two terms *jânato* (he who knows), *passato* (he who sees) have similar conceptual sense.

Evum santepi = The expression that “though these two words have different structural pattern, of similar meaning” indicates *jânato* = to him who knows, *passato* = to him who sees, have same essence.

1. Concentration of the (*ñânalakkhana*) character of the knowledge which penetratively knows the nature of the object.
2. The nature of knowledge (*ñânappabhâva*) which shed light so that the nature of the object can be visualized.

The sense of the nature of ability to see, as mentioned above, has been described by two different words because they do not oppose one another in their conceptual sense. Therefore, the commentator has stated *jânanalakkhanam hi ñânam* = knowledge has the character of knowing the true nature of the object penetratively.

Ñânappabhâva possesses the nature light which enables one to see the nature the object rightly by the light shed by the power of wisdom. (This is in concord with *visayobhâsarasâ padîpodîya* in the Commentary *Atthasâlinî* (*Abhi.- Tha.-1:166*). That is why the Commentator Sayadaw has expatiated *ñânenâ vivate dhamme passati* = he who has *samâditthi ñâna* (right of wisdom) can see the *dhamma* by the shining light of knowledge (*Sam.-tî.-2-63*).

[N.B. The Light of Wisdom is treated on pp. in this volume]

2. In another way *janato* means he who knows by knowledge what has come in the past.
3. In another way *passato* means he who knows by knowledge what is to come in future.
 - (a) *Anussava* (hearsay, report) via your teachers and parents you come to know by your knowledge
 - (b) *Ãkâparitakka* (study of condition, careful consideration) you come to know via your thought and logical reasoning.

Just knowing by such knowledge is not applicable here. In fact, it is like just as

visualizing corporeality's by physical eye, the following should be visualized by eye of wisdom:

- (i) *Rûpa* (material quality), *vedanâ* (suffering), *saññâ* (perception), *sankhâra* (impermanence), *viññâ* (cognition)--the five aggregates as objects of grasping,
- (ii) The origin of the cause of arising and the nature of these five aggregates as objects of grasping,
- (iii) The cause and nature of cessation of these five aggregates = the nature of *udaya* (disappearance or destruction).

To make visualizing the above three more explicit, note that the Buddha preached *passato* = to him who sees to stress the point that only he who sees by his own eye of wisdom through *paccekkha ñâna* or the practical knowledge (*Sam.-Tî.-2: 63*).

Anussava and Âkâparitakka

Here *anussava* and *âkâparitakka* are once again explained.

Anu anu savanam anussavo (*Sam. Tî.-2: 166*).

Pramparâgatassa evum kirassâti anussavanam (*Sam. Tî.-2: 317*).

The knowledge handed down from the parents, grand and great grand parents and the teachers = what you know is termed as *anussava*. In this *Upanissa sutta janato* = to him who knows, *passato* = to him who sees are indicated not for those who just know, by his knowledge handed down from his forefathers and teachers, the five aggregates of grasping, the cause and nature of cessation of these five aggregates = the nature of *atthiñgama* (disappearance or destruction). This kind of knowledge does not represent the knowledge of eradication of factors of *âsava*.

Âkâraparisakkoti yuttiparikappanâ (*Sam. Tî.-2: 317*).

Thinking, reasoning and analysis of the logic of factors is referred to as *âkâraparisakka*. In *Upanissa sutta* too *janato* = to him who knows, *passato* = to him who sees do not refer to the one who just know by knowledge of *âkâraparisakka*. [Lord Buddha's *dhamma* are not a field of *atakkâvacara* (impractical) *takkîs* (thinkers)] (*Ma.-2: 291*).

Paccekkha Ñâna

Katamâ ca bhikkhave sammâdotthi, yan kho bhikkave dukkhe ñânam, dukkha samudaye ñânam, dukkha nirodhe ñânam, dukkha nirodhagâminiyâ patipadâya ñânam. *Ayam vuccati bhikkhave sammâditthi* (*Ma.-1: 88*).

Bhikkhus what is sammâditthi ? (right understanding)

Bhikkhus There is

1. The knowledge in understanding the *Dukkha Saccâ* (Noble Truth of Suffering)
2. The knowledge in understanding the *Samudaya Saccâ* (Noble Truth of Arising) the cause of *dukkha* (suffering)

3. The knowledge in understanding the *Nirodha Saccâ* (cessation of suffering)
4. The knowledge in understanding the *Magga Saccâ* (Noble Truth of Path), cessation of suffering which leads of *Nibbâna*. *Bhikkhus* such a kind of knowledge is the *Sammâdittihî ñâna* (*Ma.-1: 88; Mahâsatipathânasuttan*).

Relevant to the above *desanâs* there are *Catusaccasammâdithi*, four *Sammâdithi ñâna* (Four kinds of knowledge of right understanding). This knowledge is referred to as *Paçcakkha ñâna* (the practical knowledge). In this *suttan* only those who know and see by virtue of *Paçcekkha ñâna* are the ones qualified for *jânato* = he who knows, *passato* = he who sees.

1. The five aggregates as the object of grasping
2. Their impermanent nature
3. The nature of their disappearance

The preaching has been made of the Noble Path and Fruition, where factors of *âsava* have ceased, for those who know and see the above three by means of their practical knowledge.

Hence, those seeking cessation of the cause of *âsava* (cankers), the *Ariya Magga* (the Noble Path) should first try to see the following three penetratively through practical knowledge, called *Sammâdittihî ñâna* (the knowledge of right understanding):

1. The five aggregates as the object of grasping
2. Their impermanent nature
3. The nature of their disappearance

It must be noted that one should first try to be able to know and see penetratively through the right understanding, (as mentioned above) called practical knowledge, the object one is after.

Now once again the five aggregates as the object of grasping, their impermanent nature the nature of their disappearance, will be explained one by one.

What *Upâdânakkhandhâ* Is The five aggregates as the object of grasping

Yam kañci bhikkhave rūpaṃ atîtânâgatapaccuppanaṃ ijjhattaṃ vâ bahiddhâ vâ olârikamâ vâ sukhumamâ vâ hînamâ vâ panîtamâ vâ yaṃ dure santike vâ sâsavum upâdâniyamâ, yaṃ vuccati rūpupâdânakkhandho (*Saṃ.-2: 39; Khandhsuttan*).

With *tahnâ ditthi* (wrong understanding), whence *âsava* factors (resident in the 31 planes) arise , the clinging like “I”, “mine” -- including

1. All the *rûpa* (material factors) of the past
2. All the *rûpa* factors of the future
3. All the *rûpa* factors of the present
4. All the internal *rûpa* factors
5. All the external *rûpa* factors
6. All the gross *rûpa* factors
7. All the delicate *sukhuma rûpa* factors
8. All the inferior quality *hina rûpa* factors
9. All the Noble *panîta rûpa*

10. All the *dhûra rûpa* (away from the knowledge of the meditating yogi)

11. All the *santika rûpa* (close to the knowledge of the meditating yogi).

All the *rûpas* (material bodies) existing on the basis of these 11 characters are the *rûpupâdânakkhandhâ* (material body as the object of grasping).

Similarly each of the following has to be under *rûpupâdânakkhandhâ* has been expatiated (*Sam.*- 2: 39).

Eleven kinds of *vedanâ* factors as *vedanupâdânakkhandhâ* (suffering as the object of grasping), 11 kinds of *saññâ* factors as *saññupâdânakkhandhâ* (cognition as the object of grasping), 11 kinds of *Cetasika sankhâra* (impermanent mental concomitants) factors as *sankhârûpakkhandhâ* (mental concomitants as the object of grasping), 11 kinds of *viññâna* factors as *viññupâdânakkhandhâ* (perception as the object of grasping).

Therefore, as in the above-mentioned *Upanisa sutta desanâ* where *tahnâ* (defilement), *ditthi* (error or wrong view) the root of *âsava*, such as “I”, “mine”, which are based on the 11 characters called *rûpânakkhandhâ*, the Buddha admonished

1. *Iti rûpam* = this is *rûpa* (corporeality or material body)
2. *Iti vedanâ* = this is *vedanâ* (suffering)
3. *Iti saññâ* = this is *saññâ* (perception)
4. *Iti sankhâra* = this is *sankhâra* (impermanence)
5. *Iti viññânam* = this is *viññânam* (modes of cognition)

In admonishing so, the question is which kind of knowledge did the Buddha refer to in ‘this is *rûpa*; this is *vedanâ*; this is *saññâ*; these are impermanent *cetasika* ?

The answer to the above is as follows.

Iti rûpam -- Iti vedanâ

Tattha itî rûpanti idam rûpam, ettakam rûpam, ito uddham rûpam natthîti rupanasa bhâvañceva bhûtupâdâyabhedanica âdim katvâ lakkhana rasa paccupatthana pada thânavasena anavasesarûpapariggaho vutto. “R.”

Iti vedanâtiâdisupi ayam vedanâ, ettakâ vedanâ, ito uddham vedanâ natti. ayam saññâ. Ime sankhâra. Idam viññânam, ettakam viññânam, ito uddham viññânam natthîti vedayita-sañcânanaabhisankhârana-vijânanasabhâvañceva sukhâdi-rûpasññâdi-phassâdi-cakkhuvîññânâdibhedanica âdim katvâ lakkhana-rasa-paccupatthâna-padatthânavasena anavasesavedanâ-saññâ-sankhâra-viññânâpariggaho vutto (Di.ttha-2: 53; 273).

Iti rûpanti ettha itî-saddo idam-saddena-sammânutthoti adhippâyenâha - “idam rûpanti. Tayidam sarûpaggahabhâvato anavasesapariyâdânam hotîti âha “ettam rûpam, na ito pram rûpam attîti. Itîti vâ pakâratte nipâto, tassamâ “itî rûpanti Iminâ bhûtupâdâdivasena attako rûpassa pabhedo, tena sadhim rûpam anvasesato paruyâdiyisvâ dasseti. Sabhâvatoti rupanasabhâvato, cakkhâdi vunnâdi sabhâvato ca. Vedanâdisupîti etta -- “ayam vedanâ, ettakâ vedanâ, na ito pram vedanâ attî”ti sabhâvato vedanam pajânâtî”ti âdinâ, sabhâvatotica “anubhavanasabhâvato, sâtâdisabhâvato câ”ti evamâdinâ yojetabbam (Dî.-Tî.-2: 320).

Question. The Lord Buddha instructed practicing bodies to repeatedly contemplate, culture and analyze the five aggregates as object of grasping and their nature, such as - this is *rûpa*, this is *vedanâ*, this is *saññâ*, these are *cetasika sankhâra*, this is *viññâna* - by means of *sammâditthi ñâṇa* (right understanding). They the question may be asked as to how the practicing yogis would know the five aggregates as the object of grasping, and how would they concentrate by means of the *sammâditthi ñâṇa*.

Answer. The following is the answer to the above.

1. This is the *rûpa* (material body); this much is the nature of *rûpa*, no more no less than this. It is so because of the causes such as hot, cold, etc., *rûpasantati* (continuity of the material body) of the past = possesses dissimilar to the *rûpasantati* of the future = processes occurring in various forms called *rûppanasibhâva* (the character of the *rûpa*) = assume the nature of impermanence (general character common to all material qualities), twenty-eight sensitive material qualities and tangibility beginning with which *lakkhana-rasa-piccupathan-padatthan* (character-taste-reappearance-approximate cause), by which material qualities are completely deduced by means of knowledge of right understanding = must concentrate to attain complete realization is meant here.

In “this is *vedanâ*, etc.” too

2. This is *vedanâ*, this much is the *vedanâ*, no more *vedanâ* beyond this.
3. This is *saññâ* (physical cognition). R.
4. These are *cetasika* and *sankhâra*. R.
5. This is *viññâna*, this much is the *viññâna*, no more *viññâna* beyond this.
2. Nature of sensation of *vedanakkhandhâ* (suffering as object of grasping)
3. Nature of sensation of *saññakkhandhâ* (physical mode of cognition)
4. The nature of the cause and resultant formation of *sankhâranakkhandhâ* (impermanent material qualities)
5. Each of the *sankhâranakkhandhâ* causes is capable of respective resultant formation
2. Recognition of different sensations of *vedanakkhandhâ* as suffering (*vedanâ*) and *sukha* (mentally pleasurable) etc.
3. Recognition of different sensations of *saññakkhandhâ* as *rûpa* and *saññâ* etc.
4. Recognition of different sensations of *sankhâranakkhandhâ* as *phassa* (touch) and *cetanâ* (volition) etc.
5. Recognition of different sensations of *viññâkkhandhâ* as *cakkhu* (consciousness by way of sight) and *viññañ* (material consciousness).

Beginning with these and the power of *lakkhana, rasa, paccupatthan, padatthan* the *saññâ, vedanâ, sankhâra*, and *viññâna* are instructed to be separately analyzed and cultured. What it meant is that phenomena of *saññâ, vedanâ, sankhâra* and *viññâna* (mind-element) are all to be completely known by the knowledge of *sammâditthi* (the right understanding) = concentrate to understand (*Di.-ttha.-2-53*).

With reference to the explanations given by the above doctrines the practicing yogi has to

1. *Bhûtarûpa* (formed corporeality), *upâdârûpa* (derived corporeality) etc. of the 28 species, *pathavî* (earth), *âpo* (water), *tejo* (fire), *vâyo* (air) and each of their respective

lakkhana (character), *rasa* (taste), *paccuppatthan* (reappearance), and *padatthan* (proximate cause)

2. *Sukhavedanâ* (mentally pleasurable suffering), *dukkhavedanâ* (painful suffering), *somanassa* (mental ease), *domanassa* (mentally painful), *upekkhâvedanâ* (suffering due to equanimity) and each of their respective *lakkhana* (character), *rasa* (taste), *paccuppatthan* (reappearance), and *padatthan* (proximate cause),

3. *Rûpasaññâ*, *saddasaññâ*, *gandhasaññâ*, *rasasaññâ*, *pholapphasaññâ*, *dhammasaññâ* and each of their respective *lakkhana* (character), *rasa* (taste), *paccuppatthan* (reappearance), and *padatthan* (proximate cause),

3. *Phassa*, *cetanâ*, *ekaggatâ*, *jîvita*, *manasikâra* (intension), etc., 50 groups of *cetasika* as species included in *sankhâra* as object of grasping, and each of their respective *lakkhana* (character), *rasa* (taste), *paccuppatthan* (reappearance), and *padatthan* (proximate cause),

5. *Cakkhuviññâna* (consciousness by way of sight), *sotaviññâna* (consciousness by way of hearing), *ghânaviññâna* (consciousness by way of smell), *jihvâviññâna* (consciousness by way of smell), *manoviññâna* (consciousness by way of mind) etc., and each of their respective *lakkhana* (character), *rasa* (taste), *paccuppatthan* (reappearance), and *padatthan* (proximate cause).

The practicing individual has to concentrate and culture these by means of *sammâditthi ñâna* to see and know the object penetratively. Only known and seen this way, such as

1. This is *rûpa*,
2. This is *vedanâ*,
3. This is *saññâ*,
4. These are *sankhâra*,
5. This is *viññâna*

Only then the *yogâvacara* is said to know and see. In doing so

Cakkhumâ viya cakkhunâ rûpani (*Sam. -tṭha.*- 2: 49),

Rûpâni viya cakkhuviññânena rûpâdîni tesam'ca samudayodike paccekkhe katvâ dassanam (*Sam. Tī.*- 2: 63).

In accordance with explanations given in Commentaries and Subcommentaries, as a man sees material objects by *cakkhu ñâna* so also a meditator, through the help of light shed by concentration and cultivation, cultivate these *dhamma* penetratively and maintained by *sammâditthi ñâna* called *paccekkha ñâna*.

Only knowing and seeing this way can the Noble Path and Fruit, where all the *âsava* ceased to exist, be attained. In so admonishing, the Buddha referred not to those who do not know and see penetratively by *sammâditthi ñâna* to eradicate all the factors of *âsava* to attain the Path leading to *Ariya Magga*.

Following these doctrines, with due respect, this treatise titled “*NIBBANAGAMINIPATIPADĀ*” was written to include

1. Meditation and cultivation on the *rûpupâdhânakkhandha* (28 species of material qualities), included in the *upâdânakkhandhâ* to attain *paramatṭha* (the ultimate truth) by

means of knowledge of right understanding (*sammâditthi ñâna*) referred to as *paccekkha ñâna*. How this is cultured is given in the Meditation Exercise on Corporeality. (see Vol. I).

2. Included in the *Pañcuppâdânakkhandhâ* (the five aggregates as object of grasping) are *vedanapâdânakkhandhâ* (feeling as object of grasping), *saññupâdânakkhandhâ* (perception as object of grasping), *sankhârûpekkhandhâ* (*sankhâra* as object of grasping) and *viñânupâdânakkhandhâ* (consciousness as object of grasping). These are meditated by *sammâditthi ñâna* called *paccakkhan ñâna* to attain the knowledge of *paramattha ñâna*.

3. This is referred to as Meditation Exercise on *Nâma*. This section is presented in Vol. II.

The nature of *rûpa* (material phenomenon), *nâma* (mental phenomenon) and elements of *paramattha* (ultimate truth) are included in the *Pañcuppâdânakkhandhâ* (the five aggregates as object of grasping). They are individually analyzed, concentrated and cultivated by the power of *paccupathan* and *padathan*, and *sammâditthi ñâna* called *paccakkhan ñâna*. This is referred to as *Lakkhanâdicatukka* (see Vol. IV).

In continuation, the second part of *Upanisassuttan* given above -- *Iti rûpassa samudayo*. R. *Iti viñânassa samudayo*--will further be explained.

Iti rûpassa samudayo. R. Iti viñânassa samudayo

Iti rûpassa samudayoti evum avijjâsamudayadivasena pañcahâkârehi rûpassa samudayo (Dî-Ttha.-2: 373).

Tassa vitthâro "avijjâsamudayo rûpasamudayo, tahnâsamudayo rûpasamudato, kammassamudayo rûpasamudayo, âhârasamudatyo rûpasamudayoti, nibbattilakkhanan passantopi rûpakkhandhassa udayam passatîti (Patisam. 53).

Evum veditabbo (Ti.-Ttha.-2: 53).

Avijjâsamudayâti avijjâya uppâdâ, atthibhâvâti attho. Nirodhanirodhî hi uppâdo atthibhâvacakopi hoti, tassamâ pûtimabhavasiddhâya avijjâya sati imassamim bhava rûpasamudayo. Rûpassa uppâdo hotîti attho. "Tahnâsamudayo"tiâdisuppi eseva nayo. Âhârasamudayoti ittha pana pavattipacceyesu kabalikârâhârassa balavatâya so eva gahito. Tassamim pana gahite pavattipaccayatâsamaññena utucittâni gahitâneva huntîti catusamutthânikarûpassa paccayo uddayadassanm vibhâvitamevâti datthabbam.

"Nibbattilakkhanan"tiâdinâ kâlavasena udayadassanamâha. Tattha nibbattilakkhananti rûpassa uppâdasankhâtam sañkhatalakkhanam. Passantopîti na kevalam paccayasamudayameva. Ha kho khanato udayam passantopi. Adhânavasena hi patthamam udayam passitvâ thitio punna santativasena disvâ anukkamena khanavasena passati (Dî.tî.-3-53: 54).

Nibbattilakkhananti addhâ-santati-khanavasena rûpassa uppâdam, uppâdoyeva sankhatalakkhanattâ lakkhananti ca vutto (Patisam.- Tha.- 1: 235).

In the opening of the Commentaries and Subcommentaries with reference to the above *Patisambhidâmagga* the object of meditating instructions such as *Iti rûpassa samudayo* is as given below.

Contemplation on the Samudaya of Rûpakkhandhâ

1. Because of *avijjâ* (ignorance) the material quality born of *kamma* is formed.

2. Because of *tahnâ* (craving) the material quality born of *kamma* is formed.
3. Because of *upâdan* (grasping) the material quality born of *kamma* is formed.
4. Because of *sankhâra* (action of mind) the material quality born of *kamma* is formed
5. Because of *kamma* (action) the material quality born of *kamma* is formed.
- * The nature of formation of material quality born of *kamma*.
6. Because of *citta* (mind/thought) the material quality born of mind is formed.
- * The nature of formation of material quality born of mind.
7. Because of *utu* (physical change) material quality born of *utu* is formed.
- The nature of formation of material quality of born of *utu*.
8. Because of *âhâra* (nutrition/food) material quality of born of *âhâra* is formed.
- * The nature of formation of material quality born of *âhâra*.

These are the objects of concentration. A broader treatment on this object of concentration is made, Vol. V, in section on *Vipassanâ*, and *Samudayadhammânupassî* in Method of Concentration on *Udayabbaya* in a broader sense.

In the contemplation—because of ignorance material quality born of *kamma* is formed—the distinct causal factor = due to distinct cause a distinct result occurs should be concentrated. This contemplating phenomenon is the *paccayato udayadassana* = nature of *samudaya* by way of cause = contemplating on the result due to the cause. Concentrating on the nature of the formation of material quality born of *kamma* and that born of consciousness is the causal relationship called *khanato udayadassan* = concentrating for a moment on the nature of *samudaya* = concentrating on the formation momentarily.

In this contemplation too —

Cakkhumâ viya cakkhunâ rûpâni (Sam. Tha.- 2: 49).

*Rûpâni viya cakkhuvinnâna rûpâdîni tesam ca samudayâdike paccakkhe katvâ
dassanam (Sam. Tî.- 2: 63).*

According to these teaching—like a man seeing material bodies by physical cognition so should a practicing individual (*yogâvacara* or a meditator) be contemplating on these factors by the knowledge through which these are appreciated penetratively via *sammâditthi ñâna* called *paccekkha ñâna*.

To be able to do so a meditator should have cultivated the following:

1. The respective causes of *avijjâ* (ignorance), *tahnâ* (craving), *upâdan* (grasping), *sankhâra* (mental action), *kamma* (action) etc.
 2. *Rûpa-vedanâ-saññâ-sankhâra-viññâna*, the resultant factors.
 3. Because these causes, the respectively results distinctly occur, and the nature of cause-effect correlation.
- (These belong to the knowledge of *Nâma-rûpapariccheda* and of *Paccayapriggaha*) (insight knowledge or analytical knowledge of mind and matter, and the knowledge of causal relationship).

Only those *yogâvacara* (meditators) who have cultivated these knowledge of *Nâmarûpapariccheda* and of *Paccayapriggaha* will be able to concentrate on the

sammudayadhammânupassi (repeated recollection of *sammudaya dhamma*). Therefore, this meditation has been explained by the Sayadaw in section on *Udayabbaya ñâna* by Commentary of *Visuddhi Magga* (see *Visuddhi* - 2: 266).

In this contemplation *avijjâ, tahnâ, upâdân, sankhâra, kamma* are the real causes of the present *rûpa* and *nâma* factors of the five *upâdânakkhandhâ*, included in the *vipâkâ vatta* (function of the effect of one's actions). As to when these causes made their appearance, the following extracts from *Patisambhidâ Magga* will give the answer.

Extracts from *Patisambhidâ Magga*

The Past Five Causes

Purimakammabhavassamem moho avijjâ, âyûhanâ sankhârâ, nikanti thnâ, upagamanam upâdânam, cetanâ bhavoti ime pañca dhammâ Purimakammabhavassamem idha patisamdhiyâ paccayâ (Patisam.-50).

Tattha, purimakammabhavassamenti purime kammabhava, atitajâtiyam kammabhava kriyamâneti attho (Abhi.-ttha.-182; Visuddhi-2: 214).

During previous life, when *kamma* (a cause), called *kammabhava* (active functioning of life in relation to the past) was cultivated

1. Nature of the wrong notion of the Four Noble Truth, and of male, female, individuality, sentient being, human being, *devâ*, brahmâ etc., are all *avijjâ* (ignorance).

2. Human life = man's material body = *devâs'* material body, and the factors that cause appearance of these, *kusala* (good deed), *akusala* (bad deed) (done with *mettâ* or without *mettâ*) are all *sankhâra* (arising, action of mind).

3. Human life, life of *devâ* etc., and the nature of attachment to these material *kamma* are all *tahnâ*.

4. The nature of attachment mentally upon these life and material *karma* all belong to *upâdan* (derived from grasping).

5. Such *kuso cetanâ* (meritorious action) or *akuso cetanâ* (non-meritorious action) all mean *bhava* (rounds of rebirth).

(*Kammabhava* = *kamma*, action. In concentrating on *vipassanâ* (insight), effort must be made of *cetanâ*(volition). In concentrating on cause-effect correlation, effort must be made of *kammasatti* (potent action) = *kamma* (action).

In this way, if *kammabhava* (active life) of the past life = if *kamma* is distinctly present, these five that have appeared = that are making their appearance then these five *dhamma* are the five corporeality of the rebirth in the present life (*Patisam.-50*).

In these five causal factors *avijjâ, tahnâ* and *upâdan* are the consequences of craving. *Sankhâra* and *kamma* are the consequences of the action. These are the five past causes. Because of these five past causes the following five present results have appeared. These results are the *vipâkavatta* (function of effect of one's action).

The Five Species of Present Resultants

Idha patisandhi viññânam, okkanti nâmarûpam, pasâdo âyatanam, phattho phasso, vedayitam vedanâ, ime pañca dhammâ idhûpapattibhvassamem purekatassa kammassa paccayâ (Patisam.-50).

In the present life

1. The nature of connection, liability to connect, of a past life with the present one, the *patisandhe citta* (rebirth consciousness), or *vipâka citta* (consciousness of consequences of one's action) is the *viññâna* (mental cognition).
2. The nature of entrance into mother's womb is the *nâmarûpa* (mind and matter).
3. *Pasâda* (clearness or clarity) like *cakkhu* (sight) etc. are the *salâyatana* (sense objects).
4. Nature of contact as object or liable to make contact is the *phassa* (Contact).
5. The nature of or factor of feeling of the object as concentration is the *vedanâ* (suffering).

In this way in the present life if there is *jâti* (birth), called the *upapattibhava* (resultant way of next life), the these five *dhamma*, which have appeared and the appearance completed, are the results of the *kamma* cultivated during previous existence (*Patisam.*-50).

The Five Species of The Present Causes

Idha paripakkattâ âyatanânam moho avijjâ, âyûhanâ sankhâra, nikanti tahnâ, upagamanam upâdânam, cetanâ bhavoti ime pañca ghammâ idha kammabhavassamem âyattem patisandhiyâ paccayâ (Patisam.-50).

In the present existence, due to maturity of *Āyatana* (groups of sense objects)

1. The nature ignorance of the Four *Sacca* (the Four Noble Truth), wrong concept of being male, female, individuality, animals, human, celestial *devâs*, brahmmâ etc. are all *avijjâ*.
2. The appearance of five corporeality like human life = material human body, life of celestial being = material body of celestial being, etc. and the factors, which make these appear, such as *kusala* and *akusala* (actions meritorious or not) are all *sankhâra*.
3. The nature of clinging to these material *kamma* (material bodies) are all *tahnâ* (desire).
4. The nature of attachment mentally to such *kamma* bodies and *kammavattu* is *upâdan* (grasping).
5. Such and such *kusocetanâ* (meritorious volition) or *akusocetanâ* (non-meritorious volition) means *bhava* (life/ a form of rebirth). (*Kammabhava* = *kamma*).

In this way if these five categories are present as *kammabhava* (sensual existence) in the existing life, there occurs rebirth as the resultant (*Patisam.*-50).

[Note. In the present life incident *âyatana* mind is enjoyable, but mostly unable to create a *bhava* resulting from effort to produce a new life during preceding one. So the Buddha preached stressing the point of maturity of *âyatana dhamma*].

The Five Future Resultants

Āyattem patisandhi viññânam, okkanti nâmarûpam, pasâ âyatanam, phuttho phasso vedayitam vedanâ, ime pañca dhammâ upapattibhavassamem idhakatassa kammassa paccayâ (Patisam.-51).

1. Rebirth consciousness, in other words rebirth consciousness, which has the nature or tendency to again relate a present life with a previous one is the mental factor.

2. The nature of formation as in conception in the maternal interior is the *nâma-rûpa* mind and material factor).
3. Visual feeling is the *salâyatana* (sense as object)
4. Nature of contact as object or liable to make contact is the *phassa* (Contact).
5. Nature of enjoyment in senses, and categories of sensation is the *vednâ* (suffering).

Therefore in future life, if there is *upapattibhava* (resultant way of next life) called *jâti* (birth), these five categories would be derived from the previously cultivated *kamma* (*Patisam.*-51).

Classification of Period

In this *paticcasamuppâda* (cause-result relationship) *desanâ* are 12 categories: *avijjâ, sankhâra, viññâna, nâma-rûpa, salâyatana, phassa, vedanâ, tahnâ, upâdan, bhava, jâti, jarâmarana*.

These 12 categories, as instructed by *Patisambhidâmagga* (Analysis of Path in *Pâli*) the period have been recognized by *Abhidhammatthâ Sañgaha* (the collection of doctrines) as given below.

Avijjâ sankhâra atîto addhâ, jâti, jarâmaranam anâgato addhâ, macche attha paccuppanno addhâ (*Abhidhammattha sañgaha* - 132).

Avijjâ and *sankhâra* are the categories of the long past period. *Jâti* (rebirth), *jarâmarana* (decay, death) are the categories of the period to come (future period). In between these two are *viññâna, nâma-rûpa, salâyatana, phassa, vedanâ, tahnâ, upâdan, bhava* (= *kammabhava*), the categories of the present period (*Abhidhammattha Sañgaha* - 132).

The 12 factors of *Patichsamupâda* are classified by the periods with the present existence placed midway between the past and the future. This is the doctrine indicating the repetition and correlation between each of the 12 factors of *Patichsamupâda*. Similarly the contemplation can be made, as much as possible, the repetition and correlation between on the individual factors of the *Patichsamupâda* by concentrating the mind on the past and future *bhava*.

Atîtepi paccayâ ceva paccayasamuppannadhammâ ca, anâgatepi etarahipi paccayâ ceva paccayasamuppannadhammâ ca (*Abhi.-Titha.*- 2: 242).

1. In the past too, there are only the phenomena of causes and results.
2. In the future too, there are only the phenomena of causes and results.
3. In the present too, there are only the phenomena of causes and results.

Relevant to the explanation given by the above *Sammohavinodanî Athhakathâ* (Commentary on Dispelling of being Infatuated), to know that on the past also there are factors of cause and result, the cause and result of two or three previous lives should be cultivated.

Ekadesato jânitabbam

Vipassakena pana kammantarañca ekadesato jânitabbam (*Visuddhi* - 2: 237).

Ekadesato jânitabbam *anavasesato jâtitum na sakkâ avisayattâ. Sabbena sabbam ajânane paccayapriggaho na paripûrati* (*Mahâdî* - 2: 380).

Ditthadhammavedanīyakam = action fruitful in the present life, *upapajjavedanīyakam* = action that is going to be fruitful in the second life, *aprapriyavedanīyakam* = action that will be fruitful from third life to the attainment of *Nibbāna* etc. *Kamma* (action) are of various kinds. Among them

A meditator exercising on *vipassanā* (insight) should know in part with considerable strength or weakness in *kamma* called *kammantara* (*kamma*-formation); *kamma* of different categories, of inferior quality or superior quality results of actions, cleanliness or not of mental actions so-called mental formation. These are *ekadesa* = in part which are to be mentally cultivated. The disciples are unable to attain complete accomplishment of these *kammantara* and *vipākkantara* (Fruit-formation). It is so because these are not the affairs of *sāvakas* (disciples), but are only of the omniscience and perfectly enlightened ones, *Sabbñāṇūsammāsambuddha*.

If the *kammantara* and *vipākkantara* (factors of cause and results of *kamma*), then the knowledge of acquiring the cause or result referred to as *paccayapariggaha ñāna* (knowledge based on acquisition) will never be accomplished (*Visuddhi*- 2 - 237; *Mahādi* -2 - 380).

A *yogāvacara* individual (a meditator) meditating on the *kamma* and its results by *sammāditthi ñāna* on the *kamma* and its results by *sammāditthi ñāna*, especially on the fact that due to cultivation surrounded by *avijjā*, *tahnā* and *upādan* in the past, the rebirth *nāma-rūpa*, the resultant *vipāka* of the present are formed. In such way of cultivation, the question arises as to should one be contented with what has been acquired by hearsay from one's teachers? The answer follows.

Ñānasamaṅgī puggalo cakkhumā viya cakkhunā rūpāni, ñānena vivate dhamme passati
(*Sam.-ttha*.-2:49).

Jānatoti vā vattvā na jānanam anussavākāraprivitakkamattavasena idhādhippetam, atha kho rūpāni viya cakkhuvīñānena rūpādāni tesan ca samudayādike paccakkhe katvā dassananti vibhāvetum "passato"ti vattanti evum vā ettha attho (*Sam.-Tī*.-2: 63).

Satisfaction with the knowledge of hearsay, heard and taught by the teacher is what you know = hearsay knowledge and is unacceptable here. The fact that just knowing by thinking on the basis of the prevailing state (or condition), such as "This could be it. This could it", is just your own knowledge acquired through thinking. Such a knowledge also is not acceptable here. Indeed, what is acceptable is that just as seeing a material body through the physical eye, so should a *yogāvacara* (meditator) see by the light of *vipassanā* insight called *paccaya pariggaha* knowledge. By means of the *vipassanā* insight, the *upādāna-kkhandhā* (the five-fold clinging to the existence), the nature of the origin of *upādāna-kkhandhā*, the nature of its ceasing etc., should be known penetratively by the right understanding called the practical knowledge. Here such a knowledge as *dassana* = knowledge, sight, only is acceptable (*Sam.-Tha*.-2-49; *Sam.-tī*.-2-63).

Could We Know and See This Way

As a disciple, could a meditator know, penetratively by insight knowledge, the categories of action of mind cultivated with *avijjâ*, *tahnâ*, and *upâdan* of the past rebirth material, cause the derived resultant of the present appear? It is a question made by those of good deed would like to know the answer. If you are not contended, then continue on the following.

Nibbatti Passitabbâ

Those *yogâvacara* individuals who have acquired analytical knowledge of mind and matter and familiar with the knowledge analytically, should contemplate concentrating on the *nâma-rûpa*, *sasnkhâra dhamma* and their causes with emphasis on the three properties of existing things. In so exercising the *vipassanâ* Patisambhidâmagga instructed the concentration to be made so that *nibbatti lakkhanâ* (properties of formation) is apprehended in your mind (*Patisam.* - 53: 54). With regard to the *nibbatti lakkhanâ*

Commentary on *Patisambidâ* give the following three expiations.

Nibbatti lakkhananti addhâ-santati-khanavasena rûpassa uppâdam, uppâdoyeva sañkhatalakkhanatta lakkhananti ca vutto (*Patisam-Tha*- 1: 235).

Nibbatti is of three categories: *addhânibbatti*, *santatinibbatti*, *khananibbatti*.

1. In a lifetime from birth to death the properties of *rûpa* and *nâma* (the material and mental properties) are the groups of the present factors. The nature of appearance of these properties is the *addhânibbatti* (present formations).

2. The material and mental properties within a series of form and of mind are the groups of the present. The nature of formation of these true factors of the present is the *santatinibbatti* (continuity of forms).

3. Three species of *khana* (moment) such as *upâda* (the arising) - *thî* (the static) - *bhin* (perishing away), which are included in the mind and material qualities, are the categories of the *khana* (momentary) present. The nature of formation of the *khana*-present *khananibbatti*.

4. Furthermore, Commentary on *Visuddhimagga* recommended that contemplation must be made of the appearance again and again of *kammajarûpa*, derived from *kamma*, from birth *khana*. This is *kammatanibbatti*. Similarly the formation of thought moment due to mind, of physical change, and of food are to be known and visualized by concentration through *vipassanâ ñâna*. Characteristic of *nibbatti* (material body), relentless formation and destruction, and their character formation called *nibbattilakkhana* (character of rising) should be cultured by *vipassanâ* method of concentration (*Visuddhi* -2-249-252).

5. Again, through the *kamma* (action) of the long past life from rebirth mid to the origin of the phenomenon of mind, the features of *nibbatti* during formation, coincidence of mind doors, the causes due to which phenomena of mind start to appear—the features of *nibbatti*—are to be contemplated by *vipassanâ* method (*Visuddhi* -2: 252-253).

A Brief Instruction to Meditation

... *kâlena rūpam sammatitabbam, kâlena arūpam. Rūpam sammasantena rūpassa nibbatti passitabbâ. Seyathidam--idam rūpam nâma kammâdivasena catûhi kâranehi nibbatti. Tattha sabbesam sattânam rūpam nibbattamânânam patthamam kammato nibbatti. Patisandhikkhaneyeva hi gabbhaseyakânânam tâva tisantivasena vatthu-kâya-bhâvadassakasankhâtâni temsarūpâni nibbattanti, tâni ca kho patisandhicittassa uppâdakkhaneyeva. Yathâ ca uppâdakkhane, tathâ thitikkhanepi bhangakkhanepi ...*
(*Visuddhi 2: 248-249*)

Yathâ ca rūpam sammasantena rūpassa, evum arūoam sammasantenepi arūpassa nibbatti passitabbâ. Sâ ca kho ekâsîti lokiyacittuppâdavasena. Seyathidam -- idahñi arūpam nâma pûrimabheva âyûhitakammavasena patisamdhiyam tâva ekûnavisâtî-cittuppâdappahedam nibbatti (*Visuddhi-2: 252*).

Nibbatti passitabbâ — from the time of rebirth to throughout life time formation material and mind called the nature of *nibbatti* is to be contemplated — means contemplation should be made by always following the doctrines by knowledge of *anumâna* = inference should be contemplated. Following such an incessant concentration, meditation becomes impinged on the mind = concentration may also become fruitful by contemplating practical knowledge (*Mahâtî-2: 399*).

This knowledge of inference is the one formed during the past. A disciple should not be contended with this knowledge only. In fact contemplation should be made to attain the next step, *paccakkha ñâna* (the practical knowledge).

This means that if a meditator, who has attained *sammâ ditthi* (the right understanding), starts to exercise concentration on the material body, the nature of each of the Four Great Elements are to be concentrated

1. The nature of hardness of the Earth-element.
2. The nature of flowing and cohesion of the Water-element.
3. The nature of the hotness of the Fire-element.
4. The nature of the support of the Air-element.

Suppose natural phenomena of the Four Great Elements are cultured to start with. As soon as they are cultivated, it will be very hard to concentrate and culture on the material features and the natural phenomena of each element of the Four Great Element by penetrative mental quality. These individual phenomena, called the nature of ultimate reality can, however, be cultured if the meditator is of the status of *Ariyas* (the Noble Ones) like the Venerable *Sariputtara* and the Venerable *Bahiyadârûcîriya*.

Within each group of *rûpakalâpa* (a combination of material bodies) are the natural phenomena of their own of the Four Great Elements. Following the instructions given by the doctrines, the natural phenomena, such as the nature of hardness, flowing, hotness and support are to be exercised and cultured by the knowledge. In doing so, the meditator, whose *ñâna* (knowledge) has not as yet arrived at knowing the natural phenomena of the Four Great Element called the *paramatta* (the ultimate truth) could still not split the bulk of such *rûpa* or the aggregates of material bodies (referred to as *santatighana* = continuity of the solid mass, *samûhaghana* = obligatory solid mass, *kiccaghana* = aggregated solid mass etc.). Therefore, his *bhavanâ ñâna* (knowledge of

meditation) can only be exercised in the field of *santatipaññatti* (notion of continuity of solid mass), *samûhapaññatti* (notion of obligatory solid mass) and *kiccapaññatti* (notion of aggregated solid mass).

These concepts (or notions), however, are the ones from which the *paramatta*, called the essence of element, can be derived. It is a concept of *pathavî kasina* (circle of earth) perception derived from concentration on the circles of earth dispersed in the 10 directions, and it is not the *paññatti* (notion) from which the ultimate reality of the element cannot be attained. Nor it is the space-circle from which the ultimate reality of the elements cannot be derived.

Since the perception of duration of the *santatipaññatti* are still lingering on him, the meditator has to be exercising on the nature of the Four Great Element, such as hardness, flowing, hotness and support. While concentrating in this way, the knowledge of the mental culture is completely attained. Only then are the material character of the individual groups of the Four Great Element, called the ultimate real element can penetratively be cultured. (see Meditation on *Rûpa* for detail).

Similarly when contemplation is made on the *nibbattilakkhanâ* (phenomenon of formation) too, the meditator should concentrate on the material and mental formation of rebirth due to the *kamma* of the past, also due to the past *kamma* the material and mental formations, included in *vipâkavatta*, occurring throughout the life time, the nature of arising of material and mental formation of rebirth (nature of *nibbatti*), if the *bhâvanâ ñâna* is still immature, the meditator could not cultivate at once. According the Buddha's *desanâ* — there are 30 classes of *rûpa* during the period of rebirth, 34 if it is *tihissomanassa* (three-fold mental case) — by power of *anumâna* knowledge which follows instructions in the doctrines, and the concentration is made by imagination. But the exercise should be continued until *paccakkhan ñâna* (practical knowledge) is acquired.

In practicing by *anumâna* (inference), at a time when *bhâvanâ ñâna* is still immature, *rûpa-nâma* are cultivated in sequence directed towards the rebirth phenomenon. Because much emphasis was made on mental exercise in the field of *paññatta* all along the *sansarâ*. In such consciousness are included the mind-door impressions called conceptual attention, due to culture of which images of these conceptions sometimes appear in a practicing *yogi* (*yogâvacara*). These aggregates are due to present still of the concept of duration of compactness and the configuration. These, however, are the ones from which the concept of essence of the element, referred to as the ultimate reality, can be derived. Since the meditator still has this conceptual knowledge of the compactness, massive, etc., he has to continue exercise on the Four Great Element. If successful, culture of mind and material qualities further can be made. Every time the image of the concept appears, this method has to be applied. If the exercise along this trend and mental culture matured, then the phenomenon of form from its origin to mind and material of rebirth will penetratively be visualized by mean of the *sammâditthi ñâna*, called the practical knowledge.

If the concentration is continued in this way, and the maturity of mental culture acquired surrounded by *avijjâ*, *tahnâ*, and *upâdam* and be cultivated by means of these *avijjâ*, *tahnâ*, *upâdam* and *sankhâra*, mind and material of the rebirth, and the respective results of actions of mind and material, and the phenomena of *nibbatti* will be visualized.

(see section *Paticca samuppâda* for more details).

In this meditation by penetrative practical knowledge appearance of the respective results of mind and material of rebirth *avijjâ, tahnâ, upâdam* and *sankhâra* are the respective causes are *Paccayato udayadassana* = method of contemplation on cause-result phenomenon of appearance of the mind and material formation, the phenomena of *upâda* by penetrative knowledge is the *khanato udayadassana* = contemplation on the momentary formation. (see section on *Udayabbayañâna* for more detail).

What Kind of Action Is It

In concentrating so *Samyotta*, Commentary scriptures which describe *Upanisa suttan* (*Sam.-Tha.-2-49; Sam.Ti.-2-63*) expounded as a man sees different kinds of *rûpâyon* (visible material factors) by means of *cakkhu ñâna* (knowledge of sight), so should a practicing yogi see mental and material causes, *pacñcânakkhandhâ* (the Five Corporeality), initiation of material body formation, phenomenon of the nature of *nibbatti*, due to the causes such as *avijjâ, tahnâ, upâdam* and *sankhâra* etc., difference of respective results of mental and material form of rebirth, the nature of *samudaya* should be seen penetratively by *sammâditthi ñâna* called *paccekkha ñâna*.

Only if one knows and sees this way and only he who knows and sees this way, can *Magga Ñâna* (Path-Knowledge), where all the phenomena of *âsava* (the fetters) have ceased, be attained is what the Buddha has expatiated in *Upani Suttan*.

Again in the Commentary of *Visuddhi Magga* (*Visuddhi 2-237*) it has been indicated that an individual exercising on the *vipassanâ* insight should try to penetratively know, in part the formation and results of the mind and material forms, by means of the *paccekkha ñâna* (practical knowledge).

Therefore, a Noble one, when culturing the causes of the Past, should concentrate in such a way that as different visual forms are recognized by the consciousness of visual perception so should *avijjâ, tahnâ, upâdam* and *sankhâra* of the Past *kamma* be acquired by the light of *vipassanâ* knowledge.

Among the sentient beings, one is different from another with regard to the *avijjâ, tahnâ, upâdam*, the *sankhâra kamma* also is different among individual beings.

Some wish to be a monk and so performed *karma*-formation in the Past to be reborn as a male. Such an action is surrounded by wrong-knowing as a “male” is *avijjâ* (ignorance), attachment to a male’s life *tahnâ* (craving), holding on to it mentally *upâdan* (grasping). Some wish to be female. Some wish to be a female and so performed *karma*-formation in the Past to be reborn as a female. Such an action is surrounded by wrong-knowing as a “female” is *avijjâ* (ignorance), attachment to a female’s life *tahnâ* (craving), holding on to it mentally *upâdan* (grasping).

In the same way, individuals are usually dissimilar in action of mind. Some meditating individuals enjoy more benefit from the action of alms offering, some from exercise in *sîla* (virtue), and some from *bhâvanâ* (mental culture). In the alms offering action again, some benefit from donation of food, some from offering of flowers, and some from donation of robe. Similarly in the action of *sîla*, some are benefited from the

Five Precepts, some from Eight Precepts, and some from Ten Precepts. In mental culture too, some are benefited by *Ānâpâna* (in-breath and out-breath mental culture), some by *mettâ bhâvanâ* (cultivation by mind of love to all living beings), and some by *kasinabhâvanâ* (mental cultivation of hypnotic circles). {Here special reference is made to *upâcâra* (approach), *kâmâvacara* (world of pleasures), and *sammâdhijo* (concentration)}.

In this way *kamma* may differ among each other in the *yogâvacara* (meditating individuals). They should concentrate and culture on the fact that *avijjâ* (ignorance), *tahnâ* (craving) and *upâdan* (grasping) differ, that due to such differences as the *avijjâ*, *tahnâ*, *upâdam* and *sankhâra*, the five aggregates of male, female, celestial being, brahma etc., arise. As such results with different forms are recognized by the sense of physical eye, so should they be mentally visualized and cultured by *sammâditthiñânacakkhu* (the right understanding eye of wisdom) called the *paccakkhañânacakkhu* (eye of practical knowledge). Only known and seen this way, then — *itirûpam samudayo*. R. *Itiviññânassa samudayo* — *Samudaya* as the object of contemplation will be acquired, as given in *Upanisa Suttan*.

Stop a While and Ponder

Suppose you the noble one are at the age of 60. Your mind and matter of rebirth are the mind and matter of the five aggregates of the object of grasping when you began as a conceptus within your mother 60 years ago. Initiation of these mind and matter of rebirth, the nature of *nibbatti* = nature of the causes are to be cultured by the *paccakkhanñâna*, as instructed in the Commentaries and Subcommentaries.

Again these mind and matter of rebirth etc. of the five aggregates, grasping which are functions of the effect of your action caused by *avijjâ*, *tahnâ*, *upâdam* and *sankhâra*, and *kamma*, are also —

Purimakammabhavassamim (Patisam.-50).

Purimakammabhavassamenti purime kammabhave atitajâtiyam kammabhave kariyamâneti attho (Abhi. ttha.-2-182; Visuddhi-2-214).

Such are the collections of *dhamma* formed during the cultivation of *kammabhava* in the Past, the Commentary and Subcommentary instructed.

The Lord in *Upanisasuttan* preached that

Because of such conspicuous causes as *avijjâ*, *tahnâ*, *upâdam* and *sankhâra*, *dhamma* respectively, the nature of formation of the five corporeality, initiation of the five material quality of rebirth, the *nibbattilakkhanâ* (the character of the formation) = nature of arising.

He who sees and knows by *paccakkhañâna* can *Ariya Magga Phala* (the Noble Path and Fruition), where all *âsava* factors no more exist, can be attained. He who does not see and know by the *paccakkhañâna* cannot attain *Ariya Magga Phala* (the Noble Path and Fruition), where all factors of *âsava* have ceased. The nature of the formation of future result due to the present cause, the formation of such a cause, the nature of formation of the future results, called the nature of formation, should be concentrated in a similar way as above. {The Method of Contemplation is treated in detail in section on

Paticca samuppâda, Vipassanâ and Udayabbaya Ñâna }.

So you the noble one should consider whether or not the factors of the Past and Future or the causes and results involved in your Past and Future life be concentrated so as to know and see penetratively by *sammâditthi ñâna*.

Mental Culture of the Past and Future by means of *Anvaya Ñâna*

Anamataggoyam bhikkhave sansâro, pubbâ koṭi na paññâyati (Sam.-2: 121).

In accordance with these doctrines, a living being can recollect his past *sansarâ* journey sequentially by means of *ñâna*. But it is too long a journey to know the point of initiation. The formation (or arising) and disappearance throughout this journey of *rûpanâma sankhâra* (the material and mental qualities), and their causes and results cannot be completely concentrated nor cultivated nor analyzed via *ñâna* by a *sâvaka* (a disciple).

Dogho balâna sansâro, saddhammam avijânatami (Khu.-1: 22; Dhammapada).

So long too is the future *sansarâ* journey for humans without moral sense (foolish humans in short) who are still ignorant of the *dhamma* of the nobles called the Four Noble Truth. The arising and disappearance throughout this journey of the *rûpanâma sankhâra*, and causes and results cannot be completely concentrated nor cultured nor analyzed, via *ñâna*, by a *sâvaka*.

Again during a life time *addhâpaccupanna* (the long present) extending from the start of rebirth to death, *rûpanâma sankhâra* that have been formed, and the causes and results cannot be completely concentrated nor cultured nor analyzed via *ñâna* by a *sâvaka*. This is because only *ekadesa* = concentration, culture and analysis via *ñâna* can partly be made by the *sâvakas*.

Once again let me explain a little further. Along a life time from rebirth to death, a multitude of material bodies, that have been formed, forming and to be formed, are too many in the existence of a sentient being. Let alone those formed, in the forming and be formed, the material bodies during the continued existence as arising, static and perishing away states, all the material bodies of medium-sized human are, assumed on the basis of knowledge, would be atom-sized particles of *donamattâ* = **a quarter** of a unit in weight (*Visuddhi*-1-361). In each of these minute particles there always are the Four Element. But *sâvakas* cannot concentrate on each and every element contained in each particle. Only some element in some particles can be concentrated. Some *pathavî dhātu* (earth-element) can be captured in the concentration, but some are left out of it. Note that so also will be the *âpo dhātu* (water-element), and *upâdârûpa* (the derived material bodies).

Similarly in a life time there will be a number of *cakkhuvijñâna* = a number of *cakkhuvijñânavîthi* (process of *cakkhuvijñâna*), and from among these a number of *cakkhuvijñâ* = a number of *cakkhuvijñânavîthi* could have been collected by a *sâvaka*. A number of *cakkhuvijñâ* = a number of *cakkhuvijñânavîthi* could have escaped a *sâvaka*'s collection. It should be noted that a similar phenomena occur in *sotavijñâna* = *sotavijñânavîthi*.

In exercising *vipassanā* on *nāma-rūpa* called *addhāpaccuppanna* (the long-period present), only a fraction of the whole can be cultivated, a larger fraction escaped the exercise and being cultivated.

In exercising *vipassanā* on *nāma-rūpa* called *addhāpaccuppanna* (the long-period present), only a fraction of the whole can be cultivated by a meditator. Other fraction escaped the meditation. So also in concentrating on the Past and Future, some will be collected, but others escaped the collection. The *nāma-rūpa* left uncollected become more and more in magnitude.

In the same way, in exercising on the cause-effect factors, only a small fraction will be collected. That which escaped collection becomes more and more. It is because the *sāvaka* (disciple) can collect only a small fraction of *kamma-kamma* results during that moment.

The Buddha is endowed with 12 *vipākas* (consequences of action). For each *vipāka* a particular *kamma* is present. Similarly, each *sāvaka* during his life time must naturally have encountered many kinds of agreeable and disagreeable objects (*Itthārammana* and *Anitthārammana* respectively). Encountering agreeable objects is due to *kusalakamma* (meritorious actions) of many a kind in the past. Encountering disagreeable objects is due to *akusalakamma* (non-meritorious actions) of many kinds in the past. The objects *kamma* and *kamma* resultants cannot be completely concentrated by a *sāvaka*, because it is not their affair. The *kamma-kamma* resultant which has been contemplated and cultured is very few. That on which no *vipassanā* exercise and cultivation have been made have become a lot more and more.

The causes and results of the *rūpa* and *nāma* objects called *sankhāra* objects that have been cultivated by *vipassanā ñāna* (insight knowledge) and those which have been concentrated are referred to as **ditṭha** *sankhāra dhamma* (*dhamma* that have been seen). Those that have escaped collection are referred to as **aditṭha** *sankhāra dhamma* (*dhamma* that have not been seen), as used by Visuddhi Magga.

Paccekkhato ditthassa ārammanassa (Visuddhi-2: 280).

When *sankhāra* object is concentrated and visualized by *vipassanāsammāditṭhi* (right understanding insight) called *paccakkhan ñāna* so was it explained in this.

Visuddhi Magga Commentator Sayādaw also has explained this *ditṭha dhamma* as *sampati ditṭha* = **sampati upatthita** *sankhāra dhamma*, **aditṭha dhamma** as **sampati aditṭha** = **sampati anupatthita** *sankhāra dhamma* (*Mahāṭī.-2: 442*).

Sampati ditṭhi (presently seen) = *sampati upatthita sankhāra* are the *sankhāra dhamma* which has been collected by *paccekkhana ñāna* called *vipassanā ñāna* (insight knowledge). *Sampati aditṭha* = *sampati anupatthita* (appeared after now) *sankhāra* are groups of *sankhāra dhamma* which have escaped collection, and are not concentrated by *paccekkha ñāna* called *vipassanā ñāna*. Such *sampati aditṭha* = *sampati anupatthita sankhāra dhamma* which have escaped concentration are collected by *anvaya ñāna*. Contemplation by means of *anvaya ñāna* of cause-result factors called *paccaya pariggaha ñāna* (knowledge founded on acquisition), has been explained in the Commentary of *Visuddhi Magga* as follows.

So evum paccayato nâmarûpassa pavattem disvâ yatthâ idam etarahi, evum atîtepi addhâne paccayo pavattittha, anâgatepi paccayato pavvattissatîti sammupassati (Visuddhi- 2-234-235).

Sampaditthi (presently seen) = *sampatiupatthita sankhâra* are the *sankhâra dhamma* which have been collected by *paccekkha ñâna* called *vipassanâ ñâna* (insight knowledge). *Sampati aditthi* (not seen presently) = *sampati anupatthita* (appeared after now) are the groups of *sankhâra dhamma* which have escaped collection, and not cultivated, by *paccekkha ñâna* called *vipassanâ ñâna*. Such *Sampati aditthi* = *sampati anupatthita sankhâra dhamma* which have escaped collection are concentrated by *anvaya ñâna*. Contemplation by *anvaya ñâna* of cause-results factors called *paccaya pariggaha* (*ñâna* formation by acquisition) has been explained in the *Visuddhi Magga* as

So evum paccayato nâmarûpassa pavattem disvâ yatthâ idam etarahi, evum atîtepi addhâne paccayo pavattittha, anâgatepi paccayato pavvattissatîti sammupassati (Visuddhi-2: 234-235).

Pavattem disvâti etarahi pavattem disvâ evumti iminâ na kelanam sappaccaya bhavamattameva paccâmattham, yâdisehi paccayeti, tâdisehi avijjâdi paccayeheva atîtepi pavattatthati paccayasadisetaipi paccayâmatthâti datthabbam (Mahâtî-2-313).

When the meditating monk penetratively knows and sees by *sammâditthi ñâna* called the *paccakkha ñâna* that *nâma-rûpa dhamma* of the present are the results of *avijjâ, tahnâ, upâdan, sankhâra, kamma* etc.— “Just as the appearance of the present *nâma-rûpa* are due to the cause like *avijjâ*, etc.— in the past period too this *nâma-rûpa* has come into being due to the causes of *avijjâ*.” In the future also due to the causes like *avijjâ* etc. the *nâma-rûpa* will appear. Contemplation has to be made repeatedly in this way by *anvaya ñâna* (*Visuddhi-2: 243; Mahâtî-2: 237*)

Because of past causes the present results are formed. Because of the present causes will the future results be formed. Only when such cause-effect relations have been concentrated by *paccakkha ñâna*, then those that have escaped the concentration are collected by methods based on *anvaya ñâna*. It should be noted that because of the past cause the present result is formed; because of the present cause the future result will be formed. And if these *dhamma* are still unknown, unseen, and not concentrated at all via *paccakkha ñâna*, and so too is in the past-future contemplation. These are not the affairs of *anumâna* (a guesswork). (For clearer and more information, see *Visuddhi-2: 233, 235*).

An Insistence to a Meditator

You noble one also—*paccaya pariggaha ñâna* = a knowledge that can analyze and maintain the incidence of the result due to the cause, and when the knowledge has been cultivated, maintain the above causes and results of the past and future by means of *anvaya ñâna*. (Way of cultivation of the cause-result *dhamma* is given in detail in section on *Paṭicca samuppâda*. Refer to that section if need be).

Concentration of *vipassanâ* by means of *anvaya ñâna* will be described in the section on *vipassanâ*. But before going to it the concept of the present as given in *Udayabbaya ñâna* (knowledge of arising and disappearing) will be discussed.

Extracts from *Patisambhidâ Magga*

Jâtam rūpam paccuppanam, tassa nibbattilakkhanam udayo, viparinâmalakkhanam vayo, anupassanânam. R. Jâta vijjâ paccupannâ, sattânibbattilakkhanam udayo, viparinâmalakkhanam vayo anupassanâ ñâna . R. Jâto bhavo paccupanno, tassa nibbattilakkhanam udayo, viparinâmalakkhanam vayo anupassanâñânam (Ptisam.- 52; Visuddhi-2: 265).

Paccupannarūpam nâma jâtam khanattayapariyâpananti attho. Tam pana âdito dupariggahanti santatipaccupannavasena vipassanâbhiniveso kâtabbo (Mahâtî.-2: 414).

By the duration of arising rebirth as *upâda-thî-bhin* (arising-static-perishing away), formation of distinct material bodies, the *paramattadhammasabhâva* (the nature of the ultimate truth), the *attabhava* (material body) that should be achieved = the *paramattadhammasabhâva*, the group still possessing *attabhava* is the *paccuppanna* (the present). (This is to mean that the *rūpa* which is still in the formation in which is involved all the three *khanas*: *upâda, thî, bhin*). The properties of *sankhata*, (being conditioned) *sankhatalakkhanâ* (the properties of *sankhata*) are to be taken to represent the beginning of the *rūpa* formation, which is the present, is the *udaya* = formation. The *sakhatalakkhanâ* that is to be taken as changeable and destructible is *vaya* = damage or destruction.

Knowledge of repetitive concentration on *udaya—vaya* is the knowledge of the *udayabbayânupassanâ ñâna. R.*

By the duration of arising rebirth referred to as *upâda-thî-bhin* (arising-static-perishing away), formation distinct material bodies, the *paramattadhammasabhâva* (the nature of the ultimate truth), the *attabhava* (material body) that should be achieved = the *paramattadhammasabhâva*, the *avijjâ* still possessing *attabhava* is the *paccuppanna* (the present). (This is to mean that the *avijjâ* which is still in the formation in which is involved all the three *khanas*: *upâda, thî, bhin*). The properties of *sankhata*, (being conditioned) *sankhatalakkhanâ* (the properties of *sankhata*) are to be taken to represent the beginning of the *avijjâ* formation, which is the present, is the *udaya* = formation. The *sakhatalakkhanâ* that is to be taken as changeable and destructible is *vaya* = damage or destruction.

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Knowledge of repetitive concentration on *udaya—vaya* is the knowledge of the *udayabbayânupassanâ ñâna. R.*

In this *desanâ* from *avijjâ* to *pattibhava* called birth (birth-rebirth existence), the characters of *paticca samupâda* are all equally the present.

If the present life is analyzed by periods with characters of *paticca samupâda* in the middle, then *avijjâ sankhâra* are *dhamma* groups of former period. *Viññâna*, *nâmarûpa*, *salâyatana*, *phassa*, *vedanâ*, *upâdan* and *bhava* (*kammabhava*) are the *dhamma* groups of the present period. *Upapattibhava* termed *jâti* are the *dhamma* groups of the future. These *dhamma* are all equally included in the present.

As mentioned above — it must be noted that, in accordance with the opening of *Mahâtikâ* — *paccuppannarûpam nâma jâtam khanattayapariyâpannantî attho* (*Mahâtî.-2: 419*), reference is made to the period when the three *khanas* (moments) are inclusive.

What it means is that it is true that this *avijjâ* (mentioned above) is the past period that has occurred in the past. {it refers only to the *avijjâ*, the basic cause of *vipâkavatta dhamma* of the *paccuppannabhava* (the present life)}. This *avijjâ*, however, when formed in the past was distinct as *upâda-thî-bhin* moments. At that duration, when the *avijjâ* was apparently occurring, it is only the present *dhamma*. The formation and disappearance of this present *avijjâ* must be contemplated by *udayabbaya ñâna*. This *ñâna* is the *paccakkha ñâna*.

In the same way, due to causes such as *avijjâ*, *tahnâ*, and *upâdan*. *sankhâra*, and *kamma* cultivated in the present life (or due to *aparapariyavedaniya kamma* cultivated during the past life, *upapattibhava* termed *jâti* (birth) that is to appear is the *dhamma* of the future period. This *upapattibhava* is going to appear distinctly as *upâda-thî-bhin* in the future. This *bhava*, in arising and static states, is also the present. The arising and perishing away of the present life is concentrated by the *udayabbayânussaya ñâna*.

It must be realized that the remaining *dhamma* from *sankhâra* to *upâdan* have been instructed to be taken as the present period.

To Note What the Real Meaning Is

In whichever period, the past, future or present, the *dhamma* might have existed, still existing or going to exist, if *vipassanâ* is exercised on these to arrive at the *khanpaccuppanna* (momentary present), the *dhamma* you are concentrating at, *upâda* (continued formation), *bhin* (continued perishing), the three characters are alternately concentrated to see through the *udayabbaya ñâna*.

Attha addhânavasena pageva udayam passitvâ tthitto idha santativasena disvâ anukkhamena khnavasena passati (*Mahâtî.-2: 241*).

Rûpam atîtânâgatapaccuppannam aniccam khyatthena (*Patisam.-51*).

Tassamâ esa yam atîtam rûpam, tam yassamâ atîteyeva khînam, nayimam sampattanti aniccam khayetthena (*Visuddhi-2: 245; Section on Sammansana ñâna*).

Visuddhi Magga Commentator, with reference to *Patisambhidhâ Magga*, has indicated the above mentioned *rûpam atîtânâgatapaccuppannam aniccam khyatthena* = as the *rûpa* of the past, future and present has the nature of cessation, destruction, they are to be contemplated as *anicca* (impermanence).

“Corporeality of past ended in the past, never reaching the present as a continuation.

Since it has the nature of ending and destruction, it is *anicca*.”

In the ways as above the past, future and present *dhamma* are divisible by means of the long period, and it has been instructed to contemplate these by *kalapasammesa* (grasping groupwise) *ñâna* named as *vipassanâ* (insight) (see *Visuddhi-2-245*).

As so instructed, the five *upâdanakkhandhâ* = *âyatana* (12 classes) = 18 *dhatu*, 12 characters of *paticca samuppâda* etc., the ultimate reality of elements, are cultivated by a meditator as the past, future and present periods by means of *sammâsana ñâna*.

As the meditator is able to exercise *vipassanâ* by the power of *addhâ* of the period, *udaya* (formation), (destruction = *vaya*) will already be seen by *Sammâsana ñâna*. Visualized this way, when a meditator has successfully acquired *sammâsana ñâna* and reached *udayabbaya ñâna* stage, a series of *rûpasantati* and *nâmasantati*, called a series of *santati*, by the power of which arising (and disappearance) of *rûpa* and *nâma* are concentrated by *udayabbayanupassana ñâna*. Always by the power of *khana* (moment) = *vipassanâ* is exercised arrived at *khanapaccuppanna*. These *sankhâra dhamma* which are cultivated this way by the *vipassanâ ñâna* to arrive at the *khanapaccuppanna* are the *sampatiddhittha sankhâra*. The past and future *dhamma* that have been left uncollected by the *vipassanâ ñâna* are the *sampatiadittha sankhâra* (*Visuddhi-2-280*; *Mahâtî.-2-442*).

When the meditator has completely concentrated the arising and disappearance *dhamma* of the *santatidittha sankhâra* by means of *udayabbayanupassanâ ñâna* referred to as the *paccakkha ñâna*, the past and future called *sampatidittha sankhâra* are contemplated in continuation by *anvaya ñâna* as instructed by the Commentary of *Visuddhi Magga*.

Evum ekekassa khandhassa udayabbayadassana dassa dassa katvâ paññâsalakkhanâni vâttani. Tesam vasena evumpi rûpassa udaya evumpi rûpassa vayo, evumpi rûpam udeti, evumpi rûpam vetîti paccayato ceva khanato ca vatthâreva mansikâram karoti-Tassevum manasikararo “iti kirime dhammâ ahuttvâ sambunti, hutvâ pativantî”ti ñânam visadataram hoti. Tassevum paccayo ceva khanato ca dvedhâ udayabbatam passato saccapaticcasamuppâdanayalakkhanabheda pakatâ hunti (Visuddhi-2-267).

Evum manasikaro na yâva udayabbayañânam uppajjati, tava udayabbayâ sulu pakata na huntîti katvâ vuttam “iti karimè dhammâ. R. Pativentî”ti, nayadassanavesena vâ evum vattam patthamañhîi paccuppannadhammânam disvâ attha atitanâgate nayam neti (Mahâtî.-2-423).

What the above Commentary and Subcommentary mean is as follows.

**The Five Udaya Ñâna at Rûpakkhandhâ
(The Rise in the Five Kinds Knowledge on Material Body)**

1. *Avijjâ samudayâ rûpasamudayo,*
2. *Tahnâ samudayo rûpasamudayo,*
3. *Kamma samudayo rûpasamudayo,*
4. *Âhâra samudayo rûpasamudayo,*
5. *Nibbattilakkhanam (Patisam.-53-54; Visuddhi-2-266).*

1. Because of *avijjâ*, the material body born of *kamma* is formed,

2. Because of *Tahnâ*, the material body born of *kamma* is formed,
3. Because of *Kamma*, the material body born of *kamma* is formed,
4. Because of *Āhâra*, the material body born of *kamma* is formed,
5. The nature of the formation of *rûpa* (corporeality).

**The Five *Vaya Ñâna* at *Rûpakkhandhâ*
(The Fall in the Five Kinds of Knowledge on Material Body)**

1. *Avijjâ nirodha rûpanirodha*,
2. *Tahnâ nirodha rûpanirodha*,
3. *Kamma nirodha rûpanirodha*,
4. *Āhâra nirodha rûpanirodha*,
5. *Viparinâma lakkhanam* (*Patisam.*-53-54; *Visuddhi*-2-266).

1. Because of cessation of *avijjâ*, material body born of *kamma* ceased,
2. Because of cessation of *Tahnâ*, material body born of *kamma* ceased,
3. Because of cessation of *kamma*, material body born of *kamma* ceased,
4. Because of cessation of *Āhâra*, material body born of *kamma* ceased,
5. The nature of cessation of *rûpa* = the nature of destruction.

In this way there are five kinds of *udayañâna*, five of *vaya ñâna*, which added to a total of 10 kinds of *udayabbaya ñâna*. In the five corporeality, therefore, there will be 50 kinds. (see Section on *Udayabbaya Ñâna* of *Vipassanâ*).

As the nature of each *udaya* and *vaya* are concentrated by *udayabbayanupassanâ ñâna*, 50 characters 10 for each corporeality, are indicated in *Patisamdâmagga*. In accordance with the method of concentration described broadly above as —

“This is the cause of which the *rûpa* is formed,
This is the cause of which the *rûpa* ceased,
So is the *rûpa* formed,
And so the *rûpa* is destructed, —

Paccayato udayabbayadassana = concentration on the fact that because of the nature of the cause, the result is formed, because of cessation of cause, the result ceases, ***Khanato udayabbayadassana*** = concentration on the nature of cessation and destruction by the nature of the *upâda-thî-bhiñ* called *paccuppannakhana* of the *rûpa-nâma*. By these two methods of *udayabbaya* on a broad base the arising and perishing away are concentrated and taken to heart.

“In this way this *dhamma* which was not there formerly, may suddenly appear, arises and disappears.” To a practicing yogi, this knowledge will become especially clear.

Therefore, in the concentration of practicing yogi who is exercising with the knowledge of *udayabbayadassana*, *paccayatodayabbayadassana*, *khanatodayabbayadassana*, by these two phenomena, arising and perishing away of the five corporeality will become clear as

1. The Four Ultimate Truth,
2. The *Paticca samuppâda dhamma*, the *paticca samuppanna dhamma*,
3. The four methods called *Ekatta* method,

4. The Five *Aniccalakkhanâ* (The Five Impermanent characters etc. of the five characters (Visuddhi-2-267).

A Note by Venerable Pye Sayadaw

In a meditator, taking to heart this much, *udayabbaya ñâna* cannot be attained yet. As that much of *udayabbaya* are inconspicuous, they are vaguely guessed by *anumâna*. Because of this condition, it was comparatively indicated by “*Iti kirime dhammâ. R. Pativanti*” stated with reference not to *paccakkha* but to *anumâna kira-saddâ* (presumptive faith).

In other words, by *nayadassana* (for the purpose of seeing), the meaning was given this way. Firstly *udayabbaya* of *paccuppanna dhamma* (*dhamma* of the present) are accomplished by *paccakkha*, and later this method is employed for the past and future (Pye *Visuddhimagga nissaya*, 5: 165).

This note by Venerable Pye Sayâdaw is the translation of the the part contained in *Mahâṭikâ* Vol. II (*Mahâṭi*.-2: 423).

In this expression — In a meditator, taking to heart this much, *udayabbaya ñâna* cannot be attained yet. As that much of *udayabbaya* are inconspicuous, they are vaguely guessed by *anumâna*. Because of this condition, it was comparatively indicated by “*Iti kirime dhammâ. R. Pativanti*” stated with reference not to *paccakkha* but to *anumâna kira-saddâ* (presumptive faith) — it was asserted that once the *udayabbaya* of the *sankhâra dhamma* have been seen by *paccakkha ñâna*, then these *dhamma* are no more required to be concentrated presumptively by *anumâna ñâna*. This assertion was not satisfactory and, therefore, SubCommentator Sayâdaw added a second method. The Venerable Pye Sayâdaw explained the second method as:

In other words, by *nayadassana* (for the purpose of seeing), the meaning was given this way. “Firstly *udayabbaya* of *paccuppanna dhamma* (*dhamma* of the present) are accomplished by *paccakkha*, and later this method is employed for past and future” .

According to this explanation, a meditator must first have cultivated as causes:

1. All the Five *Paccuppannakkhandhâ* (the Present Five Corporeality) are results of the causes such as *avijjâ, tahnâ, upâdan, sankhâra, kamma* etc..
 2. The causes of *avijjâ, tahnâ, upâdan, sankhâra, kamma* etc. (when at the duration of *Arahattamagga*, the 4th Path), cessation which would never ever be formed again, the *anuppâdanirodha*, due to which the five corporeality cease never ever forming again, the nature of *anuppâdanirodha* (giving rise to cessation),
 3. The arising and perishing away of the Five Present Corporeality, the *udayabbaya = nibbatti lakkhanâ, viprinâmalakkhanâ* —
- are to have been cultivated by the *udayabbayanupassanâ ñâna* called *paccakkha ñâna*. Only after cultivation by the *paccakkha ñâna*, then the method of *anvaya ñâna* is accepted as the method for exercising on the past and future *dhamma*. This *anvaya ñâna* is the one that always follows *vipassanâ ñâna*.

To be Noted Carefully

The opening of *Mahâṭikâ* (Commentary) runs as —

Paccuppannadhammânâṃ udayabbayaṃ disvâ (Mahâṭi.-2: 423)

In the passage ‘After seeing the *udayabbaya* of *paccuppanna dhamma* —

1. Because of the distinct formation of the causes like *avijjâ, tahnâ, sankhâra, kamma* etc. distinctly arise,
2. The cessation of the causes like *avijjâ*, etc., by the nature of law of cessation, the resultant five corporeality cease,
(These two are phenomena of *paccayato udayabbaya*)
3. The arising of the *paccuppanna dhamma* = *nibbatti lakkhanâ* = destruction = *viprinâma lakkhanâ* (character subject to change)
(These two are phenomena of *khanato udayabbaya*)

Paccuppannadhammânâ udayabbayaṃ disvâ (Mahâtî.-2: 423)

In this passage remember that both the *paccayato udayabbaya* and the *khanato udayabbaya* of the *udayabbaya* are inclusive. Only when the two kinds of *udayabbaya*, have been cultivated by *paccakkha ñâna* referred to as *udayabbayanupassanâ*, then concentrate on the past and future by the same old method of *anvaya ñâna*. It is the traditional law in practice which has to be taken with respect.

Again *Visuddhimagga atthakatthâ (Visuddhi-2-249)*. In *rûpa nibbattipassa âkâra* was instructed due to *sankhâradhammâ* cultured surrounded by *avijjâ, tahnâ, upâdan* etc. during the previous life, formation of mental properties of rebirth, along one’s lifetime, respective causes which result in mental properties of *bhava* together with those of the six-door are concentrated by *vipassanâ ñâna*.

Therefore, with reference to *paccuppannadhamma* note that from the material quality of rebirth, relevant properties of the five corporeality, are involved.

Therefore, when *vipassanâ* is exercised with the knowledge of the two kinds of *udayabbayadassana* on the *paccuppannadhamma*, start is made from the Five Material Quality of rebirth. (see *Udayabbaya Ñâna*, Section on *Vipassanâ*).

Now again concentration by *Anvaya ñâna* in *Bhanganupassanâ ñâna* will be described.

How Contemplation is made by *Anvaya Ñâna* in *Bhanganupassanâ Ñâna*

Attha vâ so evum viratto yatthadittham sankhâragatam, tathâ aditthampi anvayañânavasena nirodheti, no samudeti. Nirodhatova manasikaroti. Nirodhamevassa passati, nosamudayanti attho (Visuddhi-2:279).

Evum virattoti evum bhanganupassanâ viratto. Yatthâ dittham sampati upatthitam sankhâragatam nirodheti nirodham manasikaroti. Aditthampi atinâgatam anvayañânavasena yatthâ idam etarahi, etam itarepîti anuminanto nirodheti mansikatassâpi nirodham karoti, no samudhefîti itthâpi eseva nayo, no samudayam manasikarotîti attho. (Mahâtî.-2: 442).

Attha vâ = in a way. *Evum* = this *bhanganupassanâ* is followed (= always follow this knowledge of *bhanganupassanâ*), *viratto* = lack of attachment. *So yogâvacara* = that meditator. *Dittham* = seen by own self, *sankhâragatam* = *sankhâra dhamma*. *Nirodheti nirodham manasikaroti yatthâ* = as if cessation was taken to heart. *Tatthâ* = similarly. *Aditthampi* = past, future and *sankhâra dhamma* which are not seen. *Anvaya ñâna*

vasena = by power of analytical knowledge. (*Etarahi* = at present. *Idam yatthâ* = just as this present and *sankhâra* are seen). *Evum tatthâ* = in the same way. *Tampi* = that past, future and *sankhâra dhamma* that are not seen. *Evum sabhâvameva* = so there is nature of cessation, destruction. *Iti* = in this way. *Anuminanto* = by comparison). *Nirodheti* = *nirodham manasikaroti* = *nirodha* (cessation) is taken to heart. *No samudeti* = no *samudayam manasikaroti* = *samudaya* (passion) is not taken to heart. *Nirodhatova* = only by means of cessation. *Manasikaroti* = taken to heart. *Asankhâragatassa* = of that *sankhâradhamma*. *Nirodhameva* = on only the cessation. *Passati* = concentrated. *Samudayam* = on *samudaya*. *No passati* = not concentrated (*Pye Visuddhimagga Nissaya-5-207-208*).

In other words, as the meditator who is free from evil influence, *raga*-free (lust free) is always directed towards the *bhanganupassanâ ñâna*, not clinging on to the *sankhâra dhamma* {by dissociating himself from *râga* for a considerably long period of time by *vikkhambhana* (way of withdrawal from lust)}. Then cessation of all *dhamma*, that should be known and seen by *bhanganupassanâ ñâna*, and the cessation taken to heart.

The past, future and *sankhâra dhamma* are taken expectantly by power of *anvaya ñâna*. As the present *bhanganupassanâ ñâna* called the present called *paccakhañâna* enables the meditator to know and see the *sankhâra dhamma*, so also the past, future and the *sankhâra dhamma* that have not yet been seen by the *bhanganupassanâ ñâna* called *vipassanâ ñâna* (insight knowledge) are to be taken to cease in the coming period. In this way the nature of cessation, the *nirodha dhamma*, whatever the case may, is taken to heart. The arising *samudaya* is not taken to heart. By way of cessation = the cessation only is taken to heart. The cessation of the sum total of *sankhâra dhamma* alone are concentrated, but not the arising *samudaya*. All this is what the above *Patisambhidâ Magga* really means (*Visuddhi-2:279; Mahâti-2: 442*).

Ārammananvâyena, ubho ekavavatthanâ.

Nirodha adhimottatâ, vayalakkhanavipassanâ (Patisam. -55).

Ārammananvâyena = as the object really seen presently is always followed. *Ubho* = the object presently seen and unseen. *Ekavavatthanâ* = division by means of the only nature of arrested moment. *Nirodhe* = at relentless cessation of the *sankhâradhamma* called *khanikanirodha* (momentary cessation). *Adhimottatâ* = being inclined to. *Esâ* = This is. *Vayalakkhana vipassana* = mental exercise on the nature of destruction of the *sankhâradhamma*, or character of this destruction.

Ārammananvâyena ubho kavavatthanâti paccakkhato ditthasa ârammaṇassa anvâyena anugamanena yattha idam tatthâ atitepi sankhâragatam abhijjitha, anâgatepi bijjissatiti evum ubhannaṃ ekasabhâvene va vatthâpannti attho. Vattampi cetam porâneti —

“*Samvijjamâhmî visuddhadassano,
tadanvayam neti atitanâgate.*”

*Sabbepi sankhâragatâ palokino,
ussâvabandû suriyeva uggate”ti (Visuddhi-2: 280).*

Ubhoti ditthâ ditthabhâvena dvepi ârammnâni. Ekavatthanâti khanabhangu-ratâya samânâti vavattapanâ. Samvijjâmânamhîti paccakkhato upalabbhamâne paccuppanne. Visuddhassanoti bhagassanassa paribandhavimenena visuddhañâno. visuddhabhangassanoti attho. Tadvayam netîti tassa paccuppannasankhârabhangandassino ñânassa anvayam anugatabhûtam ñânam pavatteti. Kattha pana pavatteti âha “atitanâgate”ti. Atîte nâgate ca sankhâragate. Sabbepîtiâdi tassa pavattanâkâradasanam (Mahâtî-2: 443).

Ñâtanca ñânanca ubhoppi vipassati (Visuddhi-2: 278).

Ârammananvayena atto ekavatthnâ = dhamma named ñâta, dukkha saccâ, samudaya saccâ, which have been prenatratively seen and known, vipassanâ ñâna named ñâna (knowledge) {the so-called lokîmagga saccâ (the Right Path Dhamma of ordinary world)}. As this sankhâra object, known as ñâta ñâna dhamma, was always followed, and as one knows the perishing of the paccuppannadhamma and the sankhâra dhamma which is definitely seen by the knowledge of anubanga ñâna so also the sankhâra dhamma of the past has perished. In future too they will perish. Concentration should well be made with the notion that these objects, the dittha (seen) and adittha (not seen) object, by vipassanâ ñâna, are continuously perishing away. This is the essence of the above descriptions. Indeed, the commentators of the early days have expounded as —

Samvijjâmânamhî. R. Uggate. (Vide supra)

Samvijjâmânamhî = by means of paccakkha, by paccakkha ñâna cultivated, the whole paccuppanna sankhâra dhamma (= means the dhamma that are seen). Visuddhassano = especially clean, that which concentrate on the destruction of the sankhâra dhamma, the meditator who has the bhanganupassanâ ñâna. Tadvayam = the vipassanâ ñâna which always follows bhanganupassana ñâna directed at paccuppanna of the perishing of sankhâra dhamma. Atîte = sankhâra dhamma of the past, anâgate = sankhâra dhamma of the future. Neti = reflects = makes it happen. Sabbepi = entirely. Sankhâraggatâ = sankhâra of the past, future and present. Palokino = possesses the nature of perishing. Kiniva = as to how it all happens = suriye = As the sun. Uggate = rises. Ussavabandu = the now. Palokatiiva = disappear (Visuddhi-2-280).

When a meditator, who especially has the clean anubhangâ ñâna, concentrating on the perishing away of all the paccuppannadhamma sankhâra by means of paccakkhâ ñâna acquired through paccakkha (practice), always following the bhanganupassanâ ñâna for which viassanâ ñâna is formed — as this sankhâra object known as ñâta ñâna dhamma was always followed, and as one knows the perishing away of paccuppanna dhamma, the sankhâradhamma, which is definitely seen by the knowledge of anubhangâ ñâna, so also the sankhâradhamma of the past perished. The all complete past, future and present sankhâra dhamma have the nature of perishing away. These happen in a way similar the disappearance of snow when exposed to sunlight (Visuddhi-2-280; Mahâtî.-2-433).

Nirodhe Adhimuttâ = Inclination to Khananirodha

Nirodhe adhimuttatâti evum ubhannam bhangavasena ekavavatthânam katvâ tassamaññeva bhanghasankhate nirodhe adhimuttatâ taggâretâ tannañnatâ tapponatâ tappabhâratati atthâ. Vayalakkhanavipassanâti esâ vayalakkhanavipassanâ mâti vittami hoti (Visuddhi-2-280).

Bhangasankhate nirodhe, na nibbanasankhâtetî addhippayo. Esâti yâ arammanavayena ubho ditthâ ditthe khaṇabanguratâya ekanhâvena vevatthâppanâ, esâ vayalakkhane viparinâmalakkhane vipassanâ bhanganupassanâti attho (Mahâtî.-2: 443).

= *Nirodhe adhimuttatâ* = *khananirodhañca* mediation means = in this way *dittha sankhâra* and *adittha sankhâra*, the two objects of the *vipassanâ ñâna*, by virtue of incessantly perishing moments, are similar — classified and emphasized only in the momentary cessation referred to as cessation momentarily of the perishing of these *sankhâra dhamma*. Taking to heart these phenomena of inclination only to that *khananirodha*, and of the respect to *khananirodha* are *nirodha adimuttatâ* = cessation is taken to heart. Thus concentrated by *paccakkha* = following *sankhâra* object by concentration with *paccakkha ñâna ditthâ* and *aditthâ* objects are considered to be similar by way of *khanabhanga* means concentration on the perishing called *vayakhanânupassanâ* = *bhanganupassanâ* (Visuddhi-2-280; Mahâtî.-2: 443).

Objects of Concentration by *Bhangânupassanâ Ñâna*

Dhamma on how to concentrate on these *vipassanâ* by *bhangânupassanâ* via *paccakkha* have been expatiated in *Patisambhidâmagga* in this way.

Katham ârammanam patisankhâ bhangânupassane paññâ vipassane ñânam — rūpârammanata cittam uppajjitvâ bijjati, tam arammanam patisankhâtassa cittassa baṅgam anupassati. R.

Vedanârammanatâ. R. Sankhâramma. Viññânârammanatâ. Cakkhu. R. Jarâmaranârammanatâ citamm uppajjitvâ abhijjati, tam ârammanam patisankhâ tassa citassa bhaṅgam anupassati (Patisam.-55).

= *Rûpâ, vedanâ, saññâ, sankhâra, viññâ* etc. of *sankhâra* object are to be concentrated with the notion of their nature of their *khaya-vaya* (to be liable to extinction and perishing) = cultivated by *vipassanâ* way. The knowledge that recognizes the nature of the incessant perishing away of the *vipassanâ* on which concentration is being made do exist. Such a knowledge is the *vipassanâ ñâna* (insight knowledge) = should be recognized as *bhangânupassanâ ñâna*. How does that knowledge then come into existence?

Vipassanâ citta (the insight mind), the only object of which is on *rûpa* (material) *dhamma*, can arise and perish. That material object is visualized by the nature of *khaya-vaya*, and the knowledge of the nature of the *khaya-vaya* which is the cause of perishing of *vipassanâ citta* is repeatedly concentrated by the *vipassanâ citta* in the wake of the previous one. R. (Patisam.-55).

Ñâta dhamma* and *Ñâna Dhamma* *Dhamma of Realization and of Knowledge

In this field of *bhangânupassanâ*, the objects of meditation by *vipassanâ ñâna* (insight knowledge), because they are the *dhamma* known penetratively by *vipassanâ*

ñâna, are the *Ñâta dhamma*. These *ñâta dhamma* including the five *khandhâs* (corporeality), 12 classes of *âyatana*, 18 of *dhâtu* (elements) and the 12 classes of *paticca samuppâda* from *avijjâ* (ignorance) to *jarâ* (decay) and *marana* (death). The *vipassanâ* knowledge that concentrates on the nature of perishing of these *sankhara dhamma* is the *Ñâna dhamma*.

Meditation has to be made alternately on the three properties of the existing things, taking the nature of the perishing away of these *ñâta dhamma* as object of concentration. This knowledge of *vipassanâ* concentration = *vipassanâ* meditating *citta* and its nature of perishing away is taken as the object for *vipassanâ citta* that follows and concentrated on the three properties of the existing things alternately. Therefore, the commentators of the early days had instructed as

Ñâtañca ñânañca ubhopi vipassati (Visuddhi-2-278; Patīsam.-tha.-1-239).

Meditate on both *ñâta* and *ñâna dhamma*. These *ñâta* and *ñâna* are the objects of concentration of the *bhangânupassanâ ñâna*. The *dittha sankhâra dhamma* are to be discerned by the *paccakkha ñâna* called *bhangânupassanâ ñâna*. Remember that these *dittha sankhâra dhamma* include the 12 classes of *paticca samuppâda* from *avijjâ* to *jarâ marana*.

At this point, according to *jâti*, *jarâ* and *marana* — *Jâtijarâmaranavuntânâ khandhânâ vasena pariyâyena vuttâni (Patīsam.-tha.-1-222)*. *Jarâmaranasîsena cittha jarâmaranavuntava dhammâ gahitâ (Sam.-tī.-2-78)*. This refers to material bodies that possess the distinct nature of *jâti*, *jarâ*, *maranâ dhamma*.

Cittanti cittha sasampayttacitam adhippetam (Patīsam.-tha.-1-239).

Here instruction is given to discern on the perishing of previous *vipassanâ citta* by the later *vipassanâ citta*. In instructing so, *vipassanâ citta* together with contemporary *sasampayttacetacika dhamma* on the basis of *citta* (mind) is required. The *vipassanâ citta* together with contemporary *sasampayuttacetacika dhamma* based on mind means series of *mahâkuso* (meritorious), *manodvârîka* (mind door) and process of *viapssanâ jhâna* occurring in the mind of practising noble ones (*ariyas*) and noble humans.

Therefore, if practising individual (the meditator) would like to exercise on these characters of *paticca samuppâda* by knowledge of *hangânupassanâ ñâna*, both *ñâta* and *ñâna* factors must be concentrated on.

The features of *paticca samuppâda* from *avijjâ* through *jarâ* to *marana*, classified by the three periods, are groups of *ñâta dhamma*. The *vipassanâ ñâna*, the insight knowledge, (= *bhavangânupassanâ ñâna*), by which the destruction these *ñâta dhamma*, taken as object of concentration, are (= the process of the *jhanic* state *vipassanâ* via mind door for the worldling and practising individuals) *ñâna dhamma*. The *vipassanâ ñâna*, insight knowledge (= *bhavangânupassanâ ñâna*), by which the nature of destruction of these *ñâta dhamma* are taken as the object in the concentration, are (= the process of the *jhanic* state *vipassanâ* via mind door for the worldlings and practising individuals) *ñâna dhamma*. Only when these *ditthasankhâra dhamma* have successfully been discerned penetratively by *bhangânupassanâ ñâna*, referred to as *paccakkha ñâna*, then by means

of *anvaya ñâna* that always follows *bhangânupassanâ ñâna*, the past and future *sankhâra dhamma*, which are not presently seen, are concentrated by the same method. This *anvaya ñâna* is that knowledge which always follows the insight knowledge.

The object of contemplation *iti rūpassa atthañgamo* etc., as exposed in the *Upanissasuttan*, indicated above, will again be presented in continuation.

Iti rūpassa atthañgamo. R. Iti viññassa atthañgamo.

Iti rūpassa atthañgamoti evum avijjânirodhadivasena pañcahâkârehi rūpassa atthañgamo. Vedanâdisupi eseva nayo. ayamatttha sankhepo, vattharo pana visuddhimagge udayabbayañânakatthâya vatto (Dî.-tha.-2-373).

1. *Avijjânirodhâ, rūpanirodhoti paccayanirodhatthena rūpakkhandhassa vayam passati,*
2. *Tahnânirodhâ rūpanirodhoti paccayanirodhatthena rūpakkhandhassa vayam passati,*
3. *Kammanirodhâ rūpanirodhoti paccayanirodhatthena rūpakkhandhassa vayam passati,*
4. *Āhâranirohâ rūpanirodhoti paccayanirodhatthena rūpakkhandhassa vayam passati,*
5. *Viprinâmalakkhanam passantopi rūpakkhandassa vayam passati.*
Rūpakkhandhassa vayam passantopi imâni pañca lakkhanâni passati (Patisam.-53; Visuddhi-2: 266).

In concord with these *desanâs*, meditation in brief are as follows.

1. Because of cessation of *avijjâ* the *rūpa* ceases, (*Anuppâdhanirodha*)
2. Because of cessation of *tahnâ* the *rūpa* ceases, (*Anuppâdhanirodha*)
3. Because of cessation of *kamma* the *rūpa* ceases, (*Anuppâdhanirodha*)
4. Because of cessation of *âhâra* the *rūpa* ceases, (*Anuppâdhanirodha*)
2. The nature of cessation of *rūpa* the *rūpa* ceases, (*Uppâdhanirodha*).

ANUPPĀDANIRODHA

Avijjânirodho rūpanirodhoti anâgatabhavassa paccayabhûtâya imassamim bhava avijjâya arahattamaggañânena nirodhe kate paccayâbhâvâ anâgatassa rūpassa anuppâdo nirodho hotîti attho. Paccayanirodhatthenâti paccayassa niruddhabhâvenâti attho. Norodho cittha anâgatapatissandhipaccayânam idha avijjâtahnâkammânamyeva nirodho (Ptisam.-Tha.-1: 236).

Avijjânirodho rūpanirodhoti eggamaggañânena avijjâya anuppâdanirodhato anâgatassa rūpassa anuppâdanirodho hoti paccayâbhâve abhâvato.

Paccayanirodhatthenâti avijjâsankhâtassa anâgate uppajjanakarūpapaccayassa niruddhabhâvena. Tahnânirodho kammanirodhoti itthâpi eseva nayo (Mahâtî-2: 421).

Throughout the rounds of rebirth the *rūpa* and *nâma dhammas* come to their end after going through arising-static-perishing away trend. This cessation, if the causes still remain, has a chance to make a reappearance in future. Perishing and cessation at the

end (*bhaṅga*) of these *sankhâra dhammas* are called *uppâdhanirodha* (cessation, but reappearable).

When *arahatthamagga* (the 4th Path) is achieved, *avijjâ, tahnâ, sankhâra* and *kamma*, which are completely eradicated due to, and by *arahatthamagga* via virtue of *samucchedapa*. They cease in such a way they never reappear. This is the *anuppâdanirodha* (cessation, but reappearable). If the *arahatthamagga ñâna* (the knowledge of the 4th Path), however, has not been acquired and these *avijjâ, tahnâ, upâdana, sankhâra* and *kamma* have not ceased, these very *avijjâ, tahnâ, upâdana, sankhâra* and *kamma* are the causative factors for the next life called the future rebirth.

But if a noble meditator tried to arrive at *arahattamagga* then, due to *arahattamagga*, the *avijjâ, tahnâ, upâdana, sankhâra* and *kamma* cease in a way that they will never be formed once again. This is the *uppâdanirodha*. In this way when *avijjâ, tahnâ, upâdana, sankhâra* and *kamma* by nature of *anuppâdanirodha*, the future rebirth, called *rûpa* and *nâma* (mind and matter) ceases by non-reappearable cessation. This is the *anuppâdanirodha*.

Similarly, *citta* (mind), *utu* (physical change), *âhâra* (nutrition) etc., named *pavattipaccaya* (cause-derived forms) cease once and for all, and never formed again in future. When they cease by nature of *anuppâdanirodha*, future material phenomena of mind, of physical change and the material quality born of nutrition (each of which has a chance to reappear if respective causes still prevail) of future also cease. This is *anuppâdanirodha*.

The *yogâvacara* individual should discern, by *udayabbayanupassanâ ñâna*, called *paccakkha ñâna*, the cessation of mind and material of the future rebirth etc. of the Resultant Five Corporeality by way of *anuppâdanirodha* nature. This cessation occurs due to cessation of the factors of the 4th Path of *avijjâ, tahnâ, upâdana, sankhâra* and *kamma*. Continuous perishing of the Five Aggregates by *bhaṅkhana* called *uppâdananirodha*, and it should be discerned in the same way.

If the *yogâvacara* individual attempting to acquire, by *udayabbayânupassanâñânâna* called *paccakkha ñâna*, is still at *puthujana* (worldling) stage, then the attainment of the *arahatthamagga* (the 4th Path) may occur in the life future to the present one, or it may be in the future life just as *Ghatibhyamâ* did. If the attainment certainly of the 4th Path is at the *Pacchimabhavika* (later past) of the present life, then that period of the acquirement of the 4th Path will be the future of the present existence. If the attainment of the 4th Path certainly is in one of the later lives, the the period of the acquirement of 4th Path is a future life.

At the time of acquirement of the *arahattamagga* in future, when such causes as *avijjâ, tahnâ, upâdana, sankhâra* and *kamma* cease, because of the 4th Path, by nature of *anuppâdanirodha*, discernment should made of the cessation of mind and matter of the Five Corporeality of the future, following death, by nature of *anuppâdanirodha*. Should it be contemplated by *paccakkha ñâna* or *anvaya ñâna*? Answer to this is as follows.

Ñânasamaṅgi puggato cakkhunâ viya cakkhunâ rūpâni, ñânenena vivaṭṭe dhamme passati
(*Samī.-Tha.-2: 49*).

Janatoti vâ vattvâ jânanam anussvâkâraparivitakkamattavasena idhâdhippetam attha
kho rūpâni viya cakkhuñânena rūpâdini tesam ca samudayadike paccakkha katvâ

dassanti vibhâveton “passato”ti attanti evum vâ ittha attho (Sam.-Tī.-2: 63).

As a man with physical eye sees a variety of mental objects by consciousness by way of sight, a meditator possessed of *vipassana* insight referred to as *udayabbaya ñâna*, must discern by light of wisdom emitted by the *vipassanâ ñâna* being exercised upon, the following.

Na jhânam anussavâkâraparivitakkamattavasena idhippetam (Sam.-Tī.-2-63).

Anussaya understanding, knowledge handed down from the teachers, such as “This may be it. This is what probably is.”, thinking on the basis of environmental factors = *âkâraparivitakka* = knowledge acquired by mere thinking are not relevant here.

However, *patthamahñi paccuppanadhammânâni udayabbayañi disvâ atta atinâgtâte nayam neti (Mahâṭī.-2-423)*, as stated in *Mahâṭīkā*, the *upâdânakkhandhâ* (the factor of five-fold clinging to the existence) which are the *paccuppanadhammas* (the present *dhammas*), the nature of their formation (*sankhâra*) and their dissolution (*atthangama*) are to be discerned by the *udayabbaya ñâna* referred to as *paccakkha ñâna* (practical knowledge). Once discerned successfully by *paccakkha ñâna*, the *sankhâra dhammas* (the factors of the formation) of the past and future can be discerned in the same way. It should, however, be noted that

- (1) The five *upâdânakkhandhâ*, which are the *dhammas* of the present,
- (2) The nature of their *samudaya*,
- (3) The nature of their dissolution,

when discerned by *udayabbaya ñâna* called *paccakkhan ñâna*, are not free from the past and future.

Now the extracts from *Upanisassuttan* have come to an end.

Extracts from *Āsvakkhaya Suttan*

Jhânatoham bhikkave passato âsavânâni khayam vadâmi, no ajhânato no apassato.

Kaṅca bhikkhave jhânato kam passato âsavânâni khayoti?--“idam dukkhan”ti bhikkhave jhânato passato âsavânâni khayoti, “ayam dukkhasamudayo”ti bhikkhave jânatopassato âsavânâni khayoti, “ayam fukkhanirodhagâmini patipadâ”ti bhikkhave jhânato passato âsavânâni khayoti. Evum kho bhikkhave jhânato evum passato âsavânâni khayoti (Khu.-1: 265; Itivuttaka).

Bhikkhus I preach the attainment of ariyamagga (the Noble Path), where dhammas of âsava cease, to those who know and see. I do not preach the attainment of ariyamagga to those who know not and see not. (Aham ariyamaggâmam vadâmîti vattam hoti (Itivattaka-Tha-311).

Bhikkhus What dhammas do those individual know and see to have attained the Noble Path where âsava dhammas have ceased?

1. *Bhikkhus Those who know and see as “This is the Noble Truth of Suffering” will*

acquire the *ariyamagga* where all *âsava dhammas* have ceased.

2. *Bhikkus* Those who know and see as “This is the Noble Truth of the cause of Suffering” will acquire the *ariyamagga* where all *âsava dhammas* have ceased.
3. *Bhikkus* Those who know and see as “This is the Noble Truth of the cessation of Suffering” will acquire the *ariyamagga* where all *âsava dhammas* have ceased.
4. *Bhikkus* Those who know and see as “This is the the pactice leading to *Nibbâna* where the Suffering has ceased = Noble Truth of the Path”, will acquire the *ariyamagga* where all *âsava dhammas* have ceased.

Bhikkhus ...only he who knows and sees this way will acquire the Noble Path, where all *âsava dhammas* have ceased (*Khu.-1: 265; Itivuttaka*).

The Openings of Commentary - The First Opening

Jhânatoti jhânantassa. Passatoti passantassa. Yadipi Imâni dve pi padâni ekattâni, byaññhanamevanânañ, evuñ santepi “jhânato”ti ñânlakkhanam uppâya. Puggalam niddisati. Jhânanalakkhanam hi ñânam. “Passato”ti ñânappabhâvuñ upâdâya. Dassanappabhâvuñ hi upâdâya ñânasamingi puggalo cakkhumâ viya viya puggalo cakkhunâ rūpâni, ñâñena vivutte dhamme passati (Itivuttaka-Tha.-310)

Jhânato = only he who knows, *passato* = only he who sees (*Jhânato eva passato evâti evamatthe niyamo icchito. (Sam.Ti-2: 64)*).

Though these two structurally different terms bear the same essence, the term *jhânato* indicates the individual, on the basis of character of his ability to know penetratively the true nature of the objection question. Indeed, *Samâdithi ñâna* (the knowledge of right understanding) possesses the character of knowing penetratively the true nature of the object.

The term *passato* refers to an individual who is capable of seeing the true nature of the object by means of power of knowledge. Indeed, *Sammâditthi ñâna* (the knowledge of right understanding) is endowed with the power of seeing the object in its true nature. As an individual could see the material being (*rûpa*) by physical eye, so a meditator with competent *sammâditthi ñâna* could see the true nature of the Four Noble Truth by the light of wisdom having property of brilliance (*Itivuttaka-Tha.-311*).

The Second Opening of the Documentary

Atha vâ jhânatoti anubodha ñâñena jhânato. Passatoti pativedhañâñena passato (Itivuttaka-Tha.-310).

In other words, *jhânato* refers only to him who knows by *anubodhañâna*. *Passato* refers only to him who knows by *pativedañâna* (penetrative knowledge).

Duvidham hi saccañânam anibidhañânam pativedhañânañca. Attha anubidhañâna lokiyam anussavâdivasena nirodhe magge ca pavuttati. Pativedhañânam lokuttaram nirodhamârammanam katvâ kiccato cattâri saccâni pativijehati (Visuddhi-1-142).
Duvidam hi saccañânam lokiyam lokuttarañca. Lokikam duvidam anubodhañânam paccavekkhanañânañca. Anubodhañânam âdikammikassa anussivâdivesena nirodhe magge ca pavuttati. Dukhe samudaye ca ârammanakarena vasena. Paccavekkheñânam pativaddhasaccassa catîsupi saccam ârammanakarañavasena. Lokuttaram pativedhañânam katvâ cattâri saccâni pavijjhati (Patisam.-1: 342).

In the *santâna* (life continuum) *vipassanâ* exercising monk, who is a worldling, before arriving at *Ariyamagga* (Noble Path), attaining the knowledge of the Noble truth of Suffering and the Noble Truth of Formation is a priority. In these two are

1. *Uggahapativedha* = penetratively understanding by learning the relation between the truth of suffering and of formation.

2. *Paripucchâpativedha* = penetratively understanding by repetitive requisition of the meaning regarding the relationship between the truth of suffering and of formation.

The knowledge of truth (*sacca ñâna*), which penetratively knows the Four Noble Truth, is of two kinds: *lokîsacca ñâna* (knowledge of truth of mundane) and *lokuttarâsacca ñâna* (the knowledge of truth of supra-mundane). Again the *lokîsacca-ñâna* can be of *anubodha ñâna* (knowledge acquired from the predecessors) and *paccavekkhana ñâna* (reviewing knowledge). In the mind of a worldling who has just gained momentum in the practice of meditation (a beginner in meditation in short), the truth of the supra-mundane, such as *asankhatadhâtu* (non-dynamic element), the knowledge of peacefulness, called *nibbâna dhamma* which is the Truth of Cessation, and *Ariya Magga* (Noble Path) which can concentrate on the Noble Truth of Cessation, and the Noble Eight Path. These appear in the meditator by three means, viz., by following the conception acquired by

1. *Anussava* = knowledge acquired from the teachers.

2. *Âkâraparivitakka* = knowledge acquired by presumption that: if there is such a *dhamma* as death, then there must be one where there is no death.”

3. *Dothinijjhânakkhantianugata* = by concentration, by being satisfied = satisfaction on the conception by thinking.

Such a knowledge acquired via the above three means is also called *anubodha-ñâna*, the *anubodha* knowledge (It is the *Anumâma*, the knowledge acquired through the guesswork. This *anubodha* knowledge appears in one by concentrating on *dukkha-saccâ* and *samudayasaccâ* (the Truth of suffering and of formation) as the object of concentration. (It is the knowledge from personal experience, the *paccakkhañâna*). The *paccavekkhañâna* (reviewing knowledge) appears in the Noble Ones, who have penetratively concentrated and cultured the Four Noble Truth by power of concentration on each and every one of the Four Noble Truth. *Pativedhañâna* (penetrative knowledge), the *lokottarasaccâñâna* and element of peacefulness, or the *Nibbâna dhamma* called the *dhamma* of Truth of Cessation is concentrated as the object and penetratively knows the Noble Truth (*Visuddhi*-1: 142; *Patisam.-Tha.*-1: 342).

Evamassa pubbabhâge dvîsu saccesu uggahaparîpucchâsavanadâ renasamma-sanâpativedho hoti, dvîsu savanâpativedoyeva. Aparabhage tîsu kiccato pativedho hoti, nirodhe ârammâpativedho. Tatthâ sabbampi pativedhoñânanam lokuttaram. Savanadharanasammasanañânam lokuttaram. Savanadhanasammasanañânam lokiyam kâmvâvacaram (Abhi.-Tha.-2: 109).

In the life continuum (*santâna*) of a monk, a worldling, who has just gained momentum in the practice of meditation, before arriving at *Ariya Magga*, which is the Noble Truth of Suffering and Noble Truth of Cause, knowledge has to be attained by

1. *Uggahapativedha* = learning the text related to *Dukkhasaccâ* (the Noble Truth of Suffering) and *Samudayasaccâ* (Noble Truth of Cause), and acquiring the knowledge penetratively.

2. *Paripucchâpativedha* = knowing penetratively the meaning of *Dukkhasaccâ* and *Samudayasaccâ* by enquiring repeatedly.

3. *Savanapativedha* = knowing penetratively the meaning of *Dukkhasaccâ* and *Samudayasaccâ* by listening respectfully.

4. *Dhâranapativedha* = knowing penetratively the meaning of *Dukkhasaccâ* and *Samudayasaccâ* by learning by heart.

(These four are the knowledge acquired by being taught and by hearing).

5. *Samasanapativedha* = knowing penetratively by contemplating on the Three characters (*Anicca*, *Dukkha* and *Anatta*) of the *Dukkhasaccâ* and *Samudayasaccâ* as the object. (It is all the Path Knowledge, the method of attaining insight).

These are the five kinds of *pativedha* (penetrations). This *pativedha* is the *dhamma* of good *kamma* of *loki* (mundane) *mahâkusala* (great deed) by *Nirodhasaccâ* and *Maggasaccâ*.

Nirodhasaccam ittham kantaṃ manâpaṃ, maggasaccam

Kantaṃ manâpaṃ (Saṃ.-Tha.-3: 160)

"*Nirodhasaccâ* is a necessary and adorable *dhamma*. so is the *Maggasaccâ*."

By listening this way to the noble ones penetratively. knowledge is acquired = *Savanapativedha* = This only just what you. (Before arriving at *Ariyamagga* = a section on *Pubbabhâpatipadha*).

After *Upacârahana* (preliminary moment) of *Ariyamagga*, there occurs the knowing of *Dukkhasaccâ* analytically (*pariññâkicca*, the analytical function), elimination of *Samudayasaccâ* (the truth of arising), the function of elimination and meditation on the *Maggasaccâ*, the function of meditation. Functionally they are *pariññâpativedha* (penetration analytically), *pahânapativedha* (analytical elimination) and *bhâvanâpativedha* (analytical meditation). At the *Nirodha saccâ* called the non-dynamic element (*asankhatadhâtu*) *nibbâna Arammanapativedha* = objectively knowing penetratively = (*Sacchikîriyapativedha* = knowing penetratively as the object). These *pativedhañâna* (the analytical knowledge) belong to the *lokuttarâ* (supra-mundane).

When culturing *Ariyamagga* (the Right Path) in accordance with ***Pativedhañânam***, all the five of the *Uggahapativedha*, *paripucchâpativedha*, *Savanapativedha*, *Dhâranapativedha* and *Sammasanapativedha* are not to be cultured. Only *Paripucchâpativedha*, *Pahânapativedha*, *Bhâvanâpativedha*, *Arammanapativedha* of the supra-mundane are to be cultured. Therefore it has been indicated as — *Sabbampi pativedhañânam lokuttaram* = all *pativedhañâ* belong to *lokuttarâ* (*Mûlatî-2-72*).

In other words the five kinds of analytical knowledge, such as *uggahapativedhañâna* etc., are the basic cause of the supra-mundane analytical knowledge so that these five can also be referred to literally (by way of *phupacara*) as *pativedhañâna*. In this sense, with reference to *sabbampi pativedhañâna*, the knowledge such as *uggahapativedhañâna* etc., can also be concentrated (*Mûlatî-2: 72*).

Only to those who know by *anubodhañāna* and see by *pativedhañāna* the Four Noble Truth do the Buddha expatiates the attainment of the Noble Path (*Ariya Magga*) where all the cankers (*āsava dhamma*) have been eradicated, but not to those who do not know or see in these ways. This is the essence of the meaning of the above documentary. Again the writer has explained in another way.

The Third Opening of The Documentary

Patilomato vā dassanamaggena passato, bhāvanāmaggena jhānato (Itivattaka-Tha-310).

In one way, it means — I only preach the attainment of the Noble Path (*Ariya Magga*), where all the cankers (*āsava dhamma*) have been eradicated, to those who see the *Ariyamagga* by means of reverse *patiloma* (contrast) and to those who know Four Noble Truth by means of the above three *Magga*. I do not preach to those who do not see and know in this way.

The Fourth Opening of the Documentary

Keci pana "ññātatīranapahānapariññāhi jhānato, sikkhapattavipassanāya passato"tī vadanti (Itivattaka-Tha: 310).

I preach only to those who know, by three kinds of analytical knowledge such as knowledge by analysis (*ññātapariññā*), *tīranapariññā* () and *pahānapariññā* (knowledge by analytical elimination), the Four Noble Truth of the mundane, and to those who, have attained peak of the insight knowledge (*Sikkhāpatti vipassanā*) and know the Four Noble Truth of the mundane by this insight knowledge, the attainment of the Noble Path (*Ariya Magga*), where all the cankers (*āsava dhamma*) have been eradicated (*Itivattaka-Tha-310*).

[Note. The three classes of *pariññā* will be treated later. The knowledge of the Four Noble Truth of the mundane via insight knowledge is treated in *Udayabbayañāna* of the Section on *Vipassanā*].

The Fifth Opening of the Documentary

Atha vā dukkhaṃ pariññābhisamayena jhānato, nirodhaṃ sacchikiriyābhisamayena passato. Tadubhaye ca sati pahānabhāvanābhisamayā siddhā eva huntīti catusaccābhisamayo vatto hoti (Itivattaka-Tha: 310).

In still the other way it means, I preach only to those who know *dukkha saccā* by means of *pariññābhisamaya* (condition of congregated knowledge), *samudaya saccā* by means of *pahānabhisamaya* (condition of congregated analytical knowledge of elimination), *nirodha saccā* by *sacchikiriyābhisamaya* (condition of congregated knowledge of concentration), *magga saccā* by means of means of *bhāvanābhisamaya* (condition of congregated knowledge of meditation), the attainment of the Noble Path

(*Ariya Magga*), where all the cankers (*âsava dhamma*) have been eliminated. I do not preach the attainment of the Noble Path (*Ariya Magga*), where all the cankers (*âsava dhamma*) have been eradicated, to those who do not know by these means (*Itivattaka-Tha-310*).

Extracts from *Khadirapatta sutta* and *Kûtâgâ sutta* Dhamma

Yo ca kho bhikkhave evum vadeya "aham dukkham ariyasaccam yathâbhûtam anabhisamacca, dukkha samudayaam ariya saccam yathâbhûtam anabhisamacca, dukkhanirodhagâminam patipadam ariya saccam anabhisamacca, sammâ dukkhassantam karissâm"ti netam thânam vijjhati (Sam.-3: 394; Sam.-3: 383).

Anabhisamaccâti ñhânena anabhisamâgantvâ. Appativijjhitvâti attho. (Sam.-Tha.-3: 330)

Bhikkhus If any one said " Without knowing penetratively, by my own, of the *dhamma* of *dukkha ariya saccâ* (the Noble Truth of Suffering), of the *samudaya ariya saccâ* (the Noble Truth of the Cause of Suffering), of the *nirodha ariya saccâ* (the Noble Truth of the Cessation of Suffering), and of the *magga ariya saccâ* (the Noble Truth of the Path), where all the sufferings have ceased, the *nibbâna*, truly by the right understanding (*sammâ ditthi*), I would acquire freedom from the suffering of the cycle of rebirth", then such a statement is preposterous (*Sam.-3-394; Sam.-3.-383*).

That this statement is absurd has been expatiated by the Buddha in relation to an example. What it means is as follows.

Bhikkhus If any one said "I am going to build a house with its upper storey but without its lower (and foundation) parts." Then there is no way to happen what he has said. Similarly " Without knowing penetratively, by my own, of the Four Noble Truth truly by the right understanding (*sammâ ditthi*), I would eradicate completely the suffering of the cycle of rebirth." Such a statement is a preposterous one (*Sam.-3: 394*).

Again in *Saccasamyutta khadirapatta sutta* (*Sam.-3: 383-384*) too it has been preached as follows.

Bhikkhus If any one said "I will make a cup using leaves of accasia, pine and goose berry to carry water, and I will use them as ear ornament", then what he said is absurd. In the same way" Without knowing penetratively, by my own, of the Four Noble Truth truly by the right understanding (*sammâ ditthi*), I would eradicate completely the suffering of the cycle of rebirth." Such a statement is a preposterous one (*Sam.-3: 383-384*).

In continuation it has been preached once again as:

Yo ca kho bhikkhave evum vadeya "aham dukkham ariyasaccam yathâbhûtam abissamacceya, dukkha samudayaam ariyasaccam yathâbhûtam abissamacceya, dukkhanirodam ariyasaccam yathâbhûtam abissamacceya, dukkha nirodha gâminam patipadan ariyasaccam yathâbhûtam abissamacceya, sammâ dukkhassantam karissâ"ti thânametam vijjhati (Sam.-3:384, 394).

Bhikkhus If any one said " With penetrative knowledge of my own of the *dhamma* of *dukkha ariya saccâ* (the Noble Truth of Suffering), of the *samudaya ariya saccâ* (the Noble Truth of the Cause of Suffering), of the *nirodha ariya saccâ* (the Noble Truth of the Cessation of Suffering), and of the *magga ariya saccâ* (the Noble Truth of the Path), where all the sufferings have ceased, the *nibbâna*, truly by the right understanding (*sammâ ditthi*), I would acquire freedom from the suffering of the cycle of

rebirth", then what he said is the reality (*Sam.-3:384; Sam.-3: 394*).

With an example it was again explained as

Bhikkhus If any one said "I am going to build a house with lower (and foundation) parts first after which its upper storey will be made." Then what he has said will happen (*Sam.-3-394*).

Bhikkhus If any said "I will make a cup using leaves of lotus, dipterocarpus and gwe-tauk (a bitter-tasting leave used in making soup) to carry water, and I will use them as ear ornament", then what he said is a truth (*Sam.-3: 384*).

Bhikkhus In the same way as these examples, if any one said " With penetrative knowledge of my own, of the Four Noble Truth truly by the right understanding (*sammâ ditthi*), I would eradicate completely the suffering of the cycle of rebirth." Such a statement is a reality (*Sam.-3: 383-384*).

Again the Lord has expatiated as follows.

Tasmâ hita bhikkhave "idaṃ dukkhan"ti yogo karaniyo "ayaṃ dukkhasamudayo"ti yogo karaniyo, "ayaṃ dukkhanorodho"ti yogo karaniyo, "ayaṃ dukkhanirodhagâminî patipadâ"ti yogo karaniyo (*Sam.-3: 384; Sam.-3: 394*).

Bhikkhave in this *desanâ*, therefore, you should make effort to know that

1. "This the Noble Truth of Suffering."
2. "This is the Noble Truth of the Cause of Suffering."
3. "This is the Noble Truth of the Cessation of Suffering."
4. " This is the Noble Truth of the Path leading to the *nibbâna*, the Cessation of the Suffering." (*Sam.-3: 384; Sam.-3: 394*).

In these suttan the Buddha has insisted the followers to make effort to understand the Four Noble Truth. Therefore, those who want to escape from the suffering of the cycle of rebirth must be determined to make effort to understand the Four Noble Truth to be able to escape from the recurrent of suffering of rebirth.

The following is the answer to as to how the penetrative knowledge can be acquired of the Four Noble Truth.

Vattasaccâ — Vivattasaccâ

Tattha purimâni dve saccâni vattam, pacchimâni vattam. Tesu bhikkhuno vatte kammathânâbhivesohoti, vivatte natthi abhiniveso (*Abhi.-Tha.-2: 109; Dî-Tha.-3: 160*).

Of these Four Noble Truth the previous Noble Truth of Suffering and Noble Truth of the Cause of Suffering are the *vattasaccâ* (the Truth of Suffering). The Noble Truth of Cessation of Suffering and Noble Truth of the Path, of the later occurrence, are the *vivattasaccâ* (the Truth of Eradication of Suffering, the *Nibbâna*). Of these two, the *vattasaccâ* and *vattasaccâ*, *vivattasaccâ* is the object of meditation (*vipassana* exercise) for the practicing monks = concentration. No meditation = concentration is made on the *vivattasaccâ* as the object of meditation (*Abhi.-Tha.-2: 109; Dî-Tha.-3: 160*).

In accordance with the instructions given by the above Commentaries, the practicing individuals should take the Noble Truth of Suffering and the Noble Truth of the Cause of Suffering of the Four Noble Truths as the object of concentration. Effort must be made to concentrate on these by means of *uggahapativedha*, *savanapativedha* and *dhâranapativedha*, called knowledge by learning, and *sammasanapativedha* referred to as *vipassanâ ñâna* (insight knowledge) to know penetratively = knowledge acquired via practice. Once successful by knowledge acquired from learning, the Noble Truth of Suffering and Noble Truth of Cause of Suffering are cultured and taken to heart by insight knowledge so that the knowledge through practice is attained. Now a further explanation will be made of the Noble Truth of Suffering and the Noble Truth of the Cause of Suffering.

The Doctrine of the Noble Truth of Suffering (The *Dhamma* of *Dukkha Ariya Saccâ*)

*Katamañca bhikkhave dukkham ariyasaccam. "Pañcupâdânakkhandhâ" tissa vacanîyam.
Rûpupâdânakkhandho vedanupâdânakkhandho saññupâpânakkhandho sankhârûpâdânakkhandho viññânupâdânakkhandho. Idam vuccati bhikkhave dukkham ariyasaccam
(Sam.-3: 373; Khandhasuttan)*

Bhikkhus What is the *Dhamma* of the Noble Truth of Suffering? The answer should be *Upâdânakkhandhâ* (the factor of 5-Fold Clinging to Existence). What then are the *upâdânakkhandhâ*? They are *rûpupâdânakkhandha* (the Aggregate of the Matter), *vedanupâdânakkhandhâ* (the Aggregate of the Sensation), *saññupâdânakkhandhâ* (the Aggregate of perception), *sankhârûpâdânakkhandhâ* (the Aggregate of mental formation or reaction) and *viññânupâdânakkhandhâ* (the Aggregate of consciousness). *Bhikkhus* These Five Aggregates are the *Dhamma* of the Noble Truth of Suffering (*Sam.-3: 373; Khandhasuttan*).

According to this *desanâ*, note that *rûpupâdânakkhandha*, *vedanupâdânakkhandhâ*, *saññupâdânakkhandhâ*, *sankhârûpâdânakkhandhâ*, *viññânupâdânakkhandhâ*, referred to as the Five-Fold *Upâdânakkhandhâ* are the Noble Truth of Suffering.

What *Upâdânakkhandhâ* is

*Yam kiñci bhikkhave rûpam atîtânâgatapaccuppannam ijhattam vâ bhahiddhâ vâ olârikam vâ sukkhumam vâ hinam vâ panitam vâ dûre santike vâ sâsavum upâdâniyam,
ayam viccati rûpupâdânakkhandha (Sam.-3: 39; Khandhâsuttan).*

Bhikkhave The root of the object of cankers, *Āsava*, (situated in the 31 Planes), the erroneous craving such as "I, mine, etc." are

1. All the past material factors,
2. All the future material factors,
3. All the present material factors,

4. All the internal material factors,
5. All the external material factors,
6. All the gross material factors,
7. All the delicate material factors,
8. All the ignoble (inferior) material factors,
9. All the Noble material factors,
10. All the distant material factors (far from the intelligence of the meditating individual),
11. All the nearby material factors (nearby the intelligence of the meditating individual).

All these 11 existing as material factors are to be called *rûpupâdânakkhandha* etc. (*Sam.*:-2: 39).

Vedanupâdânakkhandha etc. are also expatiated in a similar way. Therefore, the wrong understanding, which is the root of the object of canker, *Āsava*, such as "I, mine", of the 11 classes of *upâdânakkhandhâ* existing as material factors are the Dhamma of Noble Truth of Suffering. This must be respectfully accepted as is preached by the Buddha.

Included in this *upâdânakkhandhâ* are the Five *Upâdânakkhandha* of Past and of Future. How are they contemplated? By *paccekkha ñâna* (practical knowledge) or *anvaya ñâna* (theoretical knowledge)? The answer is as given below.

Dassanappabhâvum hi upâdâyâ ñâna samñgî puggalo cakkhunâ rûpâni, ñâṇena vivatte dhamme passati (Itivattaka-Tha. 310).

Jânatotivâ vatvâ na jhânanaṃ anussavâkâraparivitakkamattavasena idhâdhippetam, attha kho rûpâni viya cakkhuññânaena rûpâdîni, tesam ca samudayâdike paccekhe katvâ dassananti vibhavesom "passato"ti vuttanti evum vâ ettha atto (Sam.-Tî.-2: 63).

As a man sees the material bodies by physical eye, a meditator sees the *dhamma* of the Noble Truth of Suffering and the Noble Truth of the Cause of Suffering by virtue of insight knowledge called the *paccekkha ñâna*, the ultimate truth of the nature of the object of concentration, which can be visioned in its true nature by the power of knowledge due to right understanding created by *vipassanâ* (meditation). To emphasize the essence of the meaning *passato* is added after preaching as *jhânato (Itivattaka-Tha.: 310; Sam.-Tî.-2: 63).*

[Note. The Noble Truth of Cause of Suffering, which is the true Cause of the Five-Fold Material of Birth of the *dhamma* of the present Noble Truth of the Cause of Suffering based on the Five-Fold Clinging to Existence. And they are part of the material body of the past. It will become clear in the Section on *Samudaya Saccâ*].

If it is so then should the past and future factors be not meditated by means of *anvaya ñâna*? The answer is as follows.

Nayadassanvasena vâ evum vuttam. Pathavanhñi paccuppanadhammâtam udayabbaya disvâ attha atatânâgate nayam neti (Mahâtî.-2: 423).

It can be put in another way by *Nayadassana* (for the purpose of seeing). To begin with, *udayabbaya* (the arising and perishing away) of present factors (*paccupannadhamma*) are exercised by *paccakha* (pactically). The past and future *dhammas* are later practiced in this way (*Pyi. Visuddimagganissaya* – 5: 265).

Care must be taken of the fact that in taking *udayabbaya* of the present *dhammas*, the following are to be included.

1. *Paccayato udayabbaya* (founded on arising and perishing away). Because of the distinct causes such as ignorance, craving, attachment, causative factors, action etc., the resultant five material factors etc. of the Five-Fold Material Factors are clearly formed. The arising and perishing away due to distinct causes such as ignorance, craving, *upâdan*, *sankhâra* and *kamma* ceasing by nature of *anuppâdanirodha*, the resultant five material factors come to cease by nature of *anuppâdanirodha*.
2. *Khanato udayabbaya* (momentary arising and perishing away) = momentary formation and dissolution of the five resultant five-fold material factors. In another way — [*Sappaccayanâmarûpapvasena tilakkhanam âropetvâ* (*Ma.-Tha.* 1: 281)]. Arising and perishing away of the cause and result referred to as *udayabbaya*.

Hence the resultant Five *upâdânakkhandhâ* are the *dhamma* of the Truth of Suffering. The causes *avijjâ*, *tahnâ*, *upâdan*, *sankhâra* and *kamma* are the *dhamma* of the Truth of Cause of Suffering. The two kinds of *udayabbaya*: *paccayato udayabbaya* and *khanatoudayabbaya*, of the Truth of Suffering and Truth of the Cause of Suffering seen by means of *paccakha* called *vipassanâ dhamma ditthi* (right understanding of insight). When visioned in this way, the past and future are contemplated in a similar way by *anvaya ñâna*. This is the answer to the above query.

Abhiññan and Vipassanâ **(Power and Meditation)**

1. A statement that past can be concentrated by *pubbenivâsânussati abhiññan* (higher wisdom of remembrance of one's former state of existence),
2. A statement that the future can be concentrated by *anâgata ñâna* (knowledge yet to come), which is a part of *dibbacakkhu abhiññana* (the Heavenly eye).

These two statements are acceptable on the basis of factual substance. The fact that the past and future (the Five Aggregate) can be contemplated by *vipassanâ ñâna* (insight knowledge) is not satisfactorily acceptable. With regard to the latter, *Sammâsambuddha* (the Perfectly Enlightened Buddha) himself has expounded in the opening of the doctrines as follows.

*Yehi ti keci bhikkhave samanâ vâ byamanâ vâ anekavihitam pubbenuvâsam
anussaramânâ anussaranti, sabbete pancuppâdhânakkhandhe anussaranti etesam vâ
aññataram (Khajjaniya suttam).*

***Pubbenivâsanti idam na abhiññâvasena anussaranam sandhâya vattam, vipassanâ-
vasena pana pubbenivâsam anussarante samayabyâmane sandhâyetam vuttam.
Tenevâha "sabbete pañcuppâdhânakkhandhe anussaranti etesam vâ aññasaran"ti.***

Abhiññāvasena hi samanussarantassa khandhāpi upādhānakkhandhāpi pannattīpi ārammanam hoti yeva. Rūpanyena anussarantīti evum hi anussaranto na aññam kañci sattam vā puggalam anussaranti, atīte pana niroddham rūpakkhandhāmeva anussaranti. Vedanādisupi eseva nayo (Sam.-Tha.-2: 266).

Vipassanāvasenāti etarehi rūpavedanādayo anussāritvā “Pubbepāham evum vedanā ahosiñti atītānam rūpavedanādipam paccuppannehi visesābhavadassanā vipassanā, tassā vipassanāya vasena (Sam.-Tī.-2: 235).

Bhikkhus If samana and byamana reminisce along a series material body or bodies of the past, they can do so by virtue of their knowledge. Those samana and byamana who can reminisce, by virtue of their knowledge, can do so of all the Five-Fold Material Factor or each one of these (Sam.-2: 71; Khajjaniya sutta).

In using the term *pubbenivāsa* (reminiscent of the past) in this text, the Buddha does not mean the remembrance of of the previous life by power of *pubbenivāsānussatiabhiññāna* (reminiscent of the former birth). If the Buddha, however, does mean *pubbenivāsānussatiabhiññāna*, then *pubbenivāsa* has been used referring to *samana* (a monk or one who has eradicated defilements) and *byamana* (a brahmana). It is because of this that the Buddha expounded as:

“*Sabbete pañpādānakkhandhe anussaranti etesaṃ vā añātaraṃ.*”

"The *samana* and *byamana* who can reminisce by virtue of the order of the Five-Fold Material Factors and each of these individually, can do so by virtue of knowledge." The reason for this preaching is as given below:

To the *samana* and *byamana* who can reminisce the material factors of previous birth by virtue of *pubbenivāsānupana abhiññāna*

1. The Five-Fold Material Bodies included in the supra-mundane *dhamma*.
 2. The Five-Fold Clinging to Existence not included in the supra-mundane *dhamma*,
 3. The body-related racial characters, physical features, nutrient, *sukha* (mental ease), *dukkha* (suffering) etc., and
 4. The perception of various names
- are the object of *pubbenivāsānussati abhiññāñ*.

The Buddha, on the other hand, does not expatiate that these above four factors can be reminisced orderly. The Lord only indicates that the Five-Fold Clinging to Existence or any one of these Five of the previous birth can be reminisced. Therefore, the Buddha does not mean can be made of the material factors of the former birth by means of *pubbenivāsānussati abhiññāñ*. The Buddha only means that *Paramattha dhamma sabhāva* (the nature of the ultimate *dhammas*) can be reminisced by *vipassanā ñāna* (insight knowledge). What it all means is that *rūpa*, *vedanā*, *saññā*, *sankhāra*, *viññāñ* etc., which have ceased in the past, can be recollected by the insight knowledge (*Sam.-2: 71; Sam.-Tha.-2: 266*).

Vipassanāvasena = Power of Vipassanā

After *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāñ* of the present have been recollected = being analytically concentrated — "In the long past life also, I have had *rūpa*,

vedanā, saññā, sankhāra and *viññāṇ*" — these past factors were similar to those of the present. There is *vipassanā ñāṇa* which can vision the fact, such as "In the long past life also, I have had *rūpa, vedanā, saññā, sankhāra* and *viññāṇ*", that there is no difference between the past and the present *rūpa, vedanā, viññāṇ* and *sankhāra*. This means that the material factors that existed in the past can be recollected in order (*Sam.-Tī.-2: 235*).

These are the evidences from the doctrines indicating the differences between the powers of *pubbenivāsanussati abhiññā* and *vipassanā ñāṇa*, are to be concentrated and can be concentrated by virtue of *vipassanā ñāṇa*. Now in continuation, rules and regulation followed by people of olden days by means of which past and future factors are meditated will be presented.

Notes from *Anusaya Suttan*

Then Rāhulā approached the Buddha, paid homage, get seated at an appropriate place, and put to the Lord the following question.

My Lord In what way should one know and and see so that the clinging "I" = wrong view, the attachment "mine" = *tahnā* (craving), latent boastfulness = conceit, would not occur in the body living or non-living and arising signs together with *viññāna*?

The the Buddha instructed as follows.

*Yaṃ kinci Rāhula rūpaṃ atītānāgatapaccuppannaṃ ajjātaṃ vā bahiddhā vā olārika vā sukhuman vā hītanam vā panītam vā yaṃ dure santike vā, sabbaṃ rūpaṃ "netam mama, nesohamasami, na meso attā"ti evametam yathābhutamsammappaññāya passati. Yākaci vedanā. R. Yākaci saññā. Yekeci sankhāra. Yaṃ kinci viññānam atītānāgata paccuppannaṃ ajjattam vā bahiddha vā olārikam vā sukhumam vā hīnam vā panītam vā yaṃ dure santike vā, sabbaṃ viññānam "netam mama, nesohamasmi, na neto attā"ti evametam yathābhutam sammappaññāya passati. Evum kho Rāhula janato evum passato imasaṅ ca saviññānake kāye bahiddhā ca sabbanimittesu ahañkāra mamañkāra mânāsayaṃ na huntīti (*Sam.-1: 444*).*

1. Rāhulā That all material things of the past and future, which occur internally or externally, which are coarse = *olarika*, which are subtle = *sukhuma*, which are inferior = *hīna*, superior = *panita*, which are far = *dure*, near = *santika* are seen and known as = "Netam mama, nesomahasmi, na meso attā."

= This material body is not I, this material body is not I. This material body is not mine or not myself. By means of *vipassanā ñāṇa* (insight knowledge) and *Magga ñāṇa* (Path knowledge) these are seen precisely as they truly are.

2. Feeling = That all Suffering R.
3. Perception = That all perceptions R.
4. Formation = That all the arising of mind and mental factors R.
5. Conscious Mind = That all the cognitions R.

Rāhulā Only in those who know and see in this way the internal, the external, living and non-living and arising signs of perception of I = the wrong view, clinging like mine = *tahnā*, latent boastfulness = conceit will not arise (*Sam.-1: 444; Anusaya suttan*)

Netam mama nesoha masmi na meso attāti samanupassāmi aniccaṃ dukkhaṃ

anattâtisamanupassâmi (Ma.-Tha.-4: 232; Channovâda suttan atthakathâ).

In accordance with the opening of the Commentary, note that meditation on the five *upâdânakkhandha* (the Five-Fold clinging to the Existence) of the past and future as the object - *netam mama, nesohamasmi na meso attâ* - and meditation on the general characters such as *anicca* (impermanence), *dukkha* (suffering) and *anatta* (non-self) as the object are the same. In so meditating, the five-fold clinging to existence of the present, past and future as object are all included in concentrating on these five. In meditating on the five-fold *upâdânakkhandhâ*, existing as 11 classes, the question arises as to which *ñâna* (knowledge) is involved, *paccakkha ñâna* or *anvaya ñâna*. See the following Athakathâ (Commentary) Tikâ (Book of Meaning) opening for the answer.

Sammappaññâya passati saha vipassanâya maggapaññâya sutthu passati
(*Sam.-Tha.-2: 197; Anusaya Suttan Atthakathâ*).

Samma. R. passatîti pubbâbhâge vipassanâne na sammasanavasena, maggalakkhane abhisamaya vasena sutthu attapaccakkhana ññânaena passati (*Sam.-Tî.2: 181*).

Sammappaññâyapassati = vision by the right knowledge means vision by insight knowledge and Noble Path knowledge (*Sam.-Tha.-2: 197*).

In *vipassanâ* prior to the Noble Path, the Five-Fold Clinging to Existence, existing as 11 classes, as the object are analytically concentrated. By virtue this concentration the impermanent, suffering and non-self characters of the five-fold *upâdânakkhandhâ* are seen penetratively by one's own self through the right insight vision called *attapaccakkha ñâna*. In the case of Noble Path moment (*ariyamaggakhana*), the five-fold *upâdânakkhandhâ*, existing as 11 classes, and which are the Truth of Suffering, contemplated via *kicca ditthi* (via penetrative understanding) penetrative knowledge of *priññâbisamaya* (analytical understanding) by virtue of which *ariya magga sammâditthi* (right understanding of the Noble Path) called *attapaccakkha ñâna* (acquired practical knowledge) the *upâdânakkhandhâ* are seen penetratively. (The penetrative knowledge without infatuation. By rejection of *moha* (dullness) which prevents the understanding the Truth of Suffering) (*Sam.Tî.-2: 181*).

N.B. The insight knowledge, which has the ability to mentally culture the the factors of

Five-Fold Clinging to Existence as the object, has been explained as ***attapaccakkha ñâna***. When the factors of impermanence, of suffering and of non-self of the presently cultured *dhammas* have been accomplished, the *dhammas* of the past and future, but are not presently cultured, can also be meditated in the same way by means of *anvaya ñâna*.

Notes from Mahârâhulvâda Suttan

Once Râhulâ,, following the Buddha, went into the town of Savatthi for alms reception. Râhulâ, who was interested in becoming the elder son of the King Cakkavatta, was admonished by the Buddha.

"Yaṃ kinci Râhula rūpaṃ atītânâgatapaccuppannaṃ ajjattaṃ vâ bahiddhâ vâ olâka vâ sukhumaṃ vâ hīnaṃ vâ panītaṃ vâ yaṃ dure santike vâ, sabbam rūpaṃ 'netam mama, nesohamasmañ, na neso attâ'ti evumetaṃ yatthâbhutaṃ sammappaññâya dathaabbam"
(*Ma.-2: 84*).

Râhulâ That all material beings of the past and future, which occur internally or externally, which are coarse = *olarika*, which are subtle = *sukhuma*, which are inferior = *hîna*, superior = *panita*, which are far = *dure*, near = *santika* are seen and known as = "*Netam mama, nesomahasmi, na meso attâ.*" "This material body is not I, this material body is not I. This material body is not mine." (= concentrated as *anicca*, *dukkha* and *anatta*). Meditate the truth in this way by right *vipassanâ ñâna* (*Magga paññâ* or the Path knowledge) (*Ma.-2: 84*).

It has been instructed to concentrate on the *vednâ*, *saññâ*, *sankhâra* and *viñañ* of the four material body in a similar way (*Ma.-2: 84*).

Here too all the *paccakkha ñâna*, called *vipassanâ sammâditthi* and *ariya magga sammâditthi* are mentally cultured via *sammappaññâya*. At the time when the Buddha expounded *Mahârâhula suttan*, Râhulâ was a laity only 18 years of age. It must be noted that, because of this condition, it was instructed that in concentrating on the Five-Fold Clinging on the Existence (the five *upâdânakkhandhâ*) existing as the past, the future and the present etc. of 11 classes attempt must first be made to arrive at *attapaccakkha ñâna* called *vipassanâ sammâ ditthi*.

Notes on *Anattalakkhana Suttan*

In scriptures in Pâli are many doctrines instructing to meditate on the past and future *upâdânakkhandhâ*. From among these doctrines, some will be extracted from the *Anattalakkhan Suttan* which will be most relevant and familiar to you.

The Buddha explained to *sotapana* (those who have entered the stream), and being nominated as *pañcavaggî* (a company of five) about the impossibility of the five corporeality to follow one's own wish called *avasavattanattha* (powerless to obligate one's wishes) = the nature of *anatta* (non-self). After this explanation, question and answer on the five corporeality in the form of *anicca*, *dukkha* and *anatta* individually. When the Company of Five (*pañcavaggî*) have presented that the five corporeality are only the *dhammas* of *anicca*, *dukkha* and *annata*, the Buddha instructed the object of mental culture as follow.

Tasmâ tîha bhikkhave "Yam kiñci rūpam atîtânâgatapaccuppanam ajjattam vâ bahiddhâ vâ olârikam vâ sukhumam vâ hînam vâ yam dure vâ santike vâ, sabbam rūpam mama, nesohasmi, na neso attâ"ti evametam yatthâbhutam sammappaññâya datthabham (*Sam.-2: 56*).

Bhikkhus the Five Aggregates are only the *dhammas* of *anicca*, *dukkha* and *anatta* and, therefore, in this teaching (doctrine of the Buddha) my sons, meditate on the following in their true nature by *vipassanâ paññâ* and *magga paññâ*.

All the *dhammas* of the material things of the past, future and present, all the internal factors occurring inside your life continuum, and those that occur external to you, coarse and subtle material factors, inferior and superior factors, all the far and nearby material factors, existing as 11 classes.

These are mentally cultured "*netam mama, nesohasmi, na meso attâ*" as

1. This material body is not mine (= as suffering)

2. This material body is not I (= as impermanence)
3. This material body is not myself (as non-self) (*Sam.*-2: 56).

In the 4-Fold Mental Factors (the *Four Namakkhandhâ*), such as *vedanakkhandhâ* (the Aggregate of Feeling) etc., are also instructed by Buddha to be meditated in a similar way.

In this way the Five Aggregate of the past and future are included in *vipassanâ* exercise as described in the *desanâ* of this *Anattalakkhana Suttan*. In accordance with these instructions, the members of *pañcavaggiya* (refers to the her Three Path High Factors for members *pañcavaggiya*) arrived at *attapaccakkha ñâna*, referred to as *magga sammâditthi ñâna* by meditating on the five *upâdânakkhandhâ* (which always follows *desanâ* knowledge) existing as 11 classes by virtue of exercise in *vipassanâ*. Because of this exercise these members, who are named *pañcavaggiya*, in the wake of accomplishment of *Anattalakkhana Suttan* attained the *Arahatta Phala* (Fruit as the attainment of the last and highest stage of the Path).

Imasmiñ ca pana vayâkaranasmiñ bhaññâmâne bhikkhunam anupâdhâya âsavehi cittâni vimussinsu (*Sam.*-2: 56).

Only the meaning of *Anattalakkhana Suttan*, but not the verse, was expatiated to the members of *pañcavaggiya* and they were not attached to the five *upâdânakkhandhâ* any more by the wrong understanding of I, mine, etc. but released from *âsava* totally (*Sam.*-2: 56).

Instruction of the meditation on *anicca*, *dukkha* and *anatta* alternately in the form of question and answer is referred to as *Teparivattadhamma desanâ*. Hundreds of similar *Teparivattadhamma desanâ* are present in the Buddha's doctrine. Most of these are found in *Khandhavaggasamyut*. The Buddha, the compassionate and the completely enlightened, has repeatedly instructed these, and those practicing individuals who are willing to acquire *nibbâna dhammas* should obediently follow these instructions.

At this instant, of the Four Noble Truth described in *Āsavakkhaya Suttan*, *Dukkha Ariya Saccâ* (the Noble Truth of Suffering has been explicitly explained. Now again (*Samudaya Ariya Saccâ*) the Noble Truth of Arising of Suffering will be dealt with.

Samudaya Ariya Saccâ

(The *Dhamma* of the Noble Truth of Arising of Suffering)

In the *Abhihammâ* (*Abhi.*-2: 211-215) *Saccavibañ* of *Vibañ Pâli*, the Buddha has expatiated

1. *Tahnâ* (craving) as the Truth of Arising,
2. *Tahnâ* together with all the *kilesa* (defilements) as the Truth of Arising,
3. *Tahnâ*, *kilesa* together with all *akusala* (ill deeds) as the Truth of Arising,
4. All the factors of *akusala*, and *alobha* (disinterestedness), *adosa* (amity) and *amoha* (non-delusioned) = the three factors of primary *kusala* (good deeds) which are the root of all *âsava* factors and which make all beings go round and round in the cycle of rebirth as the Truth of Arising,

5. All that is *akusala* and the *kusala* which is the root of factors which make all beings go round and round in the cycle of rebirth as the Truth of Arising.

The Truth of Arising (*samudaya saccâ*) has been classified by five methods in this way. Referring to this *desanâ Sammohavinodanî Atthakathâ* and *Visuddhi Magga Atthakathâ* have explained as follows.

Tattha yasmâ kusalâkusalakammamî avisesena samudayacassanti saccavibañge vattam
(*Abhi.-Tha.-2: 185; Visuddhi-2: 216*).

= All the *kuso* (good deeds) and *akuso* (bad deeds) are indicated as *cetanâ* (volition), *cetanâsampayuttadhamma*, especially in general as *samudaya saccâ* (Truth of Arising), by the Buddha in *Saccavibhañ Pali* text (*Abhi.-Tha.-2: 185; Visuddhi-2: 216*).

In such doctrines as *Vibañ and Dhammacakka* (Wheel of the Doctrine) the *tahnâ* (the craving) has been admonished as *samudaya saccâ*. This was made so to give as an example by extracting a fact in the direction of explanation being given. A mature seed, with its moisture and starch contents still intact, will grow into a plant of its own kind when planted in a soil with necessary factors like water, soil, favorable weather and light. So also with the support of *tahnâ* (craving) a life would result, the kind of life which corresponds to the action of *kuso* (good deeds) or *akuso* (bad deeds). A burnt seed is depleted of its moisture and starchy contents, and the power to grow into a plant is lost. So too the life of noble individuals, in whose material and mental continuum the *kuso* and *akuso* accompanied by *tahnâ* called *kilesa* (defilement) once resided, will no longer be able to come into being. Therefore, in the arising of a life, called the Truth of Suffering, the primary directing force for such a life and such and such object of attachment are the primary cause. That is the reason why the Buddha expatiated that primarily *tahnâ* is the Truth of Suffering. The same applies to Nos. 2, 3, and 4 mentioned above.

The fifth method (of the above mentioned), in which all *kuso* and *akuso* (good and bad deeds) actions are indicated as the Truth of Suffering, is the method of *Nippadesa* (separately) by the Truth of Suffering are completely treated without leaving a trace untouched. Again in *Añgutthora Pali, Tikanibatti, Titthâyatana Suttan*, the Lord has expounded as follows.

Notes from *Titthâyatana Suttan*

Katamañca bhikkhave dukkhasammudayaṃ ariyasaccam, avijjâpacayâ sankhâra, sankhârapaccayâ viññânam, viññânapaccayâ nâmarûpam, nâma rûpapaccayâ salâyatana-paccayâ phasso, phassapaccayâ vedanâ, vedanâpaccayâ tahnâ, tahnâpaccaya upâdânam, upâdânapaccayâ bhavo, bhavapaccayâ jâti, jâtipaccayâ jarâmaranam soka parideva dukkha domanassupâyâsâ sambhavanti, evametassa kevalassa dukkhakkhandhassa samudayo hoti. Idam vuccati bhikkhave ariyasaccam (Am.-1: 178).

Bhikkhus What is *Samudaya Ariya Saccâ* (the Noble Truth of Arising) that causes the *dukkha* (suffering)? Because of *avijjâ* (ignorance) *sankhâra* is formed. Because of *sankhâra*, *viññâna* (concept) is formed. Because of the concept mind and material factors are formed. Because of the formation of the mind and material factors *salâyatana* (sense as the object) is formed. Because of *salâyatana* formation *phassa* (touching or contact) is formed. Because of *phassa vedanâ* (feeling) is formed. Because of formation of *phassa tahnâ* (craving) is formed. Because of *tahnâ upâdana* (grasping)

is formed. Because of grasping a life is formed. Because of life formation birth results. Because of birth *jarâ* (ageing), *marana* (death and decay), *soka* (grief), *pariveda* (crying), *dukkha* (suffering), *domanassa* (mental pain), and *upâyâsa* (turbulent factors) come into existence. In this way the nature of the cause and of formation of a multitude of *dukkha*, which are non-*sukha*-inducing make their appearance. Bhikkhus The nature of this cause-result relationship = *Paticca samuppâda* (the Causal relationship) should be called the Noble Truth of Causes of Arising which is the cause of suffering (*Am.-1: 178*).

A meditator, who wish to be relieved of the cycle of rebirth, must try to vision penetratively the four *Ariya Saccâ* (the Four Noble Truth) by *sammâ ditthi ñâna* (the knowledge of right understanding). He should not forget that among these Four Truth are also included the cause-result relationship the *Paticca samuppâda* which is the truth of *samudaya saccâ* (the Truth of Arising).

How the *Saccâ* (Truth) is Cultured in the Character of *Paticca sammupâda*

*Tattha ayasmâ kusalâkusalakammañ avisesena samudayasaccanti saccavibañge vuttam, tasmâ avijjâpaccayâ sankhârâti avijjâya sakhârâ dutiyasaccappabhavum dutiyasaccam, sankhârehi viññânam dutiyasaccappabhavum pathamasaccam. Viññânâdîhi nâmarûpâdîni vipâkavedanâpariyosânâni pathamasaccappabhavum pathamasaccam, vedanâya tahnâ pathamasaccappabhavum dutiyasaccam, tahnâya upâdânâni dutiyasaccappabhavum dutiyasaccam, upâdânato bhavo dutiyasaccappabhavum pathamadutiyasaccadvayam. Bhavato jâti dutiyasaccappabhavum pathamasaccam, jâtiyâ jarâmaranam pathamasaccappabhavum pathamasaccanti evum tâvidam **saccappabhavato** viññâtabbam yathâraham (*Abhi.-2: 185; Visuddhi-2: 216-217*).*

In *Saccavibañ Pâli* all the *kuso* and *akuso* functions, which are created (*cetanâ*, *cetanâ*-related *sampayutta dhamma* etc., are not particularly differentiated), are generally expounded by the Buddha to be *samudaya saccâ* too. Therefore, when the 12 classes of *paticca samuppâda* (the causal relationship), are categorized by way of *saccâ* (the Truth)

Avijjâ, *sankhâra*, *tahnâ*, *upâdana*, *kammabhava* are the groups of *samudaya saccâ*. It is the *dutiya saccâ* (the second truth *dhamma*).

Viññâna, *nâmarûpa*, *saḷayatana* (the sense as object), *phassa* (contact), *vedanâ* (feeling), *upapattibhava* (resultant way of next life) such as *jâti* (birth), *jarâ* (ageing) and *marana* (death and decay), which are the factors of *vipâka vatta* (functions of the effects of one's action) are all grouped as *dukkha saccâ* (the truth of suffering). This is *pathama saccâ* (the first truth). In short, note these in this way.

In the case of *avijjâ paccayâ sankhârâ* (ignorance based on mental formation), the *avijjâ* (ignorance) is the *samudaya saccâ*, so also is the *sankhâra*. Therefore, all the factors of mental formation, formed due to *avijjâ*, are the *avijjâ* called *samudaya saccâ*, from which originated the *sankhâra* referred to as *samudaya saccâ*. This is said to be the *dutiya saccâ* of the *dutiya saccâ* origin.

In the case of *sakhâra paccayâ viññânam* (*sankhâra* based on cognition), the *sankhâra* is the *samudaya saccâ*, and *viññânam* is the *dukkha saccâ*.

In the case of *vedanā paccayā tahnā* (*vedanā* based on craving), *vedanā* is the *dukkha saccā*. Craving is the *samudaya saccā* (the truth of arising). *Tahnā* derived from the *vedanā* is the *dutiya saccā* (second truth) originating from the *pathama saccā* (the first truth) (= *dukkha saccā*).

In the case of *tahnā paccayā upādānam* (craving based on *upādāna*) *Tahnā* as well as *upādāna* are *samudaya saccā*. Therefore, *upādāna* derived from craving is the *dutiya saccā* (= *samudaya saccā*) from which originated the *dutiya saccā* (*samudaya saccā*).

In *upādāna paccayā bhavo* (life based on *upādāna*) *upādāna* is *samudaya saccā*. The *kammabhava* (sensual existence) is the *samudaya saccā*. The *upapattibhava* (life due to rebirth) is *dukkha saccā*. Therefore, life derived from attachment is the *dutiya saccā* (= *samudaya saccā*) from which originated the *pathama saccā* *dutiya saccā*.

In *bhava paccayā jāti* (the rebirth based on *bhava*) *bhava* = *kamma bhava* is the *samudaya saccā*. *Jāti* is the *dukkha saccā*. Therefore, rebirth derived from the sensual existence is *dukkha saccā* (= *samudaya saccā*) on which *pathama saccā* has its origin.

In the case of *Jati paccayā jarāmaranam* (ageing and decay based on rebirth), *jāti* as well as *jarāmaranam* are the *dukkha saccā*. Therefore, *jarāmarana* (ageing and decay), which arises due to *jāti* is the *pathama saccā* (= *dukkha saccā*) from which originates *pathama saccā* (= *dukkha saccā*) (*Abhi.Thā.-2: 185; Visuddhi-2: 216-217*).

According to these expositions *avijjā, tahnā, upādāna, sankhāra* and *kamma* are all *dhammas* of *samudaya saccā*. *Viññāṇa, nāma, rūpa, salāyatana, phassa, and devadanā* are groups *dhammas* of *dukkha saccā*. These are to be understood this way.

Atīte hetavo pañca, idāni phalapañcakam.

Idāni hetavo pañca, āyatam phalapañcakam (Abhi.-Thā.-2: 182; Visuddhi-2: 214).

In accordance with the above opening of the doctrines which, with reference to *Patisambhidā Magga*, have described, and have to be noted as

1. When sensual existence was created, the five causes cultured in the past, such as *avijjā, tahnā, upādāna, sankhāra* and *kamma*, which are the truth of arising due to which the five present results, which are the truth of suffering, such as *viññāna, nāma, rūpa salāyatana, phassa, vedanā* etc, have appeared vividly.
2. The five present causes, such as *avijjā, tahnā, upādāna, sankhāra* and *kamma*, cultured in the present existence, which are the truth of arising due to which the five future results which are the truth of suffering, such as *viññāna, nāma, rūpa salāyatana, phassa, vedanā* etc, will also appear vividly.

As a man would see the physical objects via consciousness by way of sight, so would a meditator endowed with *vipassanā sammāditthi ñāṇa* (the insight knowledge of right understanding) see the nature of the present results due to the past causes, and future results because of the present causes. The above **Upanisa Suttan** *athakathā tīkā* and **Āsavakkhaya Suttan** *athakathā* have explained how a meditator can see the nature the causal relationship of the past causes and present results, the present causes and the future results by *paccekka ñāṇa* (paractical knowledge) called the *vipassanā sammāditthi ñāṇa*.

The Buddha has also admonished in Āsavakkhaya Suttan that if nature of formation of *dukkha saccâ* due to *samudaya saccâ* as the cause cannot be appreciated by *sammâditthi ñâna*, the *Ariya Magga* (the Right Path), where *dhammas* of *âsava* have been abolished, cannot be attained. Therefore those, who are willing to acquire *nibbâna* appreciated via *Ariya Magga ñâna* and *Phala ñâna* (the Path and Fruit knowledge), must try to penetratively know the fact that *dukkha saccâ* is formed due to *samudaya saccâ*. Put in another way, *samudaya ariya saccâ* (Noble Truth of Arising of Suffering) as the cause of *dukkha samudaya ariya saccâ* should be penetratively appreciated in its entity. Following the attainment in this way of penetrative appreciation by practical knowledge, meditate on the *dhammas* of the past and future, which are *aditha* (not of present), by *anvaya ñâna* (theoretical knowledge).

The Power of Ñâna-kkhanikakamma (Various Unstable or Momentary Causes)

Among the five-fold causes of the past, which are the basic causes of the present existence, five *paccuppanbhava patisandhe khandhâ* (the five-fold materials of the present rebirth) etc., *kammabhava* (active or sensual life) = *kamma* also is one of the factors. This *kamma*, by virtue of *ñâna-kkhandhâ*, is the cause of *kamma dhammas* which can be of help in formation of *vipâka khandhâ* (result of one's action). Since the causative factors and the resultant factors appear at different period of time, (different temporary factors formed on the basis of *kamma*) *ñâna-kkhanikapaccayakamma* = from the moment of the present resultant factors different *kamma* factor of the causes which have occurred at different moment. Then the question is "When did this *kamma* factor of the cause make its appearance?. The answer is as given follows.

Kammapaccayenâti anekânampi kappakotînam matthake attano phalam uppâdeton samatthena nânâkkhanikakammapaccayenâti attho. Kusalâkusalañhi kammañ attano pavattikkhane phalam na deti. Yadiyadeya. Yañ manusso devalokûpagam kusalakammañ karoti, tassânu bhâvena tasamañyeva khane devo bhavaya. Yasamañ pana khane avijjamânampi kevalam katattâyeva dittheva dhamme upapajje vâ pariyâye avasesa-paccayasamâyoge sati phalam uppâdeti niruddhâpi purimasappâdikiriyâ viya kâlantare pacchimasippâdikiriyâya. Tasmâ nânâkkhanikakammapaccayoti vuccati (Abhi-Tha.-3: 374; Pathâna atthakathâ).

What *kammapaccaya* (formed by *kamma* as the cause) means is that, in not a single but even in tens of millions of worlds, actions that have been made in the previous life, and which could bring forth one's own results by virtue of *ñâna-kkhanikakammapaccaya* (results of the different kinds momentary factors formed by *kamma* as the cause) could be of supporting cause.

Reason. The *kusala and akusala kamma* (the good and bad deeds) in the forming stages, as *upâda-thî-bhañga khana* (arising-static-perishing away moments), are not powerful enough to give rise to resultant factors. If these two momentary deeds could give rise to the resultant factors, then a wordling would cultivate *kusala* (good deed) which the cause for arriving at the heavenly abode. If so, by virtue of that good deed, the wordling would attain a heavenly being during that cultivating moment. But it was not to be so. The possibility is that the deed has been cultivated at that moment. During that cultivating moment, the good deed of the other moments do not as yet exist as *upâda-thî-*

bhaṅga. But because the good deeds have been acquired as the sole action:

1. If that *kamma* happens to be *ditthadhammavedanīya* action (the result that is to be suffered during the present existence) — that has to be visualized during *paccuppan bhava* (the present life)
2. If that *kamma* happens to be *upapajjavedanīya* action (the result that is to be suffered during the second life adjacent to the present one) — that occurs during the second life immediately following the present life
3. If that *kamma* happens to be *aparāpariyavedanīya* action (the result that has to be suffered during neither the present nor second but the consecutive lives starting from the third onwards, then —

If it happens to be *kusala* (good deed) - or *gatisampatti*, *upadhisampatti*, *kāla-sampatti*, *akusala* (bad deed), and if they conspicuously combined with the remaining causes such as *gatisampatti*, *upadhisampatti*, *kālasampatti*, then there can be a resultant factor (see *Abhi.-Tha.-2*: 421).

The way it happens is this. What has been learnt in early days would of assistance and helpful to the present learning, though the time period of the two are different. In the same way, culture of volition called *kamma* may not give rise to result at that instant, but would of helpful to produce result only in the later moments. Therefore, *ñāṇākhānika* = the *cetanā* (volition) from moment of appearance of result to respective moments (of different moments) resultant formations (*Abhi.-Tha.-3*: 374; *Pathāna Athakathā*).

DUKKHA SACCĀ AND SAMUDAYA SACCĀ (The Truth of Suffering and of Arising of Suffering)

The five *upādānakkhandhā* which existed as 11 classes of the past, future and present etc. are the *dukkha ariya saccā* (Noble Truth of Suffering) and have clearly been explained above. Now once again *samudaya saccā* will be explained.

On the basis of *samudaya saccā* as the true cause of the five *upādānakkhandhā* of present existence, if the *tahnā* (attachment) is taken as *samudaya saccā* by method of *padhāna*, then that *tahnā* has to be analyzed as to when it did happen to occur.

*Rûpârûpaṃ pañcakkhandhā, taṃ hoti dukkhasaccam, taṃ samudhāpikā purimatahnā
samudaya saccam.*

The *nāma rūpa* are the five corporeality. Those five corporeality are the truth of suffering. The (*tahnā*) craving that has been cultured during previous existence, which can cause the truth of suffering, is the *samudaya saccā* (*Abhi.Th.-2*: 68-69).

As explained above, if *avijjā*, *tahnā*, *upādāna*, *sankhāra* and *kamma*, or *sankhāra* and *kamma* cultured surrounded by *avijjā*, *tahnā* and *upādāna* are taken as being based on *samudaya saccā*, as explained with reference to *patisambhidā magga pāli - atīte hetavopaṅca* etc.- and in accordance with these opening of the doctrines - this *samudaya saccā* is also a fact cultivated during the former life.

For the purpose of logical reasoning, a further explanation will be made. As it is clear that because of the *samudaya saccā* as the cause, *dukkha saccā* has resulted. In these cause and result phenomena, consideration should be made as to which comes first,

the cause or the result. If a meditator accepts the fact that the *samudaya saccâ* as the cause occurs at a moment different from that of the resultant *dukkha saccâ*, i.e. each has its own moment of formation. The difference in their formative moments by virtue of *ñāṇākkhanikakamma*, the cause *samudaya saccâ* which can give rise to *dukkha saccâ* as the resultant are evident. If this assumption is accepted, i.e. because of the cause *samudaya saccâ*, the resultant *dukkha saccâ* has arisen for it is due to the cause that the result has occurred, then one of the doors on the path to *nibbâna* would have opened for the meditator.

In considering the five past phenomena, keep *kamma* as the prime factor which can be raised by virtue of *ñāṇākkhanika kamma*. Because that *kamma* is of *ñāṇākkhanika kamma* kind, if the fact that *samudaya saccâ* is first formed in of wake which the *dukkha saccâ* appears as the resultant is accepted, then consider once again which is formed first, the *samudaya saccâ* or *dukkha saccâ*.

Talking of a man on his present life, at the moment of commencement from a female gamete inside his mother, the three corporeality *kalâpas*, such as *kâyadassaka kalâpa*, *bhâvadassaka kalâpa*, *hadyadassaka kalâpa*, and 30 classes of corporeality, and if being a *tihita* individual, then there will be 34 species mind and mental properties.

These 34 *nâma* (mental) properties are as follows.

1. Conscious mind = *viññâṇa* = 1 *somanssahagutta ñânasampayutta mahâvipâta citta*,
2. Thirteen of *cetasikka* (Mind and metal properties) known as *aññasamâna* (both bad good ways),
3. Nineteen of *sobhanadhârana cetasikka* connected with all the *sobhancitta*,
4. One *Paññañdare cetasikka*.

Making up 34 in all.

Included in this 34 are

1. *Vedanâ* (suffering) is the *vedanakkhandhâ* (aggregate of sensation/suffering)
2. *Saññâ* (perception) is the *saññâkkhandhâ* (aggregate of perception)
3. The remaining 31 are the *sankhârakkhandha* (aggregate of mental formation)
4. Consciousness = *viñâna* is the *viñânakkhandhâ* (aggregate of consciousness).

The 30 kinds of *rûpa* (corporeality) are the *rûpakkhandhâ* (aggregate of matter) and 34 kinds of *nâma* are four kinds *nâmakkhandhâ* (aggregate of mind), coming to a total of five *khandhâ* (five aggregate of matter). They are the *upâdânakkhandhâ* (the five aggregate as object of clinging). These five aggregates are *sankhittena pañcupâdânakkhandhâ* (*Saṃ.*-3: 369). In accordance with the expression in *Dhammacakkyâ desanâ* they are the groups of *dukkha saccâ dhammas* (truth of suffering). For a human being (a worldling), therefore, it is the *dukkha saccâ* which has to come first in the present life.

If that *dukkha saccâ* is the result of *samudaya saccâ*, as indicated in the *desanâ*, the cause-resultant relationship phenomenon, in which *samudaya saccâ* comes first and *dukkha saccâ* later if considered from point of view of *nāṇākkhanika kamma*. If this can be accepted, then *samudaya saccâ*, the cause of *dukkha saccâ*, then that *samudaya saccâ* does not belong to the present existence but that which has been cultured in one of the previous life. And a meditator can easily accepted this explanation.

If the *samudaya saccâ*, surrounded by *avijjâ, tahnâ, upâdâna*, were cultured during the past life, the question is which past life. The answer is that it might be one of the two:

1. *Upapajjavedanîya kamma*,
2. *Aparapariyavedanîya kamma*.

Suppose the *kamma* is *upapajjavedanîya kamma*, then it was the *kamma* which was cultivated during the first past life. If it is the *aparapariyavedanîya kamma*, then it was the *kamma* cultivated during the second or third past or one earlier than these two. Be it the *upapajjavedanîya kamma* or *aparapariyavedanîya kamma*, a meditator should concentrate, by *samâditthi ñâna* called *paccekkha ñâna*, on that *kamma* named *samudaya saccâ*, or due to that *kamma* named *samudaya saccâ*, there appear in this present existence the *patissandhe* (rebirth) and the five *upâdânakkhandhâ* (the five aggregate of clinging to existence) etc. as the resultant *dukkha saccâ* (the truth of suffering). Only by knowing and seeing this way can *ariya magga* (Noble Path), where all the factors of *âsava* (fetters) have completely been abolished, be attained as the Buddha has expatiated in Upanissa Suttan.

If that *kamma* named *samudaya saccâ* were *aparapariyavedanîya* kind of *kamma*, then concentration by *paccekkha ñâna* should be made in such a way as to penetratively know the fact that this *kamma* was cultivated during the second past life etc. Cultivation of this past *kamma* would have to made via *samâditthi ñâna* referred to as *paccekkha ñâna*. Contemplation on this is explained in more details in section on Ahâra Suttan of Paṭicca samuppâda in Nibbânagâminipatipadâ Vol. 3).

If you cannot agree, because of your own belief called *âdânaggâhî*, with the fact that the *kamma* which has been practised and cultured at a certain life in the past resulted in the five *patissandhe khandhâ* (five-fold aggregate of rebirth) of the present life. Then the followings will also have to considered again as to whether or not they are required.

1. For *Sammâsambodhi Bodhisattas* four *asankkheyya* and 100 thousands of worlds
2. For *Paccekabuddha Bodhisattas* two *asankkheyya* and 100 thousands of worlds
3. For *Aggasâvaka Bodhisattas*, one *asankkeyya* and 100 of thousands of worlds
4. For *Mahâsâvaka Bodhisattas*, a hundred of thousands of worlds

For those respective period of time each has spent in practising and cultivating in *dhammas* of perfection named *abhinihâra* (resolve to become a buddha) by a way leading to *bodhi ñâna* (knowledge of enlightenment) in the hope of acquiring it. The reason is the rejection of the fact that because of *kamma*, called *samudaya saccâ*, of the previous existence the present *dukkha saccâ*, called five *upâdânâkkhandhâ* (the five-fold aggregate of clinging for existence) have resulted. This rejection is as good as not accepting *kamma* and its resultant formation. The failure of accepting this *kamma*-result correlation is doomed to have committed a dangerous great blunder of *ditthi* (wrong view) called *ahetikaditthi* (an opinion without a moral condition), *akiriyaditthi* (non-performing opinion) and *natthikaditthi* (a sceptic opinion). It is similar to going down *niyataditthi* (destiny of wrong view), the drain of great depth self-confidently.

It is true that *tahnâ* is the *samudaya saccâ*. The present *tahnâ*, the *samudaya saccâ*, however, is not the cause of the present five *patissandhekkhandhâ* (the five aggregate of rebirth).

If the assertion that the present *dukkha saccâ* is the result of the cause *samudaya saccâ* is accepted then, as indicated in the above doctrines, you can try to wish for a life in heavenly sovereignty by performing a good deed. If it is true that the cause of present *dukkha saccâ* is the present *samudaya saccâ*, then your wish will be fulfilled instantly. But it was not so. In a similar way, you carry out a meritorious deed and wish for being free from becoming aged, from suffering, death and decay. If the appearance of *dukkha saccâ* as a result of the *samudaya saccâ*, both of the present, were indeed the truth, your wish for not becoming aged, no suffering, no death and decay would be fulfilled in no time. But it has never happened. Similarly, a sixty-year old may wish for rejuvenating into a very good looking 16-year old by performing meritorious deeds. If the cause-result relation of the present *samudaya saccâ* and the present *dukkha saccâ* were, in fact, true then a very handsome 16-year old would have appeared immediately. But however much you made wishes by performing good deeds, you never become a handsome 16-year old. You will still be aged, haggard, never going back to your youth and remain old. As a matter of fact, if the present *dukkha saccâ* were truly the result of the present *samudaya saccâ* by conducting meritorious works and the wishes fulfilled, then there will no more be the aged and ugly, those who are suffering, and those who are short-lived.

What the above descriptions, with examples, really mean is this. If a meditator is aware of just the present *samudaya saccâ* and the present *dukkha saccâ*, then he is not able to know the nature of formation of the *dukkha saccâ* as the resultant of the cause *samudaya saccâ*. It is because clearly it is due to the *samudaya saccâ* cultivated during the past existence that the present *dukkha saccâ* has resulted, and that which is cultivated during this life cause the *dukkha saccâ*, such as the five *patisandhekhandhâ* etc., of the coming existence will be formed as a result. It has been mentioned in Upanissa Suttan and Āsavekkhaya Suttan, as expounded by the Buddha that without the penetrative knowledge, acquired via *paccekkha ñâna*, in oneself of the truth of *dukkha saccâ* appearing as a result of *samudaya saccâ*, *ariya magga ñâna* (knowledge of noble path) cannot be attained.

If a meditator does not meditate, by *paccekkha ñâna*, on the past then he can in no way know, by means of *paccekkha ñâna*, the *sankhâra kamma* called *samudaya saccâ* surrounded by *avijjâ*, *tahnâ*, *upâdâna* cultivated at a certain previous existence. Why? Because he did not. If the *samudaya saccâ* cultivated during certain previous life is not penetratively seen by means of *paccekkha ñâna*, then the meditator cannot know, by *paccekkha ñâna*, the appearance of the present *dukkha saccâ* as a result of the past *samudaya saccâ*. The Buddha has expatiated that if the formation of the present *dukkha saccâ*, such as the five-fold aggregate of rebirth etc., caused by the past *samudaya saccâ* cannot be penetratively seen by *paccekkha ñâna*, then *âsava*-free *ariya magga* cannot be acquired. In the same way, if a meditator does not meditate, by *paccekkha ñâna*, on the future, then he can in no way know, by means of *paccekkha ñâna*, the *sankhâra kamma* called *samudaya saccâ* surrounded by *avijjâ*, *tahnâ*, *upâdâna* cultivated during the present existence. Why? Because he did not. The Buddha did not expatiate that if the formation of the future *dukkha saccâ*, such as the five-fold aggregate of rebirth etc., caused by the present *samudaya saccâ* cannot be penetratively seen by *paccekkha ñâna*, then *âsava*-free *ariya magga* can be acquired.

Similarly, if a meditator does not concentrate on the future, then he cannot see the future *dukkha saccâ* penetratively, via *paccekkha ñâna* (pactical knowledge) called the *sammâditthi ñâna* (the right understanding), as the result of the present *samudaya saccâ*. Why? Because he did not concentrate on the future. The Buddha did not teach that without knowing penetratively by *paccekkha ñâna* called *sammâditthi ñâna* the formation of future *dukkha saccâ* because of the present *samudaya saccâ*, one can attain the *ariya magga* where *âsavas* have been abolished.

Therefore, to know penetratively by *paccekkha ñâna* the appearance of the future *dukkha saccâ* as a result of the present *samudaya saccâ*, a meditator has to start by cultivating on the past and future corporeality by the *paccekkha ñâna*.

The *samudaya saccâ* cultivated during the past existence are just the parts of aggregate of the past. The present *dukkha saccâ* derived from the past *samudaya saccâ* are also just the part and parcel of the present aggregate. What has been cultivated as *samudaya saccâ* in the present existence and which would become the future *dukkha saccâ* are the parts of future aggregate.

A further explanation will make these statements become clearer. Among the past phenomena or of the *samudaya saccâ* cultured in the past *avijjâ, tahnâ, upâdâna* etc. are *kilesa vatta* (functions of lust), *sankhâra-kamma* are the *kamma vatta* (functions of one's action). The five *patisandhe* etc. (the five aggregate of rebirth) of human being which is the *kusalavipâka vatta* phenomenon (result of the function of good deed) and the *sankhâra kamma* which can give rise to *kammaja rūpa* (material quality born of *kamma*) are just the *kusala sankhâra kamma*.

Here *avijjâ, tahnâ, upâdâna* etc. are not the factors which can give rise solely to the *avijjâ, tahnâ* and to *upâdâna*. They are formed accompanied by the relative *cetasikka* (mind and mental properties). For the *putthujana* (worldling) generally they occur naturally as mind-derived greediness. If it is the *lobhamû* (the root of greed), the *somanassasahagutta* (formed with feeling of joy), *ditthikatasampayuta* (associated with recently seen) *sankhârîka citta* (mind associated with *sankhâra*), then in each of these *akusala citta* (mind associated with bad deed) there will be 20 mental factors of mind and mental properties. These are as follows.

<i>Somanassasahagutta dithigatasampayutta lobhamû asankhârîka citta</i>	– 1
<i>Aññasamânaceticikka</i>	– 13
<i>Moha ahirika anuttappa uddhicca</i> called <i>akusalasâdhâranacetacika</i>	– 4
<i>Lobha + ditthi</i>	– 2
Total	20

In each of the respective *jocittakkhana* will be 20 mind and mental factors. Because of the presence of factors which have the potential of giving rise to *patissandhe* as a result (rebirth as a resultant), they are the *manodvârikahovîthi* (mental phenomena of mind-door processes) mental phenomena. In this *citta* (mind) + *ceticikka* (mind and mental properties) = mental factors –

1. *Vedanâ* is the *vedanakkhandhâ*,
2. *Saññâ* is the *saññakkhandhâ*,

3. Remaining (17) *cetacikka* are *samkhâkkhandhâ*,
4. (*Lobhamû*) *Viññâna ñâna* is the consciousness of *viññânakhandhâ*,

summing up to a total of four *nâma khandhâ* (mental factors)

5. The 54 kinds of the material factors nominated as *sasambhârahadaya* together with the *hadaya vatthu*, which form the base of these mental factors, are *rûpakkhandhâ* – totaling as the five *khandhâ* (the five aggregate). (see meditation *Rûpakammathâna* for number these 54 kinds).

These past four mental aggregate which are called the *kilesavatta* (functions of the *kilesâ*) are parts of the past aggregate resulting from the five *upâdânak-khandhâ* correspondingly, called the *vipâkavatta* (function of the effects of one's action). These existed in the past as the five *bhavañkhandhâ* etc., called the *manodvâra*.

Again, the *sankhâra-kamma*, if confined to the worldling, the basic cause of the five aggregate which existed as *tihittasomanassa patisandhe* of a good man, has existed as the *tihittasomanassa patisandhe* in the past. And his present *sankhâ-kamma* are the result of those cultivated in the past. These *kamma* may either be *upapajjanîya kamma* or *aparâpariyavedanîya kamma*.

Cetanâham bhikkave kammañ vadâmi, cetayitvâ kammañ karoti kâyena vâcâya manassâ (Am-2-363; Abhi.- 4: 290).

In such *desanâ* (doctrines), the Buddha has expounded *cetanâ* (volition) as the the prime factor for *kamma*. Therefore, in accordance with *sankhâra-kamma*, *cetanâ* should primarily be taken as the prime factor.

Cetanâsampayuttadhammânañ pana kammabhâvo kammacatukkena dipito (Abhi.- Tha.- 1: 131).

In accordance with the opening of Athâsâlinî athakathâ, *cetanâ*, which is the *cetanâsampayutta dhamma*, and the corresponding *citta cetasikka sampayutta* factors are also indicated in the Añguttora catukkanipâta Bujjañga Suttan (*Am.-1:559*) by the Buddha to be the *kamma*. (see that Suttan for detail).

For that reason, *cetanâ* and its corresponding *cetanâsampayutta dhamma* are to be taken with reference to *sankhâra-kamma*. The *sankhâra-kamma*, which are the basic causes of the five aggregate of the *tihittasomanassa patisandhe* of a good man existing as *tihittasomanassa patisandhe*, are also the *somanassasahagutta ñânasampayutta mahâkusala cetanâ* and the *cetanâsampayutta dhamma*. There are 34 categories of *kusala cetanâ* and *citta cetacikka*. They are as follows.

<i>Somanassasahagutta ñânasampayutta kusala citta</i>	-	1
<i>Añsamâna cetacikka</i>	-	13
<i>Sobhanasâdhârana cetacikka</i>	-	19
<i>Paññañdare cetacikka</i>	-	1
Total		34

In these 34 mental factors

1. *Vedanâ* is the *vadanakkhandhâ*,

2. *Saññā* is the *saññakkhandhā*,
3. The remaining 31 are the *sañkhârakkhandhā*,
4. *Somanassasahagutta ñânasampayutta mahâkusala citta* is *viññânakkhandhā*,
5. Material bases of these mental factors are *rûpakkhandhā*,

When added together they come to be the five *khandhā* (the five aggregate).

These *sankhâra-kamma* are the factors which have the force to produce the five *paccuppana patisandhe* etc., which are *vipakavatta dhamma*, and for which they are just the *manodvârîka jovîthi* (mind-door based process of apperceiving) mental processes.

Each *jocittakkhana* has 34 mental factors.

Kâmâvacara kusalassa kammassa katattâ upacitattâ (*Abhi.-1: 104*).

According to these *desanâ*, the *manodvârîka jovîthi* too have occurred not only once but many times. They are the groups of *kammavatta dhamma*. These *kammavatta dhammas* also are parts of the past aggregate which had appeared based on the five *bhavañkhandhā* etc. of *upâdânakkhandhā* called *vipâkavatta* during the past life.

The *kilesavatta*, *kammavatta* and *vipâkavatta* mentioned above, which are the the past five aggregate, and a practicing meditator must already have cultured these in the first place. He must have analytically concentrated these via *paccakkha ñâna*. Further he must already have analytically cultured, by means of *paccakkha ñâna*, all these five *patisandhekahndhā* etc. of the *vipâkavatta dhammas* which had appeared due to the *kilesa vatta* and *kammavatta* factors.

Only after having cultured these by this kind analytical knowledge can one be able to analytically culture, as a step further, the fact that the past *kammavatta* appeared due to the past *kilesavatta*, and because of these past *kammavatta* that the present five *patisandhe* aggregate are formed.

If, however, the basic causes of the present *vipâkavatta* which are the past *kilesavattakhandhā*, the past *kammavatta khandhā*, and their bases the past *vipâkavattakhandhā* are not cultivated at all, not concentrated at all, and not seen penetratively by *paccakkha ñâna* at all, the meditator would have accumulated a multitude of unknown factors. Then this meditator will not have acquired the penetrative knowledge of the fact that the past *kamma vatta* was caused by the past *kilesavatta* and the present *vipâkavatta* caused by the past *kamma vatta*. Because of the *samudaya saccâ* cultivated in past the present five aggregate etc. of *patisandhe*, called *vipâka vatta dukkha saccâ*, are distinctly formed, and if these are not known penetratively by *paccakkha ñâna*, then the *ariya magga* where the all *âsava* factors have been annihilated will not be attained, as expounded by the Buddha.

Again, there are *kilesa vatta* and *kamma vatta* called *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra* and *kamma* being cultivate presently. These *kilesa vatta* and *kamma vatta* are the cause for the future *vipâka vatta* factors. If you, as a meditator, cultivate the *kâmâvacara*, *mahâ kusala*, *sankhâra-kamma* in anticipation of becoming a monk in the future life, then you have committed the following errors.

1. The nature of wrong consciousness as a monk is an ignorance,
2. The clinging to a monk's life is the *tahnâ*,

3. Mentally attached to the monk's life is an *upâdâna*,

And these are the three *kilesa vatta*. Suppose you are still existing at the stage of *rihitputhujana*. Then these factors of *kilesa vatta* are groups of *lobhadithi* in general. If you have happily made a wish, then there will 20 species of mind and mental properties as the wish was conditioned by *somanassa vedanâ*. They are the the four *nâma khandhâ* (mental aggregate). Their material bases are the *rûpakkhandhâ*. When added together they come to be the five aggregate.

Again, the *sankhâra kamma* called the *kamma vatta*, if they are of *somanassaha gutta*, *nana sampayutta*, *tihitta kâmvâvacara kusala* kind, then there will be 34 species of mind and mental properties. They are the four *nâma khandhâs*. Their material bases are the *rûpakkhandhâ*. When added together they amount to be the five aggregate.

As mentioned in Patisambhidhâ Pâli *Edha paripakkattâ âyatanânânam* (*Patisam.*: 50),

according to which these *kilesa vatta* and *kamma vatta* are the groups of *dhamma* can arise when the *indriye* (control principle) has matured. These *kilesa vatta*, *kamma vatta*, and *jhocitta* which have the potential to give rise to the (future birth), are the groups of *nâma dhamma* which lie within the process of *manodvârîka jovîthi*.

Let us say a noble meditator is a 60-year old. Suppose also that he had wished for the life of a monk by performing good deeds throughout his life time. If so, then the *kilesa vatta* and *kamma vatta* have taken place before attaining the age of 60, and if he continues such a wish even after arriving at 60 years of age, these *dhammas* can still occur. These *dhammas* can appear only if they are based on the *vipâka vatta*, which are the five *bhavañkhandhâ* etc., called *manodvâra*.

As these *kilesa vatta* and *kamma vatta* are the causes of future *vipâka vatta*, this *kamma* can an *âcinna kamma* (practiced *kamma*). It may also be *âsanna kamma* (near cause). Suppose you are a *chânâlâbhî* (intelligent) individual longing for the life of a *bhyammâ* in stead of wishing for a monk's life, and the *jhâna* you have attained still lingers on to the time of death, then the cause of future *bhyammâ*'s life or *bhyammâ*'s *khandhâ* may be *garuka kamma* (bent on *kamma*).

If it is the *âcinna kamma*, then this *âcinna kamma* might have been one that was practiced before attaining the age of 60. Or it may be the *âcinna kamma* that is going to be cultured after 60 and prior to death. The knowledge which can analytically appreciate and culture *nâma* (mind) and *rûpa* (matter), called *nâmarûpa pariccheda* (analytical knowledge of mind and matter), the nature of relationship of the present resultant and the past cause, and of the future result and the present cause etc. which can be cultured by virtue of *paccayapariggaha nâna*, and the *vipassanâ ñâna* (insight knowledge) by means of which the five *upâdânakkhandhâ* can be concentrated as the characteristic object, and the *cetanâ* (volition) conditioned by these knowledge are said to be the *vipassanâ cetanâ*. This *vipassanâ cetanâ* called the *vipassanâ kamma* can also be *âcinna kamma*.

Ettha "no ce bhikkhave ceteti no ca pakappeti, atha kho anusseti"ti evum bhagavatâ dutiyanaye pubbabhâge bhavanibbattaka kusalâkusalâyûhanam, pakappanañca vinâpi bhavesu dithâdînavassa yogino anussayapaccayâ vipassanâcetanâpi patisadhijanakâ

hoti (Sam.-Tī.-2: 83).

In accordance with the Samyuttatīkâ opening with reference to Cetanâ Suttan, the *vipassanâcetanâ* = the *vipassanâ kamma* also have the potential to form *patīsandhe* (rebirth).

Āyatim patīsandhiyâ paccayo hotīti sankhârûpakkhâsampayuttakammasa balvattâ teneva sugatipatisadhiyâ dīyamânâya abhinandanasañkhâto lobhakilesa anâgate kâmvacarasugatipatisandhiyâ paccayo hoti. Yassamâ kilesasahâyaṃ kammaṃ vipâkaṃ janeti, tassamâ kammaṃ janakapaccayo hoti, kilesa upatthambhaka paccayo (Patisam.- Tha.-1: 250).

Āyatim patīsandhiyâ paccayo hoti = the *citta* (mind) which follows the *sankhârûpa ñâna* of the *puthujana* (worldling) is indicated by *Patisambhidhâ Pâli (Patisam.- 60)* to be cause of the future *patīsandhe* (rebirth). What it means of is this. If the *vipassanâ kamma*, conditioned by *sankhârûpakkhâ ñâna*, is powerful, and if this *vipassanâ kamma* itself causes the *sugatipatisandhe* as a result, then *abhinandha dhamma* called *lobha kilesâ*, and which has the affinity for *sankhârûpakkhâ ñâna*, will in future be the cause of the *kâmvacara sugati patīsandhe*. The *vipassanâ kamma*, in combination with *lobha kilesâ*, will directly result in *vipâka* resultant. Therefore, the *vipassanâ kamma* is the *janaka* cause giving rise to direct a result. *Upatthambhaka dhamma*, supported by *kilesâ kamma*, is the causative factor (*Patisam.-Tha.-2: 250*).

Therefore the *âcinna kamma*, which is about to give a result, is the kind of *kamma* that frequently occurs in a time span from maturation of *indares* to the time prior to death. Since it is this kind of *kamma*, it is a *dhamma* called *addhâpaccuppana* among the three classes of present.

If this *âcinna kamma* is indeed going to give a result in future, then the meditator must first concentrate on this *kamma* by *samâditthi ñâna* called *paccakkha ñâna*. It should be noted that this is the kind of *kamma* that will go on appearing any time throughout the duration of life.

Again if the *âsanna kamma*, which is cultured just before death, has the chance to truly produce future *patīsandhe* etc. which is the *vipâka vatta* as a resultant, then endeavour is made to penetratively see this *kamma* by means of *samâditthi ñâna* called *paccakkha ñâna*. It must, however, be noted that, since *âsanna kamma* is cultured just prior to death, it unlike the *kamma* presently cultivating on the cause and result prevailing at the present period.

Again if the meditator is *chânalâbhî* individual and if the *mahagutakusala*, called the *garuka kamma*, is definitely about to give a result, then this *kamma* must be cultured and seen penetratively by *samâditthi ñâna* called *paccakkha ñâna*.

After this *kamma* has been cultured, *vipâka vatta*, which are the the future five *patīsandhekkhandhâ* etc. are cultured and seen penetratively via *samâditthi ñâna* called the *paccakkha ñâna*. Only after cultivating this way, the following has to be cultured.

Due to *sankhâra kamma*, surrounded by *avijjâ, tahnâ, upâdana*, referred to as the *samudaya saccâ*, acquired during the present, the nature of the appearance of groups of

dukkha saccâ which are the future five *patisandhekkhandhâ* called *vipâka vatta dhammas* are visualized penetratively and cultured by *samâditthi ñâna* called the *paccakkha ñâna*. (For detail on the way of culturing see section on Paticcasamuppâda).

If the meditator is still not satisfied with the statement that the appearance of the future *dukkha saccâ* due to the cause of the present *samudaya saccâ* can be cultured by *paccakkha ñâna*, then go through the opening of the doctrines given below.

Ñânasamañgî puggalo cakkhumâ viya cakkhunâ rūpâni, ñâṇena vivatte dhamme passati
(*Sam.-Tha.-2:49; Upanisasuttan*).

Dassanappabhâvum hi upâdâya ñâṇa samañgî puggalo cakkhumâ viya puggalo
cakkhunâ rūpâni, ñâṇena vivatte dhamme passati (*Itivuttaka.-Tha.: 310; Āsavekkhaya*
Suttan).

Janatoti vâ vatvâ na jânanam anussavâkârapaviritakkamattavasena idhâdhippetam, atha
kho rūpâni viya cakkhuññâṇena rūpâdâni tesam ca samudayâdike paccakhe katvâ
dassananti vibhâvetun "passato"ti vuttanti evum vâ ettha attho (*Sam.-Tî.-2: 63*).

As a man could see a variety of material bodies with his physical eyes, so would a meditator, endowed with *vipassanâñâna*, see the *paramatthasabhâva* object in its very true nature by virtue of knowledge acquired through *vipassanâ* he is exercising. Through the light shone by the knowledge acquired while exercising on *vipassanâ*, he would see the following.

1. The five *upâdânakkhandhâ* such as *rûpa-vedanâ-saññâ-sankhâra-viññana*,
2. The distinctness of the causes such as *avijjâ, tahnâ, upâdâna, sankhâra, kamma* etc. = because of these distinct causes the nature of *samudaya* (arising) of distinct result such as the five *upâdânakkhandhâ*; the nature of the formation these *upâdânakkhandhâ* distinctly as *upâda* which is the *nibbatti* character,
3. Cessation, at the time of *arahatta magga*, of the causes such as *avijjâ, tahnâ, upâdâna, sankhâra, kamma* etc. by means of *anuppâdanirodha* (non-reappearable cessation) = because of cessation via non-returnable means, the cessation of the resultant five *upâdânakkhandhâ* by *parinibbânacuti* (released from death and rebirth), and the nature of this release, perishing away of these five *upâdânakkhandhâ* called *viparinâmalakkhanâ* (character of *dhamma* subject to change) which is of the nature of *nirodha* (= said to be *uppânirodha*).

This means to say that the above can be seen by means of *vipassanâ samâditthi* (*vipassanâ* insight). This knowledge is not a speculation based on what has been told by predecessors, called *anussava* knowledge = not the kind of knowledge handed down from the previous ones. It is not a knowledge acquired by speculation based on the appearance and speculation such as "this might be it" = not the kind of knowledge acquired by *âkâra-parivitakka* (careful consideration) (= *uppâdanirodha*, a sudden, unusual event of cessation) (*Sam.-Tha.-2: 49*).

Again, within the three moments of the past, future and present lie the five *upâdânakkhandhâ* designated as cause *khandhâ* and resultant *khandhâ* also are the objects on the characters of which the concentration has to be made by means of the *vipassanâ*

samâditthi ñâna called *paccakkha ñâna*. (This does not mean all the past factors all along the circle of past existence, nor all the future factors of the circle of future life). In this contemplation will be included the following.

The five *kilesa vatta khandhâ* and the five *kamma vatta khandhâ* reckoned as the past five causes, the five *bhavañ khandhâ* etc. of the past five *khandhâ*, which are the base of the *kilesa vatta* and *kamma vatta*.

Because of the past five causes the present five *patisandhe khandhâ*, the five *bhavañ khandhâ* etc., which are the present five *upâdânakkhandhâ*, have appeared clearly, and based on these have appeared the five *kilesa vatta khandhâ* and the five *kamma vatta khandhâ* have appeared.

Because of these present causes such as *kilesa vatta* and *kamma vatta* would in future appear the resultants like the future five *patisandhe khandhâ* etc. of the future five *upâdânakkhandhâ*.

If you are still not contented with the above statements, the peruse the following sermons given in the doctrines.

Yam kañci Râhula rûpam atîtânâgata paccuppanam. R. Sabbam rûpam "netam ma ma, nesohamassami, na meso attâ"ti eva metam yathâbhûtam sammappapaññâya passati (Sam.-1: 444).

Yam kañci Râhula rûpam atîtânâgata paccuppanam. R. Sabbam rûpam "netam ma ma, nesohamassami, na meso attâ"ti eva metam yathâbhûtam sammappapaññâya datthabbam (Ma.-2: 84).

Tassamâ hita bhikkhave ... Yam kañci rûpam atîtânâgata paccuppanam. R. Sabbam rûpam "netam ma ma, nesohamassami, na meso attâ"ti evametam yathâbhûtam sammappapaññâya datthabbam (Sam.-2: 56).

Sammappapaññâya passatîti saha vipassanâya sulu passati (Sam.-Tha.-2: 197).

Samma. R. passatîti pubbabhâge vipassanânñânena sammasanavasena, maggakkhane abhisamayavasena sulu atta paccakkhena passati (Sam.-Tî.-2: 181).

The Buddha has instructed Râhula and the five *vaggiya* to concentrate on the five *upâdânakkhandhâ*, which existed as the past, future and present etc. of 11 kinds, as *anicca* (impermanence), *dukkha* (suffering) and *anatta* (non-self), and to contemplate on their true nature by means of *vipassanâ paññâ* and *magga paññâ*, called *sammappaññâ* (true wisdom). Here the indication is restricted to concentration by *vipassanâ ñâna*. The essence of these book of doctrines are as given below.

Sammappaññâya passati In *vipassanâ*, which is prior to *ariya magga*, the past, future and present *upâdânakkhandhâ* are taken as object of concentration, by virtue of which the impermanence, suffering and non-self of these *upâdânakkhandhâ* are truly acquired by *vipassanâ sammâditthi*, called *attapaccakkha ñâna* (*Sam.-Tha.2: 197; Sam.-Tî.-2: 181*).

This is the end of explanation on the *samudaya sacca*. If you are still unsatisfied, then go through the following passages extracted from *desanâ*.

Extracts from Mahânîdâna Suttan

Gambhîro câyam ânanda paticcasamuppâdo gambhîrâvabhâso ca. Etassa cânanda dhammassa ananubodhâ appativedhâ evamayam pajâ tantâkusalajâtâ kulaganthikajâtâ muñjapabbajabhûtâ apâyam duggatim vinipâtam sansâram nâtivattati (Dî.-2: 47; Sam.-1: 318).

Ananubodhâti ñâtapariññâvasena anubujjhanâ.

Appativedhâti tîranappahânapariññâvasena appativijjhanâ. (Dî.-Tha.- 2: 88).

Ânandhâ The logic of this *paticcasamuppâda* (causal relationship) deep. And because of its depth it appears apparently deep to one's mind. *Ânandâ* this causal relationship should be appreciated by *ñâtapariññâ* (intelligently known) called *anubhoda-ñâna* (perceptual knowledge). If not appreciated accordingly then no one will know the attainment of the *magga* (Path) and *phala* (Fruit) by way of *tîranapariññâ* and *pahânapariññâ*, called the *pativedha ñâna* (penetrative knowledge). Because of such an ignorance the living beings are entangled in worldly affairs not unlike *muja* and *pabbaja* grasses (these grass are used as feet wiper, which after being used for a long time, become torn and worn out so that neither beginning nor end would be made out). It is similar to a nest of female weaver bird. They will be struggling in a tangle of worldly affairs in the rounds of rebirth. They would not able to escape from the rounds of *apâyaduggati* (an unhappy existence) to which they fallen in disarray and without any hope or expectation and the rounds of *sugati* (a happy existence) besides *apâya* (Dî.-2: 47; Sam.-1: 318).

With reference to the above Mahânîdâna Suttan, the Commentaries have made the following recommendations.

Iduñhi gambhîrato agâdham, nânâyaggahanato dûrabiyânam, ñânâsinâ samâdhipavarasilâyam sunisitena —

Bhavacakkhamapadâletvâ, asanivicakkamiva aniccanimmathanam.

Samsârabhayamatîto, nakoci supinantarepayatti (Abhi.-Tha.-2: 189; Visuddhi-2: 221).

This logic of *paticca samuppâda* (causal relationship) is deep, and because being deep, there can be no support. Particular methods of this relationship are complex like an inaccessible thicket of bushes, and difficult to escape from it. Without breaking through these factors of causal relationship, which have the property of torturing the worldling, by virtue of *samâditthi*, no one has escaped even in the dream from these catastrophic phenomena (Abhi.-Tha.-2: 189; Visuddhi-2: 221).

A meditator who is truly longing for *nibbâna* must make effort to analytically and penetratively understands the nature of causal relationship by means of *ñâtapariññâ* called *anubhoda ñâna*, *tîranapariññâna* called *pativedha ñâna* and *pahânapariññâ*, all referred to as the three *pariññâna*.

Anubhodhâ appativedhâ = failure again and again to know by *anubodha ñâna*, failure to know the attainment of fruit of the Path penetratively is doomed to encounter the state of being lost and the rounds of rebirth which one cannot overcome. The Buddha, being sympathetic and merciful towards the living beings, has himself

expatiated this by his knowledge of *desanâ*. Therefore, those who wants to be free from rounds of existence must make effort to know this factor analytically and penetratively by the three *pariññâ pañâ* called the *pativedha* understanding. It is not be attempted to know by speculation called *anumâna* (knowledge by inference) understanding, nor is it the knowledge imparted by the teachers. This will have to be well understood.

Since the suffering from the rounds of rebirth can only be escaped if the logic of *paticca samuppâda* is understood analytically by the three *pariññâ*, these three *pariññâ* will be dealt with in continuation. The *pariññâ* associated with the *paticca samuppâda* is of two kinds: *lokîpariññâ* (*pariññâ* of mundane) and *lokuttarâpariññâ* (*pariññâ* of supra-mundane). The *lokîpariññâ* again is of three different kinds: *ñâtapariññâ*, *tîranapariññâ* and *pahânapariññâ*. In the *lokuttarâpariññâ* also are *ñâtapariññâ*, *tîranapariññâ* and *pahânapariññâ*. Now these *pariññâ* will be described.

The Three Kinds of Lokîpariññâ

Ñâtapariññâ — If *lakkhana-rasa-paccuppathâna-patathâna* of the *paticca samuppâda* characters of *avijjâ*, *sankhâra*, *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedanâ*, *tahnâ*, *upâdâna*, *bhava*, *jâti*, *jarâmarana* etc. can be digested and concentrated, then that knowledge is *nâmarûpapaticcheda ñâna*. (for the way to cultivate see section on Lakkhanâdicatukka).

Again if the formation of *sankhâra* due to *avijjâ*, of *viññâna* due to *sankhâra*, of *nâma-rûpa* due to *viññâna* etc. of the nature of causal relationship can be seen penetratively via knowledge by one's self, then that knowledge is the *paccayapariggaha ñâna* (knowledge of discerning cause and effect).

These two *nâma-rûpapariccheda ñâna* (knowledge that discerns mentality and corporeality as two separate groups) and *paccayapariggaha ñâna*, the knowledge which can understand analytically the *sankhâra* states, and which should be understood, as the object of *vipassanâ ñâna* are **ñâtapariññâ**.

Tîranapariññâ — The features of *paticca samuppâda* such as *avijjâ*, *sankhâra*, *viññâna*, *nâma-rûpa* etc. are

- A. to understand by knowledge the fact that formation is followed by destruction and it is *anicca* (the impermanence)
 - B. to understand by knowledge the fact that the effects of formation and destruction are always torturing, a feature of *dukkha* (suffering) and it is the *dukkha*,
 - C. to understand by knowledge the fact that in essence what has been formed is not an indestructible material *atta* (self), but a feature of *anatta* (non-self), the *sammasana ñâna* and *udayabbaya ñâna* which can investigate and determine *anicca* as, *dukkha* as *dukkha*, and *anatta* as *anatta*,
 - D. ***paccayato udayabbaya ñâna*** which can see the distinct results, such as of the *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedanâ*, etc. which form the aggregate of the *vipâka vatta*, due to distinct causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* etc.;
- paccayato udayabbaya ñâna*** which visualize that fact that because of the causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* of the *arahatta magga* which have ceased by nature of *anuppâda nirodha*; ***paccayato vayadassana ñâna*** which is able to visualize the

fact that because of such a kind of cessation, the *viññāna*, *nāma-rūpa*, *salāyatana*, *phassa*, *vedanā*, etc. which form the aggregate of the *vipāka vatta* have come to cease completely by nature of *anuppāda nirodha*; ***khanato udayadassana ñāna*** which can recognize the *nibbattilakkhanā* which is the formation of salient features *paticca samupāda*; ***khanato vayadassana ñāna*** which can appreciate perishing of these features of *paticca samupāda* by nature of *vaya* called *viparināmalakkhanā*

[Note. These *paccayato udayadassana ñāna*, *paccayto vayadassana ñāna* are the *paccayto udayabbayadassana ñāna*. The *khanato udayadassana ñāna*, *khanato vayadassana ñāna* are the *khanato udayabbayadassana ñāna*].

These two *sammasana ñāna* and *udayabbaya ñāna* are termed ***ūranapariññā***. This is wisdom by virtue of which *anicca*, *dukkha* and *anatta*, the phenomena of *paticca samuppāda* are known by investigation, determination and analysis.

Instructions of the *Patisambhidā Magga Pāli*

To meditate on the features of *paticca samupāda* by *udayabbayanupassanā ñāna* the *Patisambhidā Magga Pāli* has instructed as given below.

Jâtā avijjâ paccuppanâ, tassâ nibbattilakkhanam udayo, viparimānalakkhanam vayo, anupassanâ ñānam. R. Jâto bhavo paccuppanno, tassa nibbattilakkhanam udayo, viparimānalakkhanam vayo, anupassanâ ñānam (Patisam.- 52).

1. The *paramattha dhamma sabhāvalakkhanā* (*dhamma* of the ultimate truth specific character) in the making, called *paramattha attabhāva* (the ultimate truth of individuality) still acquiring, *avijjâ* within the three moments of *upāda-thi-bhañ* is the *paccuppanna dhamma* (the present state). The initial stage of the formation of *avijjâ* which is the present, the *nibbattilakkhanā* is the formation = *udaya*. *Viparināma lakkhanā* (features subject to change) is destruction = *vaya*. The ability to repeatedly discern on the *udaya* and *vaya* is the *udayabbayanupassanā ñāna* (knowledge of meditating on the arising and dissolution of the object).

2. The *paramattha dhamma sabhāvalakkhanā* (*dhamma* of the ultimate truth specific character) in the making, called *paramattha attabhāva* (the ultimate truth of individuality) still acquiring, *sankhāra* within the three moments of *upāda-thi-bhañ* is the *paccuppanna dhamma* (the present state). The initial stage of the formation of *sankhāra* which is the present, the *nibbattilakkhanā* is the formation = *udaya*. *Viparināma lakkhanā* (features subject to change) is dissolution = *vaya*. The ability to repeatedly concentrate on the *udaya* and *vaya* is the *udayabbayanupassanā ñāna*.

[Note. If these *avijja* and *sankhāra* are the causes of *Paccuppanna patisandhe* and the five *khandhas* etc. of the *vipākavatta*, then these two are the groups of the *dhammas* of the past according to the statement *avijjâ sankhârâ atīto addhâ*. The *vipassanā ñāna* which can discern them during their *upāda* (arising stage) and during their *bhañga* (disappearing stage) has been expounded by the Buddha to be the *udayabbayānupassanā ñāna*. These *dhammas* have existed during the past period as *upāda-thi-bhin*. These *dhammas*, while existing within the three general characters, are also called the *paccuppanna dhammas*. Note also that the same applies to the *dhamma* of *Paticca samuppāda* given below].

4. The *paramattha dhamma sabhâvalakkhanâ* (*dhamma* of the ultimate truth specific character) in the making, called *paramattha attabhâva* (the ultimate truth of individuality) still acquiring, *viññâna* within the three moments of *upâda-thî-bhañ* is the *paccuppanna dhamma* (the present state). The initial stage of the formation of *viññâna* which is the present, the *nibbattilakkhanâ* is the formation = *udaya*. *Viparinâma lakkhanâ* (features subject to change) is dissolution = *vaya*. The ability to repeatedly con-
template on the *udaya* and *vaya* is the *udayabbayanupassanâ ñâna*.

[Note. *Ye tâva âcariyâ mahâvihâravâsinova yathâ viññânam, evum ñâmarûpam, salâyatana, phassa, vedanâ, paccayam, paccayuppannañca sasantatipariyâpannam dîpanto vipâkameva icchanti (Mahâtî.-2: 323).*

From aspects of *suttana*, in culturing the *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, and *vedanâ*, the *mahâvihâravâsî* would like to include the *vipâka vatta* of the causes and results during formation only (*Mahâtî.-2: 323*).

In accordance with this opening acquire the *vipâka vatta* and *nâma-rûpa* by *vipâka viññâna* based on the *nâma-rûpa* to come and on *viññâ*. In this *viññâ-nâmarûpa* are included all the *vipâka vatta*, *viññâna* and *nâma-rûpa* which can be formed at any stage from *patisandhe* (birth) to *cuti* (death). This is the *addhâ paccuppanna* (a present period from the birth consciousness to the death consciousness) *dhamma* among the three kinds of *paccuppanna*. Here is an advice for you gentleman. Suppose you are going to live for a hundred years. Suppose again that you are at present 60 years old. Then your *patisandhe viññâna* and *nâma-rûpa* have appeared during the past 60 years and the *cuti viññâ* and *nâma-rûpa dhammas* will only have a chance to appear in the remaining 40 years. And it has been expatiated that these *vipâka vatta dhammas*, which can make their appearance at any time from birth to death, are also *paccuppanna dhammas*. From point of view of *addhâ*, these all *addhâ paccuppanna dhammas*, but if viewed from *khana paccuppanna* (momentary present) point these *dhammas* have the chance to arise during the past, future or the present as the case may be. No matter when these *dhammas* arise, be it during their formation or going to be formed, they are only of the *upâda-thî-bhañga* (arising, static and dissolution) phenomena. If you are discerning on these *dhammas* by means of *udayabbayâ nupassanâ ñâna*, concentrate on them during their arising *upâda* and during their dissolution *bhañga*.]

4. The *paramattha dhamma sabhâvalakkhanâ* in the making, called *paramattha attabhâva* still acquiring, the *nâma-rûpa* within the three moments of *upâda-thî-bhañ* is the *paccuppanna dhamma* (the present state). The initial stage of the formation of *nâma-rûpa* which is the present, the *nibbattilakkhanâ* is the formation = *udaya*. *Viparinâma lakkhanâ* is dissolution = *vaya*. The ability to repeatedly contemplate on the *udaya* and *vaya* is the *udayabbayanupassanâ ñâna*.

5. The *paramattha dhamma sabhâvalakkhanâ* in the making, called *paramattha attabhâva* still acquiring, the *nâma-rûpa* within the three moments of *upâda-thî-bhañ* is — *cakkhâyatana* (eye-base sense), *sotâyatana* (ear-base sense), *ghânâyatana* (nose-base sense), *jhivâyatana* (tongue-base sense), *kâyâyatana* (body- or skin-base sense), *manâyatana* (mind-base sense) — the *salâyatana* which also is *paccuppanna dhamma*. The initial stage of the formation of *salâyatana* which is the present, the *nibbattilakkhanâ*

is the formation = *udaya*. *Viparinâma lakkhanâ* is dissolution = *vaya*. The ability to repeatedly contemplate on the *udaya* and *vaya* is the *udayabbayanupassanâ ñâna*. (This *salâyatana dhamma* also can arise at any time from conception to the whole life time of a worldling).

6. The *paramattha dhamma sabhâvalakkhanâ* in the making, called *paramattha attabhâva* still acquiring, the *phassa* called *cakkhusamphassa* (reaction of the eye), *sotasamphassa* (reaction of the ear), *ghânasamphassa* (reaction of the nose), *jhivâsamphassa* (reaction of the tongue), *kâyasamphassa* (reaction of the skin/body) and *manosamphassa* (reaction of mind) etc. , within the three moments of *upâda-thî-bhañ* is also the *paccuppanna dhamma* (the present state). The initial stage of the formation of *phassa* which is the present, the *nibbattilakkhanâ* is the formation = *udaya*. *Viparinâma lakkhanâ* is dissolution = *vaya*. The ability to repeatedly contemplate on the *udaya* and *vaya* is the *udayabbayanupassanâ ñâna*.

[Note. This *phassa* also is a *dhamma* that can come into being throughout the life time whenever the door, the object and *viññâna* become associated, giving respective results. Suppose a meditator has taken the *cakkhusamphassa* as an object and discern on its arising and perishing away as the character by means of *udayabbayânupassa ñâna*. Then this *cakkhusamphassa* is just a kind of *dhamma* associated with *cakkhu viññâna*. It is included in *cakkhu dvâra vîthi* (eye door thought process consciousness). It is the *ahita vipâka nâma dhamma* (a mental property of bad *kamma*-formation). The *udayabbayânupassanâ ñâna* concentrating on this *phassa* is *mahâkusala manodvârîka jovîthi* (the great moral mind-door thought process consciousness). (This statement refers only to a yogi, a blessed worldling, who is in the prime of his *udayabbaya ñâna* possession). The *cakkhu dvâra vîthi* and the *manodvârîka jovîthi* are not simultaneous processes. One occurs after another. In the same way, the *cakkhusamphassa* and *udayabbayânupassanâ ñâna* are not the *dhammas* that would occur in one *cittakkhana* (thought moment) in association with one another. Let alone a *cittakkhana*, these two *dhammas* would not arise in association even within one thought process.

Dve pana phassâ vâ vedanâ vâ saññâ vâ cetana vâ cittâni vâ ekato uppajjanakâni nâma natthi, ekekameva uppajjati (Ma.-Tha.-4: 60).

Within a thought moment no two *phassa*, nor *vedanâ*, nor *saññâ*, nor *cedanâ*, nor *citta* can arise simultaneously; it is natural that only one can occur at single a time (*Ma.-Tha.-4: 60*).

Therefore when *cakkhusamphassa* is arising by way of the *upâda-thî-bhañga*, the *udayabbaya nupassanâ ñâna*, included in *mahâkusala manodvârîka vipassanâ jovîthi*, has not yet appeared via *upâda-thî-bhañga*. Again when this *udayabbaya nupassanâ ñâna*, which is concentrating on the *cakkhusamphassa* as *upâda-thî-bhañga* is arising, the *cakkhusamphassa* is not the kind of *dhamma* which still remains arising by *upâda-thî-bhañga*. It is so because no two different consciousnesses can appear within the duration of a *cittakkhana*. This *udayabbayâ nupassanâ ñâna*, however, can meditate on and see the *cakkhusamphassa* during its *upâda* (arising) and *bhañga* (dissolution) stages. Hence the Patisambhidhâ Magga Pâli has expounded as follow.

Jâto phasso paccuppanno, tassa nibbattilakkhanam udayo, vipariññâmalakkhanam vayo,

anupassanâ ñâna (*Patisam.:* 52).

(For its translation see No. 6 above).

Because *udayabbayâ nupassanâ ñâna* and the object *cakkhusamphassa* cannot arise within a single *cittakkhana*, while *udayabbayâ nupassanâ ñâna* is in existence as *upâda-thî-bhañga* the *cakkhusamphassa* cannot be present as *upâda-thî-bhañga*. Care must be exercised in the fact that the *paccuppanna* here does not necessarily means the popular *paccuppanna* of daily use.]

7. The *paramattha dhamma sabhâvalakkhanâ* in the making, called *paramattha attabhâva* still acquiring, the *vedanâ* such as *cakkhusamphassajâ vedanâ* (suffering), *sotasamphassajâ vedanâ*, *ghânasamphassajâ vedanâ*, *jhivâsamphassajâ vedanâ*, *kâya-samphassajâ vedanâ* and *manosamphassajâ vedanâ* etc., within the three moments of *upâda-thî-bhañ* is also the *paccuppanna dhamma*. The initial stage of the formation of *phassa* which is the present, the *nibbattilakkhanâ* is the formation = *udaya*. *Viparinâma lakkhanâ* is dissolution = *vaya*. The ability to repeatedly concentrate on the *udaya* and *vaya* is the *udayabbaya nupassanâ ñâna*.

8. The *paramattha dhamma sabhâvalakkhanâ* in the making, called *paramattha attabhâva* still acquiring, the *tahnâ* such as *rûpatahnâ* (craving of form), *saddatahnâ* (craving of sound), *ghanda tahnâ* (craving of smell), *rasa tahnâ* (craving of taste), *pholabba tahnâ* (craving of touch) and *dhamma tahnâ* (craving of mental phenomena) etc., within the three moments of *upâda-thî-bhañ* is also the *paccuppanna dhamma*. The initial stage of the formation of *tahnâ* which is the present, the *nibbattilakkhanâ* is the formation = *udaya*. *Viparinâma lakkhanâ* is dissolution = *vaya*. The ability to repeatedly discern on the *udaya* and *vaya* is the *udayabbayanupassanâ ñâna*.

[**Note.** The object of concentration by *udayabbaya nupassanâ ñâna* is the *tahnâ*. It is the *akusala dhamma*. The *udayabbayâ nupassanâ ñâna* that appears in the *santâna* (continuum) of yogis of a worldling status is the *kusala dhamma*. The *kusala* and *akusala dhammas* do not arise simultaneously within a period of *cittakhana*. It must be noted that these two are not the kind of *dhammas* that occur at the same time. However, this *tahnâ* has the chance to appear at any time throughout *addhâ paccuppanna* existence whenever the conditions prevail. The *udayabbatâ nupassanâ ñâna* possesses the ability to exercise *vipassanâ* concentration on the *tahnâ* during its *upâda* and *bhañga* phases.]

9. The *paramattha dhamma sabhâvalakkhanâ* in the making, called *paramattha attabhâva* still acquiring, the corresponding *upâdana* such as *kâmu-pâdana* (clinging to sensual form), *ditthupâdana* (clinging to wrong view), *sîlabbatupâdana* (clinging to ceremonial observances), *attavâdupâda* (clinging to one's own personality) etc., within the three moments of *upâda-thî-bhañ* is also the *paccuppanna dhamma*. The initial stage of the formation of *upâdana* which is the present, the *nibbattilakkhanâ* is the formation = *udaya*. *Viparinâma lakkhanâ* is dissolution = *vaya*. The ability to repeatedly discern on the *udaya* and *vaya* is the *udayabbayanupassanâ ñâna*.

Upapattihetubhûtam kammam kammabhavo. Kammâbhinibbattâ khandhâ upapattibhavo
(*Visuddhi-2:* 208; *Abhi,-Tha.-2:* 177).

Upapattibhuvuppattiyeva jâti (*Mahâtî.-2:* 334)

With reference to the above stanza life is of *kammabhava* (sensual existence) and *upapattibhava* (process of becoming). The *kamma*, which is the cause of *upapattibhava*, is the *kammabhava*; the aggregates which arise as a result of this *kamma* are the *upapattibhava*. The rising of this *upapattibhava* is the *jāti* (the future life). If the period of *paccuppanna* is taken to present the midway, then the *kammabhava* is *addhā paccuppanna*, the *upapattibhava* called the *jāti* represents the time to come. This *bhava* will again be described as two separate kinds.

Jāto bhavo paccuppanno, tassa nibbattilakkhanam udayo, viparināmalakkhanam vayo, anupassanāñānaṃ (Paṭisam.: 52).

10 (A) The *paramattha dhamma sabhāvalakkhaṇā* in the making, called *paramattha attabhāva* still acquiring, the *kammabhava*, within the three moments of *upāda-thī-bhaṇ* is the *paccuppanna dhamma*. The initial stage of the formation of *kammabhava* which is the present, the *nibbattilakkhaṇā* is the formation = *udaya*. *Viparināma lakkhaṇā* is dissolution = *vaya*. The ability to repeatedly discern on the *udaya* and *vaya* is the *udayabbayanupassanā ñāna*.

(B) The *paramattha dhamma sabhāvalakkhaṇā* in the making, called *paramattha attabhāva* still acquiring, the *upapattibhava*, within the three moments of *upāda-thī-bhaṇ* is the *paccuppanna dhamma*. The initial stage of the formation of *upapattibhava* which is the present, the *nibbattilakkhaṇā* is the formation = *udaya*. *Viparināma lakkhaṇā* is dissolution = *vaya*. The ability to repeatedly discern on the *udaya* and *vaya* is the *udayabbayanupassanā ñāna (Paṭisam.: 52).*

It must be noted that in the above Patisambhidā Magga Pāli all the *paṭicca samuppāda* factors from *avijjā* to *upapattibhava*, called *jāti*, have been equally treated as the *paccuppanna dhamma*. But if a breakdown is made on a temporal basis, if the present period is taken to represent the mid-period, then

1. *Avijjā* and *sankhāra* are the *dhamma* groups of the first past period.
2. *Viññāna, nāma-rūpa, salāyatana, phassa, vedanā, tahnā, upādāna, and kamma-*
3. *bhava* are the *dhamma* groups of the present period.
4. The *upapattibhava*, named the *jāti*, is the *dhamma* group of the future period.

All these *dhammas* have been expatiated to be the *paccuppannadhamma*. It must be noted that this expation means the *paccuppannadhamma* involved in *udayabbayanupassanā ñāna*.

Now what it means is this. In discerning on these *paṭicca samuppāda* features via *udayabbayanupassanā ñāna*, arising *upāda* and dissolving *phases bhaṅga* of these features must be mentally captured by virtue of this *ñāna*. These *dhammas*, during *upāda* and *bhaṅga* phases, are *paccuppanna dhammas*. Now go on to the following opening of the book of doctrines.

Jātanti nibbattam patiladdhattabhāvum. Ayam hi jātasaddo khanattayasamaṅgitam sandhā vutto — "yedhammā jātā bhūtā"tiādīsu viya, na atītam —

*"Ye te jātā, na te santi, ye na jātā, tattheva te.
Laddhattabhāvā no bhaggā, teva santi sabhāvato"ti —*

Ādisu viya. Nāpi jātātā mattam, "yam tam jātā bhūtam sañkhat" antādisu viya. Tenāha "jātā rūpā paccuppannā" anti. Paccuppannarūpaṃ nāma jātāṃ khaṇattayapariyāpannati attho (Mahāṭī.-2: 419).

Jāta is an *attabho* (a form) that come into being and which can be acquired. (The *attabho* is said to have attained when *paramattha dhātu*, the ultimate element, that has materialized via *upāda-thī-bhaṅga* into distinct form).

This *jāta-saddā* has been expatiated as follows.

Ye dhamma jātā bhūtā — (*Abhi.-1: 213*). These *dhammas* are really formed and distinctly so. As explained in the texts, with reference to *upāda-thī-bhaṅga* called *khaṇattayasamaṅgī* = the state of being complete with all the three *khanas* (moments), it is expounded as *jātā rūpā paccuppannā* (*jātā, avijjā, paccuppanna*) etc. in the *Patisambhidhā Magga Pāli*.

"Ye te jātā na te santi. R. Teva santi sabhāvato = These *dhammas* have already arisen, hence these past *dhammas* are no longer present. Those which have not arisen yet are the future *dhammas* and are not present yet. The *dhammas* which have materialized via *upāda-thī-bhaṅga* into distinct form is the *paramattha dhātu*, which have not dissolved yet, but still in existence. These are the only *dhammas* which are still present as *sankhata paramattha sabhāva* (ultimate reality produced by specific actions). In such cases *jāta saddā* is expatiated as not referring to past *dhammas*.

"Yam tam jātā bhūtam sankhatam (Dī.-2: 119; Sam.-3: 141). A resultant *dhamma* has appeared, and distinctly so. This is the result of combined actions of the causes. That *dhamma* will dissolve and cannot be wished not to do so."

In these doctrines, *jātasaddā* is expounded to be just the formation = *jātamatta*. In this stanza *jātā rūpā paccuppannā*. R. *Jātā avijjā paccuppannā* etc., the *jātasaddā* does not even instruct *jātamatta* = the nature of just the formation. What is instructed is that it is complete with the three *khanas* (moments) such as *upāda-thī-bhaṅga* called *khaṇattayasamaṅgī*. Therefore what it means that — *jātā rūpā paccuppannā* = the present corporeality, *jātā avijjā paccuppannā* = the present *avijjā* is the *dhamma* included in the three moments as *upāda-thī-bhaṅga* (*Mahāṭī. 2: 419*). This should suffice to apprehend *paccuppanna dhamma* in section on *udayabbayā nupassanā ñāna*. But this not all there is to it. In *Āhāra Suttā* desanā of *Nidānavaggasamyutta Pāli* instruction was oriented towards past factors. Therefore, meditation can be made on the causal relationship, *paticca samuppāda* of the consecutive pasts. For instance see the following to note.

1. *Avijjā, sankhāra* (*dhamma* groups of second past period).
2. *Viññāna, nāma-rūpa, salāyatana, phassa, vedanā, upādāna, kammabhava* (*dhamma* groups of the first past).
3. *Jāti, jarāmarana* (*dhamma* groups of the *paccuppana* period).

This has to be understood. (For concentration on a broader base see Sections on *Paticca samuppāda* and *Udayabbayā nupassanā ñāna*).

This *Udayabbayā nupassanā ñāna* also is the *Tīraṇapariññā*. The above descriptions made in association with the characters of *Paticca samuppāda*, which are –

1. *Ñâtapariññâ* called *Nâma-rûpa pariccheda ñâna*, *paccaya pariggaha ñâna*,
2. *Tîranapariññâ* called *Sammasana ñâna*, *Udayabbaya ñâna*.

Suppose you want to analyze as to whether these *pariññâ ñâna* are *paccakkha ñâna* or *anvaya ñâna*. Then examine the following extracts from Samyutta Pâli, Athakthâ Tîkâs.

Virâgampâham bhikkave saupanisam vadâmi, no anupanisam. Kâ ca bhikkave virâgassa upanisâ. "Nibbidâ"tissa vacanîyam. Nibbidampâham bhikkave upanisam vadâmi, no anupanisam. Kâ ca bhikkhave nibbidâya upanisâ, "yathâbhûtañânadassan"anatissa vacanîyam (Sam.-1: 268; Upanisa Suttan).

Nibbidâti nibbdâñânâ. Etena balavipassanam dassati. Balavipassanâti bhayatûpathâne ñânânam âdînavânupassane ñânânam muncitukamayatâñânânam sankhârûpekkhâñânânti catonnam ñânânam adhivacanam. Yathâbhûtañânadassananti Yathâsabhâvabhâvajânânasankhâtam dassanam. Etena tarunavipassanam dassati. Tarunavipassanâ hi balavipassanâya paccayo hoti. Tarunavipassanâti sankhârapariccheda ñânânam kankhâvitarane ñânânam sammasane ñânânam maggamagge ñânânti catonnam ñânânam adhivacanam (Sam.-Tha.-2: 50).

Paccakkhakaranattena ñâtapariññâ tîranapariññâ ca gahitâ hoti (Sam.-Tî.-2: 65).

Bhikkhus I preach to you that the Arahattamagga, where *râga* (lust) has been eradicated, arise because of the cause. I do not preach to you that it arises with cause. What is the cause of the Arahattamagga? It is the *nibbidâ ñâna* (knowledge of aversion) which has become wearied of worldly life. Bhikkhus I preach to you that the *nibbidâ ñâna*, which have had enough of this life, also arises due to the cause. I do not preach to you that it has arisen without a cause. Then what is the cause of knowledge of getting enough of the worldly life, the *nibbidâ ñâna*? It is the *yathâbhûtañânadassana*, the knowledge of vision by power of which the nature of truth of *sankhâras* are appreciated (*Sam.-1: 268; Upanisa Suttan*).

Nibbidâñâna — *Bhayatûpathâna ñâna* (the knowledge that concentrate on the fear), *âdînavânupassanâ ñâna* (the knowledge that realizes evil consequence), *muncitukamayatâ ñâna* (knowledge and *sankhârûpekkhâ ñâna* the four kinds of knowledge called powerful *bhalavavipassanâ ñâna*. This *bhalavavipassanâ ñâna* is said to be the *nibbidâ ñâna*. This *nibbidâ ñâna* is the very cause of attaining the *arahatta magga*.

Yathâbhûtañânadassana — This is the knowledge which has the ability to understand the true nature of the *Sankhâras*. *Tarunavipassanâ* is the *vupassanâ ñâna* in its early (or immature) stage. (1) *Sankhârapariccheda ñâna* referred to as the *nâma-rûpapariccheda ñâna*, (2) *Kankhâvitarana ñâna* referred to as the *paccayapariggaha ñâna*, (3) *Sammasana ñâna*, (4) *Maggâmagga ñâna* referred to as *udayabbayâ nupassanâ ñâna* — these four are the ***tarunavipassanâ*** = *vipassanâ ñâna* in its early stage. Now this *tarunavipassanâ* is the very cause of *balavavipassanâ* (*Sam. Tha.-2: 50*).

In ***Yathâbhûtañânadassana ñâtapariññâ*** called the *nâma-rûpapariccheda ñâna* and *paccayapariggaha ñâna*, *tîranapariññâ* called the *sammasana ñâna* and the *udayabbayânupassanâ ñâna* with referecne to which the meaning of *yathâbhûtañâna-*

dassana has been given in the atthakathâ. Because of the nature of the concept that they have the ability to have clear vision of the *sankhâra dhammas* called *dukkha saccâ*, *samudaya saccâ* etc. by means of *paccekkha*, the *ñâtapariññâ* and *tîranapariññâ* are taken from aspect of *yatthâ-bhûtadassana* to give the meaning (*Sam.-Tî.-2: 65*).

In accordance with the above Pâli Atthakathâ Tîka note as follows.

1. *Nâma-rûpapariccheda ñâna* which is the knowledge that can discern the corporeality and mentality of *paticca samuppâda* as two separate groups,
2. *Paccayapariggaha ñâna* which is the knowledge that can discern on the nature of the cause and its consequences separately as *paticca samuppâda* factors which occurs again and again,
3. (i) *Paccayato udayavaya*, (ii) *Khanato udayavaya* of these *paticca samuppâda* characters — the two kinds of features called formation and dissolution, the *udayavaya* and the true nature of their being *anicca* (impermanence), *dukkha* (suffering) and *anatta* (non-self) which can be visualized mentally by *sammasana ñâna* and *udayabbayâ nupassanâ ñâna* — these are the *paccekkha ñâna* (the practical knowledge).

If so, the question arises as to whether cannot these *paticca samuppâda* characters be concentrated by means of *anvaya ñâna* (reviewing knowledge). This can be answered based on the following.

*Nayadassanavasena vâ evum vuttam. Pathmañhi paccuppannadhammânam
udayabbayam disvâ atha atîtânâgate nayam neti (Mahâtî.-2: 423).*

In other words — it is stated by *nayadassa* in this way. In the first place discern on the *udayabbaya* of the *paccuppanna dhammas* (the present *dhammas*), following which concentrate on those of the past and future in a similar way (*Pyî.-Visuddhimagga nissaya -5: 165*).

Note. After culturing *paccuppanna dhamma* indicated in this *udayabbaya ñâna*, and *udayabbaya* of these *paccakkha dhamma* by means of *paccakkha ñâna*, meditate on the *dhammas* of the past and future following this way.

Ñâtapariññâ and *tîranapariññâ* which are associated with the characters of the *paticca samuppâda* have been treated, and now *pahânapariññâ* will be described in continuation.

Pahânapariññâ — The meditation on the dissolution only of the three general characters, taken alternately as objects, of the *paticca samuppâda* are the knowledges from *bhañga ñâna* to higher order *vipassanâ ñâna*. These are called ***Pahânapariññâ*** because it enables one to analytically to know that has to known and relieving momentarily from factors of *kilesâ* that have to be eradicated, the states of *anicca*, *dukkha* and *anatta*, which are the characters of *paticca samuppâda*. These are the three *lokupariññâ*.

In Patisambhidâmagga Pâli (*Patisam.- 55*), the list of objects of concentration by knowledge of *bhañgâ nupassanâ ñâna* have been counted from *avijjâ* (ignorance) to *jarâmarana* (ageing, decay and death) of the characters of *paticca samuppâda*. So a meditator should concentrate on these characters of *paticca samuppâda* by the knowledge

of *bhaṅgā nupassanā ñāna*. In the exercise of *viapssanā* via *bhaṅgā nupassanā ñāna*, the objects on which the *vipassanā* is made, the characters from *avijjā* to *jarāmarana* are the ***sampati dittha sankhāra dhammas***. The *avijjā* etc. which have escaped concentration by *bhaṅgā nupassanā ñāna* are the ***sampati dittha sankhāra dhammas***. These *sampati dittha sankhāra dhammas* are explained as — *aditthampi atitāgatam* — etc. (Mahāṭī-2: 442). The following instruction is directed to exercise *vipassanā* concentration on the past and future, which are *sampati dittha sankhāra dhammas*, by means of *anvaya ñāna*.

Atha vā so evum viriyatto yathādittham sankhāratam, tathā aditthampi anvayañānavasena nirodheti, no samudeti. Nirodhatova manasikaroti. nIrodhamevassa passati, no samudayanti attho (Visuddhi-2: 279).

Evumvirattoti evum bhaṅgānupassanāsārena viratto. Yathā dittham sampati sankhāratam nirodheti norodham manasikaroti, aditthampi atitānāgatam anvayañānavasena yathā idam etarahi, evum itarepīti anuminanto nirodheti manasikatassāpi nirodham karoti. No samudetiṭṭi ettāpi eseva nayo, no samudayam manasikarotīti attho (Mahāṭī-2: 442)

Ñātañca ñātañca ubhopi vipassati (Visuddhi-2: 278)

Because the *dhammas* such as *avijjā* to *jarāmarana* in *paticca samuppāda* are the object to exercise *vipassā* meditation on via *bhaṅgā nupassanā ñāna*, they are the ***ñāta***. The knowledge which is concentrating on these *ñāta dhammas* is ***ñāna***. In *bhaṅgā nupassanā ñāna* a meditator has to meditate on the dissolution of the *ñāta* taking it as the object. The dissolution of these *ñāta dhammas* too are taken a object and meditate on it. And these are the *pativipassanā* and is the kind of knowledge which takes both *ñāta* and *ñāna* as object in concentrating. These *ñāta* and *ñāna dhammas* are referred to as the *sankhāra dhamma*.

As the meditator always follows the *bhaṅgā nupassanā ñāna* way, and who is free of attachment *rāga* (by being able to be deflected for a considerable duration from), can take to heart the followings which appear at the commencement of practically visible knowledge--

1. The *ñāta dhammas* from *avijjā* to *jarāmarana*,
2. The *ñāna dhammas* called *vipassanā ñāna* which is discerning on the perishing away of these *ñāta dhammas*.

In the same way as taking these *dhammas* to heart, the *sampati dittha* which has been meditated, not visualized and therefore has not appeared at the commencement of practically visible knowledge = the *sampati anupatthita* (those from *avijjā* to *jarā maana*) so should the past and future *sankhāra dhammas* be taken, by means of *anvaya ñāna*, as to be perishable. In such meditation, the present *sankhāra dhammas* as well as the past and future *sankhāra dhammas* are comparatively taken as objects and the nature of their cessation taken to heart, but not the *samudaya* (arising) of their's. It means that these *dhammas* are taken from view point of cessation = only cessation is taken to heart. The concentration is made on the nature of their cessation, but not their *samudaya* (*Visuddhi - 2: 279; Mahāṭī.-2: 442*).

Them Three Lokuttara Pariññā

At the end of *lokîpariññâ pañâ* called *vipassanâ* knowledge the *ariyamagga dhamma* distinctly appears taking *asankhata dhātu* (absolute element), element of freedom (from the worldly affairs) the *nibbâna dhamma* as the object. This *ariyamagga dhamma* knows penetratively the respective defilements that have to be absolutely eradicated and *asankhata dhātu*, element of freedom, and *nibbâna dhamma* by the *samuccheda* (abandoned defilements permanently). Therefore, the *ariyamagga dhamma* is definitely named *pahâpariññâ*.

Ariyamagga dhamma is the vision of the object penetratively = to the *asankhata dhātu*, the element of freedom the *nibbâna dhamma* objectively via *Āramanapatideva*. In knowing so support is acquired by the force of *ārammanapativeda* of the *asankhata dhātu*, the element of freedom the *nibbâna dhamma*. Because of such a support the *moha dhamma* (bewilderment factor), which is a hinderance to knowledge of the Four Noble Truths, is completely eradicated. By this eradication acquirement of the knowledge of the Four Noble Truths is simultaneously attained. The knowledge of the Four Noble Truths by way of *kiccāsiddhi* (acquired knowledge) is called *asammohapativeda*. Then the *ariyamagga dhamma* knows the *Nirodha Saccâ* (Truth of Cessation of Suffering) by virtue of *ārammanapativeda*. By virtue of *asammohapativeda* the *Dukkha Saccâ* (the Truth of Suffering), the *Samudaya Saccâ* (the Truth of Arising) and *Magga Saccâ* (the Truth of the Path) are known. Because of knowing this way, the *ariyamagga dhamma* has completely acquired the knowledge of *dukkha saccâ* and *samudaya saccâ*, called *paticca samuppâda* features, and the nature of inter-relationship among these features. Viewed from these aspects the *ariyamagga dhamma* also is known as *ñâtapariññâ*.

Again this *ariyamagga dhamma* also annihilates completely the *moha* (delusion) which hinders the appreciation of the *anicca*, *dukkha* and *anatta* factors. By annihilating so, the characters of the *paticca samuppâda* named *dukkha saccâ* and *samudaya saccâ*, referred to as *rûpa-nâma-cause-consequence* = *sankhâra dhammas*, and the function of investigating and analysing these *dhammas* by *kiccāsiddhi* are simultaneously accomplished. Therefore, when viewed from this aspect *ariyamagga dhamma* can also be nominated as *tiranapariññâ*. These are the three *lokuttarapariññâ*.

Only if the relationship of the cause and consequences, *paticca samuppâda*, are penetratively known by one's self via the *lokîpariññâ* and *lokuttarapariññâ*, of three each, called the *attapaccakkha ñâna*, can this knowledge be called knowledge by *anubodha ñâna* and *pativedha ñâna*. One can escape from *apâya* (miserable existence), *samsâra* (rounds of rebirths), *dukkha* (suffering) and *samsâra vatta dukkha* (suffering due to one's action) besides *apâya*, only if the *dhammas* of the *paticca samuppâda* are penetratively known by one's self via *attapaccakkha ñâna*. There never has been an instance, even in the dream, where any one escaped from the *samsâra vatta dukkha* without knowledge of visualizing, by *anubodha ñâna* and *pativedha ñâna* called the *attapaccakkha ñâna*, the *dhammas* of the *paticca samuppâda*. This is all there is to the extracts from the above Mahânidâna Suttan.

In discerning via *sammâditthi ñâna*, by a *yogâvacara* individual (a meditator), on *paticca samuppâda dhammas*, formation of *sankhâra* due to *avijjâ*, formation of *viññâna* due to *sankhâra* etc. are not the only objects to concentrate on, but also on the process of

cessation of *sankhâraloka*, such as the cessation of *sankhâra* due to cessation of *avijjâ*, the cessation of *viññâna* due to cessation of *sankhâra*. It was instructed to do so by the Buddha himself in Kiccâna Suttan and other Suttanas (see *Sam.-1*: 257 etc.).

The formation *udaya* of the *sankhâra* is said to be **Lokasamudaya**, and its dissolution *vaya* the *lokanirodha*. In another way, the process of formation of *sankhâra* due to *avijjâ*, and the formation of *viññâna* due to *sankhâra* also is called **Lkasamudaya**, and also **Anulomapaccayâkâra**. The complete cessation of *avijjâ* due to *arahattamagga* = **asesaviraga**, non-reappearable cessation = cessation by nature of **Anuppâdanirodha** due which the resultants of *sankhâra* etc. ceased completely = **asesaviraga** = dissolution by means of non-reappearable cessation etc. of the process of cessation of *sankhâraloka* is also the **Lokanirodha**, and also called the **Patilomapaccâkâra**.

These *lokasamudaya*, *lokanirodha* which are arising and perishing away of the *sankhâra* and *anulomapaccâkâra* = *anulomapaticca samuppâda*, *patilomapaccayâkâra* = philosophy of *patilomapaticca samuppâda*, and when these are concentrated what would be the results? Should a meditator be contented with what has been handed down from the predecessors? Should one be meditating speculatively by means of *anvaya ñâna* only? To these questions, the following is the answer extracted from Kiccânagotta Suttan.

Extract from *Kiccânagotta Suttana*

Once the Buddha was staying in the City of Sâvatthi. Then the Venerable Kiccânagotta approached the Buddha, took a seat at an appropriate place, and after paying homage, enquired of the Buddha a right answer to his query. My Lord it has said that the right view = *sammâditthi*, the right view = *sammâditthi*. Now what is the right view = *sammâditthi*? In answer to this query, the Buddha sermon *desanâ* nominated as the Kiccânagotta Suttana. The following are some extracts from this *suttana*.

Dvayanissito khâyam kiccâna loko yebuñyenaattitañceva natthitañca. Lokasamudayam kho kiccâna yathâbhûtam sammappañâya passato yâ loke natthitâ, sâ na hoti. Lokanirodham kho kiccâna yathâbhûtam sammappañâya passato yâ loke atthitâ, sâ na hoti. Upayupâdâbhinivesavinibbandho khvâyam kiccâna loko yebuñyena, tañcâyam uyupâdânam cetaso adhithânam abhinivesânusayam na upeti na upâdiyati "attâ me"ti. "Dukkameva uppajjânam uppajjati, dukkham nirujjhatî"ti na kañkhati na vicikicchati, aprarpaccayâ ñânamevassa ettha hoti. Ettâvatâ kho kiccâna sammâditthi hotîti (Sam.-1: 257-258).

Sammappaññâya passatoti sammappaññâ nâma vipassanâ maggapaññâ, tâya passantassâti attho (Sam.-Tha.-2: 31).

Appica lokasamudayanti anulomapaccayâkâram. Lokanirodhanti patilomapaccayâkâram. Lokanissaye passantassâpi hi paccayânam anucchedena paccayuppanassa anucchedam passato yâ natthîti ucchedadithi uppajjeya, sâ na hoti. Paccayanirodham passanassâpi paccayanirodhena paccayuppananirodham passato yâ

atthi sassatadithi uppajjeya, sâ hoti ayappamattha attho (Sam.-Tha.-2: 31).

Aparappaccayâti na aparappaccayena, aññassa apattiyâyevâ attapaccekkhaññânamevassa ettha hoti. Ettâvatâ kho kiccâna sammâditthi hoti evum sattasaññâya pahinattâ etthakena sammâdassanam nâma hoti missakasammâditthiñ âha (Sam.-Tha.-2: 32).

Ayampîti na kevalam khanato udayavayanîharananayo, atha kho paccayato udayavayanîharanayopi (Sam.-Tha.-2: 37).

Na parappaccayenâti parassa asaddahanena. Missakalmmâditthiñ âhârati nâma-rûpa-paricchedato patthâya sammâditthâyâ vuttattâ lokiyalokuttaramissakam sammâditthiñ avoca (Sam.-Tha.-2: 38).

Kiccâna All the santient beings mostly are clinging to the fact that (the belief that self always remains as self) one's form is everlasting, and that (self has a limit) there is a time when self exists not any more (a view called *sassatadittihî ucchedadittihî*).

Kiccâna He who sees, by *vipassanâ ñâna* and *magga ñâna*, the nature of the cause of arising and of resultant formation in its true perspective of the *sankhâra loka*, there does occur such a thing as non-existence in such a person (a clinging to the belief that the self lost its existence one the living being died).

Kiccâna In *sankhâra dhammas* the clinging such as "mine, mine", attachment by craving = *tahnupaya*, attachment to the view of "the assume I" = *ditthupaya*, strong attachment = *upâdana* (clinging), deep rootedness = *abhinivesa* (adherence to one's belief) factors mostly wrapped the santeint beings around.

This Noble One, my disciple, do not adhere to, clings to nor cultivate in his citta these adherence = *upaya*, the strong clinging = *upâdan*, as the the assume I.

He does not have wrong belief nor wrong thought such as "***Dukkameva uppajjamânam uppajjati, dukkham nirujjhamânam nirujjhati = If something formed, it the suffering that is formed, if cessation occurs, then it is the dukkha which does cease***".

Aparapaccayâ ñâmamevassa ettha hoti = This disciple does not depend upon others to have acquired such belief. He knows by him self by virtue of the *Attapaccekkha ñâna*. *Kiccâna* This much will suffice to have the right view = *sammâditthi* (*Sam.-1: 257-258*).

Lokasamudaya — Lokanirodha

Arising and Cessation of Mundane

Formation of *sankhâra* due to *avijjâ* and of *viññâna* due to *sankhâra* called the process of formation of called the mundane *sankhâra* = *anulomapaccayâkâra* = *anulomapaticca samuppâda dhamma* is called ***Lokasamudaya***. *Nibbattilakkhanâ* called *upâda* (arising) of the characters of the *paticca samuppâda*, such as *avijjâ*, *sankhâra* - etc. is also called the ***Lokasamudaya***.

Absolute dissolution (by way of *asesavirâga* and *anuppâdanirodha*) of *avijjâ* is due to *arahattamagga*. Because of this dissolution, by means of the non-reappearing cessation, the resultant *sankhâra* ceases (by way of *asesavirâga* and *anuppâdanirodha*) completely by non-reappearing cessation which is the process of dissolution of *sankhâra*

= *patilomapaccayâkâra dhamma* = *patilomapaticca samuppâda dhamma* is also referred to as **Lokanirodha**. The dissolution of *avijjâ*, *sankhâra*, etc., which are the characters of *paticca samuppâda* and which are subject to change called *viparinâma lakkhanâ*, are also termed **Lokanirodha**.

If stated with reference to Patisambhidâ Pâli, *avijjâ*, *tahnâ*, *upâdana*, *sankhâra*, *kamma dhammas* etc. for which *sanmudaya saccâ dhamma* as their cause clearly arises = clearly present. Due to this the cause *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedana* etc. referred to as the resultant five clinging aggregates, the *dukkha saccâ* (the truth of suffering), has clearly formed. These are all called the **Lokasamudaya**.

Avijjâ, *tahnâ*, *upâdana*, *sankhâra*, *kamma* etc., with *samudaya saccâ dhammas* as the cause, ceased absolutely because of the *arahattamagga* (via the *asesavirâga*, *anuppâdanirodha*), by means of a non-reappearable dissolution. Due to such a cessation the resultant *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedana* etc. called the five clinging aggregates which are the truth of suffering ceased (via the *asesavirâga*, *anuppâdanirodha*) through a process of non-reappearable cessation, are also called **Lokanirodha**. The dissolution of the five clinging (or dissolution of the cause and consequences) by means of *viparinâma lakkhanâ* is also the **Lokanirodha**.

When the noble disciple, the follower of the Buddha, discerns on the formation and process of formation, of cessation and its process by *vipassanâsammâditthi ñâna*, he would know that —

Dukkameva uppajjamânam uppajjati, dukkham nirujjhamânam nirujjhati = If it arises, then it is the *dukkha* which arises; if it ceases, then it is the *dukkha* which ceases. In him there is no doubt, no scepticism.

As explained above *avijjâ*, *tahnâ*, *upâdana* called the *kilesavatta dhamma* (the factors of recurrent of defilements) are just the *upâdânakkhandhâ* (clinging aggregates). The *sankhâra – kamma*, referred to as *kamma vatta* (recycle of action), are also just the *upâdânakkhandhâ*. So are the *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedana* etc., which are the *vipâkavatta dhammas*. These *upâdânakkhandhas* are — *sankhittena pañcuppâdânakkhandha dukkhâ* (*Dî.-2:243; Ma.-1: 82; Ma.-3: 292; Abhi.-2” 105*), in accordance with *desanâs*, only the *dukkha dhammas* which are being tortured by the phenomena of arising and perishing all the time.

It is expatiated as “if it arises, it is the *dukkha* which arises; if it ceases, it is the *dukkha* which ceases” and the meditator understands this arising and the process of arising, and ceasing and the process of ceasing of the *sankhâraloka* by *sammâditthi ñâna* and *maggasammâditthi ñâna*. In understanding the arising and its process, dissolution and its process of the *dukkha* referred to as *lokasamudaya* and *lokanirodha*, which kind of knowledge is involved, the *paccekkha ñâna* or *anvaya ñâna*? See the following for the answer.

Aparapaccayâ ñânamevassa ettha hoti (*Sam.-2: 32*).

Aparapaccayâti na parappacayena, aññassa apattiyâyetvâ attapaccekkhaññânamevassa ettha hotîti (*Sam.-Tha.-2: 32*).

In accordance with the opening of the Pâli text, this is not the kind of knowledge that ends up in individuals who acquired it by words of mouth from his predecessors. The Buddha expounded that, in fact, “In this case the disciple does not depend on others, he understands it by his self via *attapaccekkha ñâna* (practical knowledge). Therefore, this understanding is the knowledge of *attapaccekkha ñâna*.

In this Suttana, the Buddha has expatiated with reference to the combination of these *lokî* and *lokuttara sammâditthi* which are the *vipassanâsammâditthi* called the *lokî-sammâditthi* and *lokuttarasammâditthi* called *maggasammâditthi*.

Nâma-rûpaparicchedato patthâya sammâditthiyâ vattattâ lokiyalokuttaramissakam sammâditthim avoca (Sam.-Tî.-2: 38).

As the Buddha has sermoned *sammâditthi ñâna* (knowledge of right understanding) starting from *nâmapariccheda ñâna* (knowledge that discerns the corporeality and mentality as two separate groups), the *sammâditthi*, the combined *lokîlokuttara*, has been said to have indicated in this suttana (*Sam.-Tî.-2: 38*).

This *sammâditthi* is the *catusaccasammâditthi* (the right understanding of 4-fold noble truth). These are the right understanding of the truth of suffering, the right understanding of the truth of origin of suffering, the right understanding of the truth of the cessation of suffering, and the right understanding of the truth of Path. The Buddha has instructed this knowledge of right understanding as *attapaccekkha ñâna* in Kiccânagutta Suttan. The same explanation has been given in the Atthakatthâ (book of meaning). That the Buddha has expounded from the *nâma-rûpapariccheda ñâna* to *catusaccaditthi* called the *attapaccekkha ñâna* has again been indicated by the teachers.

In *Nibbânagâminipatipdâ* also, the followings have been written in accordance with the instructions given by the Buddha’s doctrines, Atthakathâ and Tikâ.

1. Concentration on corporeality called *rûpakkhandhâ* by *attapaccekkha ñâna* to discern penetratively until *paramatta* is attained has been described in section on Rûpakammatthâna. (Vol. I).
2. Concentration on corporeality called *rûpakkhandhâ* by *attapaccekkha ñâna* to discern penetratively until *paramatta* is attained has been described in section on Nâmakammatthâna. (Vol. II).
3. The process of origin of *sankhâra loka*, called the *lokasamudaya*, which is the *anulomapaccayâkâra = anuloma paticcasamuppâda dhammas*, and concentration on these made by *attapaccekkha ñâna* to discern penetratively until *paramatta* is attained has been described in section on Paticcasamuppâda. (Vol. III).
4. Culturing of the *sankhâra dhammas* by way of their *lakkhana* (character), *rasa* (taste), *paccuppatthâna* (manifestation), and *padatthâna* (proximate cause) has been described in section on Paticcasamuppâda. (Vol. IV).
5. Discerning penetratively of formation and its process, cessation and its process of these *lokasamudaya* and *lokanirodha* is has been described in section on Vipassanâ. Especially in Udayabbayânupassanâ ñâna section, they are given under the names ***Samudayadhammânupassî Section***, ***Vayadhammânupassî Section*** and ***Samudayavayadhammânupassî Section***. (Vol V).

6. *Vipassanā* exercise on the *adittha* past and future *sankhāra* (which do not belong to the present) *anvaya ñāna* has been described in section on Udayabbayānupassanā. (Vol. VI).

What *Anvaya Ñāna* Is

Included in the knowledge of *catusaccasammāditthi ñāna* is *dukkha saccā* named the five-fold *upādānakkhandhā* which are meditated so as to attain *paramatta* which understands penetratively by means of *sammāditthi*, which understand the *samudaya saccā* penetratively = *sammāditthi* which penetratively understands the formation of *dukkha saccā* because of *samudaya saccā*. *Vipassanā ditthi* penetratively knows the true facts of the impermanence, of the suffering and of arising to a stage of *khanikanirodha* (momentary cessation). The dissolution of the *samudaya saccā dhammas* by means of *anuppādanirodha* due to which *dukkha saccā dhammas* cease by way of *anuppādanirodha* is understood penetratively by *vipassanāditthi*. The discerning *lokīmagga dhamma* referred to as *vipassanā ñāna* (insight knowledge); the knowledge of *vipassanāditthi* that penetratively understands the facts of *anicca*, *dukkha* and *anatta* of these *lokīmagga dhammas*; the *maggasammāditthi* which penetratively understands *asanñkhata dhātu*, *nibbāna dhātu* referred to as *nirodha saccā* by *ārammanapativedha*; the knowledge of *maggasammāditthi* that penetratively understands *dukkha saccā*, *samudaya saccā* and *maggā saccā dhammas* by means of *asammohapativedha* etc. are all *sammāditthi ñāna* and are instructed by the Buddha to be *Aparappaccaya ñāṇa* = *Attapaccakkha ñāṇa*. The Atthakthā, Tikā also have explained in a similar way. If so a question arises as to whether or not an *anvayañāna* is involved in these *catusaccasammāditthi ñāna*. The following will answer this question.

Dhamme ñānanti ekapativedhavasena catusaccadhamme ñānam catusaccabbhantare nirodhasacce dhamme ñānañca, yathāha “tattha katamaṃ dhamme ñānam, catūsu maggesu catūsu phalesu ñāna”nti (Abhi.-2: 341; Tī.-Tha.-3: 202).

Anvaye ñānanti cattāri saccāni paccekkhato disvā yathā idāni, evum atītepi anāgatepi imeva pañcakkhandhā dukkhasaccam, ayameva tahnā samudayasaccam, ayameva nirodho nirodhasaccam, ayameva maggo maggasaccanti evum tassa ñānassa anugatiyam ñānam (Tī.-Tha.-3: 202).

Anvaye ñānanti anuaye ñānam, dhammañāssa anugamane ñānam, paccavakkhanānānassetam nāmaṃ (Saṃ.-Tha.-2: 62).

Dhammañāna — *Ariyamagga ñāna* penetratively knows, taking the *dhamma* of *nibbāna*, the *nirodha saccā*, as the object by way of *ārammana pativedha* which bears a meaning as the penetrative knowledge. By annihilation of *moha* which hinders the understanding of the truths such as *dukkha saccā*, *samudaya saccā*, and *maggā saccā*, acquired the penetrative knowledge by virtue of *asammohapativedha*. *Ariyaphala ñāna* (the Noble Fruit Knowledge) understands these, by taking the *dhamma* of *nibbāna*, *nirodha saccā*, via a penetrative knowledge of *asammohapativedha*. Seeing and knowing this way, *ariyamagga ñāna* included in the 4-fold *ariyamagga* and the *ariyaphala ñāna*, included in the 4-fold *ariyaphala*, are all called the *dhamma ñāna*.

Anvaya ñâna — *Anvaya ñâna* sees the Four Noble Truths penetratively and presently via *paccekkha ñâna* (practical knowledge). In a similar way this knowledge knows “in the past as well as in future, only these five *khandhas* (5-fold clinging aggregates) are the *dukkha saccâ*, only the *tahnâ* is the *samudaya saccâ*, only the *nirodha nibbâna* noble *dhamma* is the *nirodha saccâ*, and only the eight *maggañ* are the *magga saccâ*.”

In this way *anvaya ñâna* is the kind of knowledge that always follows the *dhamma ñâna* (*Ti.-Tha.-3: 202*).

Anvaya ñâna is a knowledge which is formed corresponding to *dhamma ñâna*. A knowledge which always follows the *dhamma ñâna*. The name *anvaya ñâna* is the name of ***paccavekkhana ñâna*** (reflective knowledge) (*Sam.-Tha.-2: 62*).

Therefore, note that ***paccavekkhana ñâna*** which arises corresponding to *dhamma ñâna* referred to as the *ariyamagga ñâna*, *phala ñâna* = a reviewing knowledge is called the ***anvaya ñâna***. In *lokuttarâcatusaccâsammâditthi ñâna*, note that *anvaya ñâna* is not included. This is all about the *anvaya ñâna*, a knowledge that always follows *lokuttarâ ariyamagga ñâna* and *phala ñâna*.

The *Anvaya Ñâna* that always follows the *Vipassanâ Ñâna*

Nâma-rûpaparicchedato patthâya sammâditthiyâ vuttattâ lokiyalokuttaramissakâm sammâditthi avoca (*Sam.-Ti.2: 38*).

As explained above by the teacher, the Buddha has preached the *sammâditthi ñâna* starting from *nâmaparicche-da ñâna* and because of this there also is *anvaya ñâna* which always follows *vipassanâ ñâna* named *lokîcatusaccasammâditthi ñâna*. As the *anvaya ñâna*, which always follows the *ariyamagga ñâna* and *phala ñâna*, is just only the reflective *paccavekkhana ñâna*, and is not included in *lokuttara catusaccasammâditthi ñâna*. Similarly *anvaya ñâna*, which always follows the *vipassanâsammâditthi ñâna* referred to as *lokîcatusacca sammâditthi*, is just only a kind of *paccavekkhana ñâna*. It is not included in *lokî catusaccasammâditthi ñâna*. It is because *lokî catusaccasammâditthi ñâna* has been described as *aparappaccaya ñâna* by the Buddha in *Kiccânagutta Suttana*, and this ***aparappaccaya ñâna*** explained as ***attapaccekkha ñâna*** by *atthakathâ*.

See *Nibbânagâminipatipadâ Vol. I* in sections on *Vipassanâ*, *Udayabbayânupassanâ* for clarity of the Four Noble Truth during period of *lokîvipassanâ*. Similarly for discerning on the past and future *sankhâra* by *anvaya ñâna* which always follows the *vippasanâ sammâditthi ñâna* is given in section on *Vipassanâ*, *Udayabbayânupassanâ*, *Bhañgânupassanâ*.

Lokîcatusaccasammâditthi

The Buddha has critically analyzed the Eight Maggañ Dhamma in sections on *Dhammânupassanâ*, *Magga saccâ* of *Mahâsatipatthâ Suttâna*. Among these eight, *Sammâditthi* has been classed as four groups.

Katamâ ca bhikkave sammâditthi. Yam kho bhikkave dukkhe ñânam, dukkha-samudaye ñânam, dukkhanirodheñânam, dukkhanirodhagâminiyâ ñânam. Ayam vuccati bhikkhave sammâditthi (*Ma.1: 88*).

Bhikkhus What is *sammâditthi*? Bhikkhus ... The following four knowledges are the *sammâditthi* (*Ma.1: 88*).

1. The knowledge that recognizes the *dukkha saccâ*.
2. The knowledge that recognizes the *samudaya saccâ* which is the cause of *dukkha*.
3. The knowledge that recognizes the *nirodha saccâ* of *dukkha*.
4. The knowledge that recognizes the *magga saccâ* which leads to *Nibbâna* where *dukkha* has been eradicated (the practice leading to the Path for attainment of *Nibbâna*).

Discussion of Early Great Mathera

In this *satipatthâna desanâ* the Buddha has discussed on eight-fold *maggañ* and treated each analytically in the section on *magga saccâ*. On this fact there had been a discussion, called *dhammasâkicchâ* among the great matheras. The discussion on the practice of *satipatthâna* on the eight *maggañ* classes in *Mahâsatipatthâna Suttana* was focussed upon as to whether

1. *Pubbâsatipathânamagga* = is the *lokîsatipathâna* to be practiced prior to attaining the *ariya magga* or
2. Has it been sermoned as combined *lokîlokuttara* called *missakamagga*.

The mathera *Tipitakacûlanâga* said it is *pubbâgasatipatthâna magga* = the *satipatthâna magga* which has to be fulfilled prior to acquiring *ariya magga*. The *Tipitakacûla mathera*, the teacher of *Tipitakasûlanâga* mathera, has indicated *missakamagga* as the *pubbâgasatipatthâna magga*, a combination of both *lokîsatipatthâna magga* and *lokuttarasatipatthâ magga*. But *Tipitakasûlanâga* mathera, as a student replied that it is the *pubbâgasatipatthâna magga*, and the teacher repeatedly said it is the *missakamagga*. Because of this repeated sermon by the teacher, the student does not prevent him from doing so but has to remain quiet.

Later *Tipitakacûla mathera*, in an attempt to find the right answer, recited the *Mahâsatipatthâna Pâli* and found in its conclusion that the Buddha has admittedly state the right answer.

Yo hi koci bhikkhave ime cattaro satipatthâne evum bhâveya satta vassâni .. (Ma.-1: 90)

Bhikkave If a certain meditating monk meditated on the 4-fold *satipatthâna*, as I have instructed, for seven years (... he could attain either *arahatta magga* or, if there still are remnant *kilesâ, anâgâmi magga*). When he arrived at this stanza, he came to realize what the right answer is.

Lokuttaramaggo upajjivâ satta vassaâni titthamâno nâma natthi (Ma.-Tha.-1: 235).

Lokuttarâmagga is not going to remain throughout the seven years' duration
(*Ma.-Tha.-1: 235*).

The Buddha decisively expounded as “the *missaka magga* I have mentioned is not attainable in the *Mahâsatipatthâna Suttan*, but only the *pubbâgasatipatthâna magga* is, as *Culanâga* has realized” (*Ma.-Tha.-1: 235*).

In this *pubbâsatipatthâna magga* are included the four kinds of *sammâditthi ñâna* too. These four are the kinds of knowledge that a meditator must have exercised

and acquired before arriving at the the *ariya magga*.

1. The five-fold *upâdânakkhandhâ*, existing as the past, future, present, *ejjatta*, *bahiddha*, *olârîka*, *sukhuma*, *hîna*, *panîta*, *dûra*, *santika*, of 11 kinds, is the *dhammas* of *dukkha saccâ*. The *attapaccakkha ñâna*, which can penetratively visualize this *dukkha saccâ*, is the *sammâditthi*, which has the ability to understand in the *dukkha saccâ* via the knowledge of *dukkhe ñâna*. The meditator must have acquired this *sammâditthi* before attaining the *ariya magga*. By acquiring these knowledge in this way, the factors of the *dukkha saccâ dhamma* can be visioned penetratively by virtue of *sammâditthi ñâna* called ***attapaccakkha ñâna***. Now the meditator is on the path leading to the *nibbâna*. Note that in this *dukkha saccâ* group are included the past and future five-fold *upâdânakkhandhâs*.

2. The *upâdânakkhandha*, *kilesavatta*, *upâdânakkhandhâ* and *sankhâra-kamma* called *kamma vatta upâdâbakkhandhâ*, headed by *avijjâ*, *tahnâ*, *upâdâna* and which are the causes of five-fold *paccuppan patisandhekhandhâ* etc. of five-fold *upâdânakkhandhâ*, are, in accordance with the *dhamma – atîte hetavo pañca –* etc., the *upâdânakkhandhâs* of the past period. Again, *kilesa vatta upâdânakkhandhâ*, *kammavatta upâdâdankkhandhâ* cultivated in the present life, the causes due to which there will appear resultant *upâdânakkhandhâ* termed *jâti* (*jarâmarana*) are the *idâhi hetavo pañca*, *âyatim phalapañca desanâ*, and according to which they are just the *upâdânakkhandhâ* of the future period.

The conspicuous resultant formation of five-fold *paccuppannavipâkavatta vipâka vatta upâdânakkhandhâ* due to the past *upâdânakkhandhâ* called *kilesavatta kammavatta* as the cause, and because of culture of *kilesavatta kammavatta upâdânakkhandhâ* in the present period has resulted in *vipâkavatta upâdânakkhandhâ* to come, are to be known penetratively by oneself. ***Attapaccakkha ñâna***, which penetratively visualizes these, is the *sammâditthi ñâna* which enables one to see the cause of *dukkha saccâ* in accordance with *dukkhasamudaye ñânam*. The meditator must have already acquired this *sammâditthi ñâna* view before attainment of *ariya magga*.

In such an endeavour should one employ *anvaya ñâna* which sees by speculation, or by *attapaccakkha ñâna* which sees penetratively oneself? See the following.

Aparapaccayo ñânamevassa ettha hoti (Sam.-1: 258).

Aparappaccayâti na aparappaccayena, aññassa apattiyâyevâ attapaccakkhañânamevassa ettha ahotîti (Sam.-Ttha.2: 32).

According to this doctrine, it is not to be tried by *anvaya ñâna* which sees by *anumâna* speculative vision. It is not the knowledge handed down from one's teacher nor that received from others. The endeavour must be made by ***attapaccakkha ñâna*** which is seen penetratively by oneself.

According to ***Āhârasuttana*** (*Sam.-1: 253*) *desana* method, the knowledge can be oriented toward the past it is possible to discern on *paticca samuppâda*, the cause-result relationship. (For a detail description see section on *Paticca Samuppâda*). (It does not necessarily mean to discern on all samsâric circus).

3. *Attapaccakkha ñâna* which can discern on the formation of resultants *vipâkavatta upâdânakkhandhâ* from causes *avijja. tahnâ, upâdâna, sankhâra, kamma* etc. is **Paccayato udayadassana ñâna**. Because *janaka* factors, which can directly give rise to the *upâdânakkhandha*, can be discerned penetratively by the knowledge *paccayato udayadassana ñâna*, **samudaya saccâ** becomes clear (*Visuddhi-2: 267*).

4. Because of the *arahattamagga*, the causes like *avijja. tahnâ, upâdâna, sankhâra, kamma* etc. have ceased by nature of *asesavirâga* and *anuppâdanirodha* in such a way that they are non-returnable, non-reappearable. Due to this cessation the future *khandhâs* also ceased by non-returnable dissolution after *khandhāparinibbâna* (passing away of the aggregates). The knowledge that can recognize this kind of cessation is **paccayato vayadassana ñâna**. Combination of the *paccayato udayadassana ñâna* and *paccayato vayadassana ñâna* is the **udayabbayadassana ñâna**.

Here too, for a meditator at worldling stage and when the *udayabbaya ñâna* is in force the time to attain *ariyamagga* and to enter *parinibbâna* will just be the future. This future may either be the future of the present existence, any one life that is to come. A meditator must attempt to acquire the knowledge that understands penetratively, by himself through *attapaccakkha ñâna*, the fact that because of the cessation of causes via *anuppâdanirodha*, the resultant aggregates cease by way of *anuppâdanirodha*. The meaning of this *anuppâdanirodha* is the **lokînirodhasaccâ dhamma**. Because of the penetrative vision of the dissolution of derived resultants due to cessation of the causes by way of the *anuppâdanirodha*, the *nirodha saccâ dhamma* becomes clear by virtue of *paccayato vayadassana ñâna* (*Visuddhi-2: 267*).

The knowledge that can discern the formation of the cause *upâdânakkhandha* and the resultant *upâdânakkhandha* is the *khanato udayadassana ñâna*. The **dukkha saccâ** becomes clear because of penetrative vision of *jâtidukkha* (suffering of rebirth), the formation of *upâdânakkhandhas* by means of knowledge of *udayadassana ñâna*. The knowledge that can discern the dissolution of these *upâdânakkhandhas* is the *khanato vayadassana ñâna*. As the *khanato vayadassana ñâna* penetratively understands the *maranadukkha*, the incessant dissolution of *upâdânakkhandhas*, even the **dukkha saccâ** become clear (*Visuddhi-2: 267*). These are the knowledges that understand the formation of *dukkha* of the *upâdânakkhandhas*, called the *dukkha saccâ*. The *khanato udayadassana ñâna* and *khanato udayadassana ñâna*, when combined, become **khanato udayabbaya dassana ñâna**.

The above two kinds of *udayabbayadassana ñâna* vision referred to as *paccayato udayabbayadassana* and *khanato udayabbaya dassana* are the *vipassanâditthi*. This *vipassanâditthi*—*paccayato udayabbaya* and *khanto udayabbaya*, called the two *udayabbaya* of the *sankhâra dhammas*, can momentarily eradicate the *sammoha dhammas* which hinder visualizing these two. It is, therefore, the *lokîsaccâ dhammas*. Because of the knowledge of vision by these two *udayabbaya ñâna* the **lokîmagga saccâ dhamma** becomes clear in the continuum of a meditator (*Visuddhi-2: 268*).

By *Arûpasattaka vipassanâ* method of meditation – when the past *manodvârîka vipassanâjovîthi nâma dhamma*, called pre-*citta*, can be discerned by post-*citta* called later *vipassanâ manodvârîka vipassanâjovîthi nâma dhamma*, and when *vipassanâ ñâna*,

called *ñâna* = *manodvârîka vipassanâjovîthi nâma dhamma* can be discerned again by *bhañgânupassanâ*, the *lokîmagga saccâ dhamma* becomes apparent. (For the method of meditation see section on Vipassanâ meditation).

This is how four-fold *lokîsaccâ* is acquired by means of *vipassanâditthi* during exercising the *lokîvipassanâ*. This *vipassanâditthi* called *attapaccakkha ñâna* is one of the eight-fold *lokîmaggañ dhamma*. In *Mahâsatipatthâna Suttana* the Buddha has instructed to acquire *pubbagasatipatthâna magga* prior to attaining *ariya magga*.

A meditator might have wondered if there have ever been disciples who have penetratively visioned *lokasamudaya* and *lokanirodha dhammas* by *sammâditthi ñâna*, called *paccakkha ñâna*, after exercising along the line of these instructions. If so, then go through the extracts from *Mahâtahnâsañkhaya Suttana* given below.

Extracts from *Mahâtahnâsañkhaya Suttana*

Bhûtamidanti bhikkhave passathâti. Evum bhante. Tadâhârasambhavuntî bhikkhave passathâti. Evum bhante. Tadâhâranirodhâ yam bhutam, tam nirodhadhammanti bhikkhave passathâti. Evum bhante (Ma.-1: 236).

Sammappañâyâ passatoti idam khandhapañcatam jâtam bhûtam nibbattanti yâthâvasarasalakkhanato vipassanâpaññâyâ sammâ passantassa. Pañâyâ sudîthanti vuttana-yeneva vipassanâpaññâyâ sutthu dittham (Ma,-Tha.-2: 207).

Bhikkhus Do you ever discern, by *vipassanâsammâditthi ñâna*, that this five-fold *khandhas* (5-fold aggregates) have appeared clearly?, asked the Buddha.

We do, my Lord, reply the bhikkhus.

Bhikkhus Do you ever discern, by *vipassnâsammâditthi ñâna*, that this 5-fold aggregate appear as a result of the causes that clearly exist?, ask the Buddha.

My Lord, we do, reply the bhikkhus.

Bhikkhus Do you ever discern that the resultant *khandha* possesses the nature of cessation by *anuppâdanirodha* because the causes cease by way of *anuppâdanirodha*? Ask the Buddha.

We do, my Lord, reply the bhikkhus (*Ma.-1: 326*).

These *bhikkhus* penetratively know the fact that *sankhâra* is formed because of *avijjâ* formation, and because of *sankhâra*, *viñâna* is formed, etc. of the processes of the *sankhâraloka* referred to as *anuloma paccayâkâra* = *anulomapaticca samuppâda*, the nature of the *lokasamudaya*, because of *arahatta magga* of *avijjâ* the nature of the *asesavirâga* = the nature of absolute and non-returnable cessation by way of the nature of *anuppâdanirodha*. (For a broader description, see (*Ma.-1: 327*)).

With regard to attaining the vision of *vipassanâ sammâditthi ñâna*, the Buddha has made many questions to these bhikkhus. From among these question and answers, some which are relevant are given.

Questions and Answers

The Bhuddha ask the Bhikkhus If you have indeed acquired knowledge and sight this way “ do you say the Buddha, as our teacher, is respectable, and with due respect to the Bhuddha we state this way?”

No, our Lord, we do not state this way, was the answer from the Bhikkhus.

Bhikkhus If you have indeed acquired knowledge and sight this way, do you state that “the Buddha as a *samana* has expatiated this way, and we the *samana* have said this way?”

No, our Lord, we do not state this way.

Bhikkhus If you have indeed acquired knowledge and sight this way, do you relay these to other teachers?

No, our Lord, we do not.

Bhikkhus If you have indeed acquired knowledge and sight this way, could these be, in essence, from the discipline and *kotuhala maṅgalā* of many *samana* and *byahmana* ?

No, our Lord, it could not be.

Nanu bhikkhave yadeva tuhmâkam sâmam ñâtam sâmam dittham sâmam viditam, tadeva tuhme vadethâti. Evum bhante (Ma.-1: 332).

Sâmam ñâtanti sayam ñânena ñâtam. Sâman ditthanti sayam paññâcakkhunâ dittham. Sâmam viditanti sayam vibhâvitam pâkatam katam (Ma.-Tha.-2: 209).

Sayam ñânena ñâtanti paraneyatam muncivâ attano eva ñânena yâthâvato ñânam. Evum bhûtañca sayam paccakkhanto dittham nâma hotîti âha “sayam paññâcakkhunâ dittha”nti. Sayam vibhâvitanti tehi bhikkhûhi tassa atthassa paccattam vibhûtabhâvum âpâditam (Ma.-Tî.-2: 227).

Bhikkhus Do you mean knowing and seeing by your self by means of *Sammâditthipaññâ cakkhu* (knowledge by eye of right understanding) called *attapaccakkha ñâna*?

Yes, our Lord, we do.

Bhikkhus ... *Sadhu* = good. Bhikkhus With this *dhamma*, which you can see by yourself, which can bringforth benefit any time, which is an ideal to demonstrate to others, which should be maintained within your body and mind, which only the learned individuals can know and appreciate, I have directed you, my sons, to the *nibbâna* (to have approached the *nibbâna*). Bhikkhus This is the *dhamma*, which you should discern; it can bring-forth benefit any time; it is demonstrable to others to exercise; it should be maintained with one’s body and mind; only the learned individuals can know and appreciate. In this way I have preached to you. I preach this *dhamma* with reference to the fact that you have distinctly know by own (*Ma.-1: 332*).

Sampati Dittha Sankhâra, Sampati Adittha Sankhâra

After going through various explanations given above, and if the meditator understands and contended with, he will also agree with the the division of the past and future *sankhâra dhammas* into two classes as given below.

Among the characters of the *paticca samuppâda dhammas* from the *avijjâ* to *jaramarana* are included the *dhamma* groups of the past period, of the future and of the present. Similarly among the *samudaya dhamma* groups are included the past causes called *dhamma* groups of the past period, of the future and of the present. A meditator should partly acquire the knowledge of the characters of the *paticca samuppâda* and the nature of interrelationship among these characters relative to meditator's *pâramî ñâna*. This knowledge is acquired by *vipassanâ sammâditthi ñâna* called the *attapaccakkha ñâna*.

Again according to method of *saccâdesanâ* – among the *dukkha saccâdhamma* groups are included resultants of the past, future and the present referred to as *dhamma* of the past period, of the future period and of the present period. In the same way, among the *samudaya saccâ dhamma* groups are included the past cause referred to as past period *dhammas*, the present cause referred to as the present period *dhammas*, and for those who are still continuing the infinite rounds of rebirth, the future cause referred to as future period *dhammas*.

In the accounts of *lokînirodhasaccâ* are included the future *dhamma* groups for the one who is going to pass away in the present life, and later future *dhamma* for the one who is going to pass away in any one of the future lives. The *lokîmagga saccâ dhamma* is the process of *vipassanâ manodvârîka jovîthi* dictated by the practising *vipassanâ sammâditthi ñâna* and is therefore the *dhamma* groups of the present period. The *sâvakas* should have tried to discern penetratively the four-fold *lokîmagga saccâ* in part, before arriving at the *ariyamagga* with their corresponding *pâramis* via *attapaccakkha ñâna*, referred to as *vipassanâ sammâditthi ñâna*, which occur prior to *ariyamagga*.

The above mentioned past, future (and present) *sankhâra dhammas* discerned via the *attapaccakkha ñâna*, referred to as *vipassanâ sammâditthi ñâna*, are the ***sampati dittha sankhâra dhammas***. The journey through the sasâric circus is too long for a *sâvaka* to have discerned these *dhammas* completely. Those *dhammas* that have not been discerned by the *attapaccakkha ñâna*, referred to as *vipassanâ sammâditthi ñâna*, are the ***sampati adittha sankhâra dhammas***. A meditator who has completed discerning the *sampati dittha sankhâra dhammas*, can do so in a similar way for the past and future *sampati adittha sankhâra dhammas* by knowledge of *anvaya ñâna*. It must be noted that this *anvaya ñâna* is the knowledge not included in *vipassanâ sammâditthi ñâna*, called *attapaccakkha ñâna*, but a kind of ***paccakkhan ñâna*** that always follows the *vipassanâ ñâna*.

Only if the past, future and present *sankhâra dhammas* are taken to be of two classes as *sampati ditthi sankhâra* and *sampati aditthi sankhâra*, can the solution can be made. If all the past and present *sankhâra dhammas* are blindly accepted as discernible by *anumâna* only by *anvaya ñâna*, then the expatiations in relation to the penetrative knowledge by the *vipassanâ sammâditthi ñâna*, called *attapaccakkha ñâna* of the nature

of the relationship of the *paticca samuppâda*, and of four-fold *lokîsaccâ*, would be of no meaning. The learned may sometimes have overlooked the fact.

If the division of the past and future *sankhâras* into the past and future *sampti dittha* and *sampti adittha sankhâras* cannot be accepted, then the following expressions from Patisambhidhâ Magga Pâli.

Jâtâ avijjâ paccuppannâ, sattâ nibbatilakkhanam vayo, anupassanâ ñânam. R. Jâto bhavo paccuppanno, tassa nibbatilakkhanam udayo, viparinâmalakkhanam vayo, anupassanâ ñânam (Patisam.- 52).

[Even *paramatthadhammasabhâvalakkhanâ*, called the material body formation clearly as *upâda-thî-bhañga*, is said to have attained *patiladdhattabhâva = attabho*.]

The *paramatthadhammasabhâvalakkhanâ* while in its formative stage, called *avijjâ* which is (one's own form) still attaining is the *paccuppanna dhamma*. The *sañkhatalakkhanâ* which should be taken arising stage of *avijjâ* is the *udaya = arising*. The *sankhatalakkhanâ* which is taken as deterioration is the perishing away = noted as the *vaya*. The *nupassanâ* knowledge of concentration on the *udaya* and *vaya* time and again is the *udayabbayânupassanâ ñâna. R.*

The *paramatthadhammasabhâvalakkhanâ* while in its formative stage, the *bhava* (called *kammabhava + upapattibhava*) still attaining, is the *paccuppanna dhamma*. The *asañkhatalakkhanâ*, which can be taken as the arising stage of that *bhava* is the arising = noted as the *udaya*. The *sankhatalakkhanâ* which is taken as deterioration is the perishing away = noted as the *vaya*. The *nupassanâ* knowledge of concentration on the *udaya* and *vaya* time and again is the *udayabbayânupassanâ ñâna (Patisam.- 52).*

If a breakdown is made of the characters of the *paticca samuppâda* with the *paccuppanna bhava* in the middle, then *avijjâ, sañkhâra dhammas* etc. are the *dhamma* groups of the past period. *Upapattibhava* referred to as *jâti* is the *dhamma* groups that belong to the future period. The *viññâna, nâma-rûpa, salâyatana, phassa, vedanâ, tahnâ, upâdâna* and *kamma bhava* are all *dhamma* groups belonging to the present period.

These *dhammas*, however, are *dhammas* that have arisen, arising, and still to arise as *upâda-thî-bhañga*. These *dhammas* are still included in the three *khanas* of *upâda-thî-bhañga* duration, and still static in these three *khanas*. And during these three periods the *paramatthadhammasabhâvalakkhanâ* referred to as the *paramattha* material body, the *attabho*, are momentarily acquired and therefore termed as the *paccuppanna dhamma*.

What it really means is this. It is true that *avijjâ* is the *dhamma* of past period. It has then existed clearly in the form of *upâda-thî-bhañga*. While existing so during that period, that *avijjâ* is referred to as the *paccuppanna dhamma*. When the meditator discerns this *avijjâ* via *udayabbayânupassanâ ñâna*, he must concentrate on, and acquire, the arising phase *upâda* and perishing phase *bhañga* of this *avijjâ*. If one can concentrate on the arising and perishing away of the *avijjâ*, then that *udayabbayânupassanâ ñâna* is referred to be concentrating on the *avijjâ* of the present period. Note that the same applies the concentration on the characters of the *paticcasamuppâda* during remaining three periods. In connection with this *paccuppanna dhamma* the great teacher of the

doctrine opened as follows. It has been translated by Pye Sayâdaw.

*Nayadassanavasena vâ evum vuttam. Pathamahñi paccuppannadhammânam
udayabbayam disvâ atha atîtânâgate nayam neti (Mahâtî.-2: 423).*

In another way — by nayadassana it means this way. To begin with acquire the *udayabbaya* by *paccakkha*, and later the same applies for the past and future periods (Pyî.- Visuddhi Nissaya – 5: 165).

What Patīccasamuppāda Dhamma Is

This cause-result relationship = *paticca samuppāda dhamma* was not created by the Buddha himself. Whether or not the Buddhas, named *tathāgata* (one who has found the truth), have appeared in this *loka* (world), this causal relationship = *paticca samuppāda dhamma* will still exist in this world. But only when *sammāsambuddhas* (the perfectly enlightened ones), named *tathāgata*, have appeared in this world expounded the cause-result relationship = *paticca samuppāda dhamma*, the sentient beings have the chance to know it (Sam.-1: 246. See Paccaya Suttan).

Suppose the Buddha has not appeared in this world, or the Buddha has appeared but sentient beings have not the chance to listen to his teaching, or they have did have the chance but were under the influence of such extreme beliefs as *sassataditthi* and *ucchedaditthi*, then they would not be able to understand the *patīccasamuppāda dhamma*.

This cause-result relationship = *patīccasamuppāda dhamma* have deep meaning. It is hard to understand. To the Venerable Ānanda, who expressed *patīccasamuppāda* to be simple and shallow, was cautioned by the Buddha as “Māhevum Ānanda māhevum Ānanda, my young brother Ānanda do not say this way, Ānanda do not say this way.” (*Dī.- Sam.- 2: 47; Sam.-1: 318*).

However hard and deep it may be, the *patīccāsamuppāda dhamma* will have to be clearly and analytically understood by *attapaccakkha ñāna* and *sammāditthi ñāna* etc. of the three *pariññā*. Without penetratively understanding this way escape from vicious rounds of rebirth, ageing, suffering, the death and recurrent of rebirths. Without the knowledge of the cause-result relationship = *patīccasamuppāda dhamma*, no one should be recognized as *samanabyāmana* (see *Sam.- 1: 255 – 256*).

The Buddhas, who have arisen, arising and going to arise know the this *paticca samuppāda dhamma* analytically, and that is the reason why they are able to have arisen, still arising and going to arise. As long as the sentient beings are ignorant of the *paticca samuppāda dhamma*, they will be under influence of the *sassataditthi* and *ucchedaditthi* and will still be bounded by miserable suffering. Therefore, those who want to escape from various *sansāravatta dukkhas* must try to penetratively understand the *paticca samuppāda* via *sammāditthi ñāna* called *attapaccakkha ñāna*. This has many times been advised in *Nidānavaggasamyutta desanas* (see *Sam.-1: 257; Kiccānagutta Suttana* etc.).

Tadanvaya Dhammas in Patisambhidāmagga Pāli

*Aniccato manasikaroto adhimokkhabahulassa sandaṇḍariyam ādhipateyam hoti,
bhāvanā cattāraṇḍariyāni tadanvayā honti, sahaḷātapaccayā honti, aññamaññapaccayā*

honti, nissayapaccayâ honti, sampayuttapaccayâ honti, ekarasâ hoti, ekarasatthena bhâvana, yo sammâpatipanno, so bhâveti, natthi micchâpatipannassa idariyabhâvanâ. Dukkato mansikaroto passaddhibahulassa samâdhiñdariyam âdhipateyam hoti. R. Anattato mansikaroto vedabahulassa paññidariyam âdhipateyam hoti. R. (Patisam.245-246).

Tadanvâyâ hontîti tam anugâmini tam anuvattinî honti (Patisam.-Tha.-2: 161).

The *sankhâra dhammas* taken to heart as *anicca*, and the determination as *anicca* = in individual with high *adhimoeka (saddhârimockkha)* determination (determined faith), *saddhindriye* (faculty of faith) is his principle. In *vipassanâ* meditation the four-fold *indriyas* (controlling principles), such as effort, mindfulness, concentration, wisdom, are always associated with that principle. R.

The *sankhâra dhammas* taken to heart as *dukkha* is peacefulness = in one who is fully relaxed *sammâdhindre* (faculty of concentration) is his principle. In the *vipassanâ* meditation the the four-fold *indriyas* (faith, effort, mindfulness, wisdom), are always associated with that principle. R.

In wise individual who takes the *sankhâra dhammas* to heart as *anatta*, in him *paññindre* (faculty of wisdom) is the principle. In the *vipassanâ* meditation the the four-fold *indriyas* (faith, effort, mindfulness, concentration), are always associated with that principle. R. The are *sahajâta-paccaya* (conscience condition), *aññamañña-paccaya* (mutuality condition), *nissaya-paccaya* (dependence condition), *sampayutta-paccaya* (relation of association) and functional similarity. From sense of functional similarity, it is the *bhâvanâ* (mental culture). A meditator practises on good exercise termed *sammâpatipanna* (having the right view). The meditator is taken as practising for maturity of *indre*, referred to as *indriyabhâvana* (power of mental culture). A certain individual practises concentration on micchâpatipatta procedure. Then he cannot be taken as taken as practising for maturity of *indre*, referred to as *indriyabhâvana* (Patisam.245-246).

There are five classes of *indre*: *saddhâ* (faith), *vîriya* (effort), *sati* (mindfulness), *sammâdhi* (concentration) and *paññâ* (wisdom). Then any one who takes the *sankhâra dhammas* as *anicca* and concentrate on it, the *saddhindre* is his principle. To this are associated the the four-fold *indre*: *vîriya*, *sati*, *sammâdhi* and *paññâ*. This *saddhâ* and the four-fold *indre* arise in association with each other within a *cittakhana* (thought moment). *Saddhâ* supported these four by force of *sahajâta*, *aññamañña*, *nissaya* and *sampayutta*. Therefore, these four-fold *indre* have been expounded to be ***tadanvayadhamma*** which is associated with *sammâdhindre*.

In an individual who takes *sankhâra dhammas* as *anatta* to heart, the *paññañdre* is his principle. The *indre* such as *saddhâ*, *vîriya*, *sati*, *sammâdhi* are always associated with the *paññañdre*. This *paññañdre* supports these four via the forces of *sahajâta*, *aññamañña*, *nissaya* and *sampayuttapaccaya*. Therefore, these four-fold *indre* are always associated with the *paññañdre* and are expatiated as ***tadanvayadhamma***.

These ***tadanvayadhammas*** are the *dhammas* (mental perception of *vipassanâ*) formed in association with, and in reciprocal support of each other, by way of *sahajâta*, *aññamañña*, *nissaya* and *sampayuttapaccaya*, within a *vipassanâjo* and a *cittakhana*.

It is not the kind of *anvaya ñâna* referred to as analytic *paccavekkhana ñâna*, nor included in the *vipassanâditthi ñâna*, which always arises in association with *vipassanâsammâditthi ñâna* called the *attapaccakkha ñâna* as explained above. It is neither the kind of *anvaya ñâna*, referred to as *paccavekkha ñâna*, always formed in association with *lokuttaramagga ñâna* and *lokuttaraphala ñâna* nor is it included in *ariyamagga ñâna* and *ariyaphala ñâna*.

Anvaya Ñâna that is always associated with Ariyamagga Ñâna

In **Ñānavatthu Suttan** of Nidānavaggaṣamyutta Pāli the Buddha indicated (44) kinds of *sampattis* (sustained deep mental absorption) existing termed as *ñānavatthu* (mental material) knowledge. The 11 characters of the *paticcasamuppāda* from *jarāmarana* through *sankhāra* have been expatiated to be endowed with four kinds of knowledge. Altogether there will be (11 x 4 = 44) *ñānavatthu*. Here some examples will be presented.

1. *Jarāmarana ñānam* = the knowledge that understands the *jarāmarana*,
 2. *Jarāmaranasamudaye ñānam* = the knowledge which understands the origin of the *jarāmarana*,
 3. *Jarāmarananirodha ñānam* = the knowledge that understands the cessation of the *jarāmarana*,
 4. *Jarāmarananirodhagāminiyā patipadāya ñānam* = the knowledge that understands the *nirodha saccā*, the truth of cessation of the *jarāmarana* = the knowledge that understands the practice of attainment of *nibbāna*. R.
1. *Sankhāresu ñānam* = the knowledge that understands the *sankhāras*,
 2. *Sankhārasamudaye ñānam* = the knowledge that understands the origin of the *sankhāras*,
 3. *Sankhāranirodha ñānam* = the knowledge that understands the *nirodha saccā*, the truth of cessation, of *sankhāras*,
 4. *Sankhāranirodhagāminiyā patipadāya ñānam* = the knowledge that understands the *nirodha*, the cessation, of *sankhāras* = the knowledge that understands the practice leading to *nibbāna*.

This is how each character of *paticcasamuppāda* has the four *saccā* (truth) giving a total of (44) 11 characters.

1. *Jarāmarana* refers to the aggregates which have the nature of *jarāmarana* (ageing, decay and death). The expression that knowledge that understands the *jarāmarana* refers to the knowledge which understands *dukkha saccā* (truth of suffering) of *upādānakkhandhā* (the clinging aggregate), which have the nature of *jarāmarana*.
2. *Samudaya* which is the cause of *jarāmarana* is *jāti*. *Jāti* is the beginning of life which has the nature of *jāti* or the nature of *upāda* (arising). The knowledge that understands this *jāti* is knowledge that understands the *samudaya* (arising) of the cause of *jarāmarana*.
3. *Jarāmarananirodha dhamma* is the *nibbāna*. This *nibbāna* = the knowledge that understands the *nirodha saccā* is the knowledge that understands the *marananirodha saccā*.
4. *Jarāmarannirodhagāminipatipadā* is the eight-fold *ariyamagga* (Noble Eight-fold

Path) related to *ariyamagga* (the Noble Path). The knowledge that understands the Noble Eight-fold Path is the knowledge that understands the practice leading to the *nibbâna* where *jarâmarana* has ceased.

The origin of *jâti* is the *kamma bhava* (sensual existence); the origin of existence is the *upâdâna* (clinging to existence); the origin of *upâdâna* is *tahnâ* (craving); the origin of *tahnâ* is the *vedanâ* (feeling); the origin of *vedanâ* is *phassa* (contact); the origin of the *phassa* is the *salâyatana* (sense bases); the origin of *salâyatana* is the *nâma-rûpa* (mind and matter); the origin of *nâma-rûpa* is the *viññâna* (perception); the origin of *viññâna* is the *sankhâra*; and the origin of *sankhâra* is the *avijjâ* (ignorance). This is distinct. In this way each of the 11 characters of *paticca samuppâda* has four factors, making it (44) mental properties altogether. (See *Sam.-1*: 288 - 290 for a broader treatment).

Again in the same Suttana the Buddha has preached on the arising of *anvaya ñâna* in this way.

Yato kho bhikkhave ariyasâvako evum jarâmaranam pajânâti, evum jarâmaranasamudayam pajânâti, evum jarâmarananirodham pajânâti, evum jarâmarananirodhagâminin patipadam pajânâti. Dhamme ñânam so iminâ dhammena viditena akâlikena pattena pariyogâhlena atîtânâgate nayam neti (Sam.-1: 289).

Ettha ca na catusaccadhammena vâ sakkâ atîtânâgate nayam netum, catucassena pana maggañânena patividdhe parato paccavekkhañânam nâma hoti, tena nayam netîti veditabbâ (Sam.-Tha.-2: 62).

Bhikkhus An *ariyasâvaka* (Noble Disciple) knows the following.

1. He understands the *jarâmarana*,
2. He understands the *samudaya* as the cause of *jarâmarana*,
3. He understands the *nibbâna dhamma* as the truth of cessation of the *jarâmarana*,
4. He understands the *magga saccâ* which is the practice leading to attainment of *nirodhanibbâna* where *jarâmarana* has ceased.

This the ***dhamma ñâna*** of the *ariyasâvaka* = the *ariyamagga ñâna* (knowledge of Noble Path) which understands the *catusaccadhamma* (dhamma of Four Noble Truth). This *ariyasâvaka*, *ariyamagga ñâna cakkhu* (eye of wisdom for Noble Path) (by nature of *asammohapativedha*), that is sighted by *paccakkha*, that is to be understood by *ariyamagga paññâ*, that could result any time (= by one's own *ariyamagga* after which *ariyaphala* could result any time), attaining the Four Noble Truth by means of which the *catusaccadhamma* is acquired, by this *catusaccâdhamma* contained in it by *ariyamagga ñâna* or in other words by *ariyamagga ñâna* which penetratively understands the *catusaccadhamma*, and applicable also in past and future, i.e arrives at the *paccavekkhanâ ñâna* that understands the four-fold *saccâdhamma* of the past and the future (*Sam.-1*: 289).

Ye kho keci atîtamaddhânam samanâ vâ byâmanâ vâ jarâmaranam abhaññamsu, jarâmaranasamudayam abhaññamsu, jarâmarananirodham abhaññamsu, jarâmarananirodhagâminim patipadam abhijânissanti, abhaññamsu, sabbete evameva abhaññamsu, seyathâpâham etarahi.

Yepi hi keci anâgatamaddhânam samanâ vâ byâmanâ vâ jarâmaranam abhijânissanti, jarâmarasamudayam abhijânissanti, jarâmaranirodham abhijânissanti, jarâmarana- nirodhagâminim patipadam abhijânissanti, sabbete evameva patipadam abhijânissanti, seyathâpâham etarahîti. Idamassa anvaye ñânam.

Yato kho bhikkhave ariyasâvakassa imâni dve ñânâni parissudhâni hunti pariyodâtâni dhamme ñânañca anvaye ñânañca. Ayam vaccati bhikkhave ariyasâvako “ditthisam- panno” itipi, “dassanasampanno” itipi, “âgato imam saddhammam” itipi, passati imam saddhammam” itipi, “sikkhena ñânena samantagato” itipi, “sikkhaya vijjâya samantagato” itipi, “dhammasotam samâpanno” itipi, “ariyo nibbedhikapañño” itipi, amatadvâram âhicca titthati” itipîti (Sam.1: 289).

In the past these *samanabyâmanas* understood the *jarâmarana*, *jarâmaranasamu- daya*, *jarâmarananirodha*, the way of practice leading to *jarâmarananirodha*. They understood these the way I do today.

In future too, these *samanabyâmanas* will understand the *jarâmarana*, *jarâmarana- samudaya*, *jarâmarananirodha*, practice leading to *jarâmarananirodha*. These *samana- byâmanas* will understand the way I do today. The same applies to the knowledge in the past and present. This the ***anvaya ñâna***, which is always associated with *ariyamagga ñâna*.

Bhikkhus An *ariyasâvaka*, at a certain time can be taken as one who possesses the *dhamma ñâna* called *ariyamagga ñâna* which understands the *ariya sacca dhammas* by virtue of *asamohapativedha*, the *anvaya ñâna* called the *paccavekkhana ñâna* which understands the association with *ariyamagga ñâna*, and these two *ñânas* are untainted and clean. Bhikkhus Then this *sâvaka* can be taken as one complete with right view, right eye of wisdom, who has acquired the *dhamma* of morally good people, who has the sight of this *dhamma*, competent with eye of wisdom and *sikkha ñâna* still practicing, competent with eye of wisdom and *vijjâ ñâna* still practicing, well attained the peaceful *dhamma*, one with *ariyapaññâ* (Noble Knowledge) which eradicates the mass of *kilesâ*, and one at the door to the *nibbâna* (Sam.1: 289).

This *anvaya ñâna* is the kind of knowledge which is always associated with *ariya-magga ñâna* or *ariyamaggañânaphalañâna*. When you have understood the 4-fold *saccâ*, then you can exercise on it as an object.

Extracts from *Vibhinpâli*

Attha katamam dhamme ñânam, catûsu maggesu catûsu phalesu paññâ dhamme ñânam, so iminâ dhammena ñâtena ditthena pattenâ viditena pariyogâhlâna atinâgate nayam neti.

Yehi keci anâgatamaddhânam samanâ vâ byâmanâ vâ dukkham abbaññamsu, dukkha- samudayam abbaññamsu, dukkhanirodham abbaññamsu, dukkhanirodhagâminim patipadâ abbaññamsu, imaññeva te dukkhasamudayam abbaññamsu, imaññeva te dukkhasamudayam abbaññamsu, imaññeva te dukkhanirodham abbaññamsu, imaññeva te dukkhanirodhagâminim patipadam abbaññamsu.

*Yehi keci anâgatamaddhânam samanâ vâ byâmanâ vâ dukkham abhijânissanti,
 dukkha-samudayam abhijânissanti, dukkhanirodham abhijânissanti,
 dukkhanirodhagâminim patipadam abhijânissanti, imaññaeva te dukkahm
 abhijânissanti, imaññaeva te dukkha-nirodhagâminim patipadam abhijânissanti yâ
 tattha paññâ pajânanâ. R. Amoho dham-
 macayo sammâditthi, imam vuccati anvaye ñânam (Abhi.-2: 241-342).*

Among these ñânas, which is the *dhamma ñâna*? The *paññâ* in four-fold *ariyamagga* and four-fold *ariyaphala* is the *dhamma ñâna*. The *ariyasâvaka*, by *ariyamagga cakkhu ñâna* referred to as *dhamma cakkhu*, that is visible and understandable via by nature of *asamohapativedha*, that give rise to result in no time, because of its existence to acquirement of the four-fold Noble Truth, that is to attain *catusaccadhamma*, that reflects *ariyamagga ñâna*, this *catusaccadhamma* = by *maggañâna dhamma* that penetratively understands *catusaccadhamma*, applicable to the past and future = acquires the *paccavekkhanâ ñâna* which understands the past and future four-fold Noble Truth.

In the past these *samana byâmanas* have penetratively understood the *dukkha*, the *dukkhasamudaya*, the *dukkhanirodha*, and the practice leading to *dukkhanirodha*. With the exception of *tahnâ*, they have understood only the *tebhûmaka dhamma* (*dhamma* belonging to three stages of being) penetratively as *dukkha*. These *samanas* have understood only the *tahnâ* penetratively as *dukkha samudaya*. All these *samanas* have understood only the *asankhata dhâtu* (the absolute element) penetratively to be peaceful element, the *nibbâna dhamma*, as the *dukkhanirodha*. They all have understood this eight-fold *magga* (Noble Path of Eight Constituents) *dhamma* penetratively as the only exercise which could lead to *dukkhanirodha*.

In future too these *samana byâmanas* will understand penetratively the *dukkha*, *dukkha samudaya*, *dukkhanirodha*, and exercise leading to *nirodha saccâ*. With the exception of *tahnâ*, they will understand only the *tebhûmaka dhamma* penetratively as *dukkha*. These *samanas* will understand only the *tahnâ* penetratively as *dukkha samudaya*. All these *samanas* will understand only the *asankhata dhâtu* penetratively to be peaceful element, the *nibbâna dhamma*, as the *dukkhanirodha*. They all will understand this eight-fold *magga dhamma* penetratively as the only exercise which could lead to *dukkhanirodha*. In this case *paññâ pajânanâ. R. Amoha dhamma vicaya sammâditthi ñâna* does appear. This knowledge should be called *anvaya ñâna* (*Abhi.-2: 341-342*).

*Yadetam iminâ catusaccâgpcram maggañânam adhigatam, tena ñânenâ kâranabhûtena
 atîtânâgate paccavekkhanañâna sankhâtam nayam neti (Abhi.-Tha.-2: 398).*

The *ariyamagga dhamma* penetratively understands, by nature of *arammanapativedha*, the *nirodhasaccâ nibbâna dhamma* taking it directly as the object of meditation. By eradication of the *moha* (ignorance), which hinder understanding the four *saccâ*, remaining three *saccâ* and be understood penetratively by virtue of *asamhohapativedha*. Therefore, the *ariyamagga ñâna* understands *nirodha saccâ* taking it as the object, by

kiccasaccâ understand the remainining three *saccâs*; only the *magga ñâna* can understand all the four *saccâs*. The *ariyamaggaphala ñâna* is understands only the *nirodhasaccâ* by virtue of the nature of *arammanapativedha* which is taken as the object. Referring to this kind of understanding, knowledge of *ariyamagga ñâna* and of *ariyamaggaphala ñâna* has been indicated to be the *dhamma ñâna* (*Abhi.-Tha.-2: 398*).

This meditator have acquired the *ariyamagga ñâna* which has taken the four-fold *saccâ* as its object. Because of *ariyamagga ñâna*, *anvaya ñâna*, referred to as *paccavekkhana ñâna*, appears according to method applicable to concentration on the past and future. With this *anvaya ñâna*, the meditation can be made on both the past and future (*Abhi.-Tha.-2: 398*).

This *anvaya ñâna* is just a kind of knowledge that is always associated with the *paccavekkhana ñâna*. This *anvaya ñâna* is the *paccavekkhana ñâna* which is always associated with *ariyamagga ñâna* and *ariyaphala ñâna*, but not included in *attapaccavekkha ñâna* called *ariyamagga sammâditthi*.

In this way there are two *anvaya ñâna*, one which is associated with *vipassanâ ñâna* and one associated with *lokuttara ariyamagga ñâna* and *ariyaphala ñâna*. This *anvaya ñâna*, however, is not a kind of *dhamma* which occurs in association with either *ariyamagga ñâna* nor *ariyaphala ñâna* within a *cittakhana* or a *jovîthi*. It is the kind of *paccavekkhana ñâna* which appears after arising of *vipassanâjo*, *maggajo*, *vîthijo*, with an elapse of many *jovîthis*.

The *anvaya ñâna dhammas* in the above mentioned Patisambhidâmagga Pâli are are not included in the two kinds of *anvaya ñâna*. The Buddha did not preach as *anvaya ñâna*, but as *tadanvaya dhamma*. These *tadanvaya dhammaa* are forceful *indriyabhâvanâ dhammas* which are formed in association within a *vipassanâjo cittakhana*, and in support of each other of the *sahajâta*, *aññamañña*, *nissaya*, *sampayutta*, and *paccaya* forces.

Now extracts from *suttanas* such as *Aparijânanasuttana* will be described.

Sabbam bhikkhave abhijânam aparijânam avirâjayam appajayam abhabbo dukkhakka-

yâya. R.

Sabbam ca kho bhikkave abhijânam parijânam pajaham bhabbo dukkhakkhayâya
(*Sam.-2: 249 – 250*).

Iti imassamim sutte tissopi pariññâ kathitâ honti. “abhijân”anti hi vacanena ñâta-pariññâ kathitâ, “abhijân”anti vacanena tîranapariññâ, “virâjayam pajaha”nti dvîhi

pahânapariññâti (*Sam.-Tha.-3: 6*).

Bhikkhus If *rûpa-nâma dhamma* (the five *upâdânakkhandhâ* = 12 species of *âyatana* =) are not understood completely by means of *ñâtapariññâ*, not analytically

understood by *tīranapariññā*, and if the *tahnā*, which is clinging on to the *rūpa-nāma dhamma*, has not been eradicated completely by means of *pahānapariññā*, the *dukkha* cannot be dissolved. R.

Bhikkhus If *rūpa-nāma dhamma* (the five *upādānakkhandhā* = 12 species of *āyatana* =) are understood completely by means of *ñātapariññā*, analytically understood by *tīranapariññā*, and if the *tahnā*, which is clinging on to the *rūpa-nāma dhamma*, has been eradicated completely by means of *pahānapariññā*, then the *dukkha* can be dissolved (*Sam.-Tha.-3: 6*).

Paccakkhakaranattena ñātapariññā tīranapariññā ca gatitā hoti (Sam.-Tī.-2:65).

In accordance with this opening and *samvannanā* (praises) the *pariññā paññā* (knowledge) are the *attapaccakkhan ñānas*. These *pariññās* will further be explained. In this case too, the *pariññā* can be classed as *lokī pariññā* and *lokuttara pariññā*. Again in the *lokī pariññā* are *ñātapariññā*, *tīranapariññā* and *pahānapariññā* as three classes. In *lokuttara pariññā* also are *ñātapariññā*, *tīranapariññā* and *pahānapariññā*. First the three *lokī pariññā* will be presented.

The Lokī Ñātapariññā

Tattha “ruppanalakkhanam rūpam, vedayitalakkhanā vedanā”ti evum tesam tesam dhammanam paccattalakkhanasanlakkhanavasena pavattā paññā ñātapariññā nāma. R. Tattha sankhārapricchedato patthāya yāva paccayapariggahā ñātapariññāya bhūmi (Visuddhi-2: 241).

Among those three *pariññās* “*rūpa* is the *dhamma* that is subject to change, and *vedanā* is the *dhamma* which has the nature of suffering.” By having the ability to analytically understand the ultimate reality of each of the general characters of the five-fold *khandhā*, the knowledge which can analyse the mind and matter called *nāma-rūpapariccheda ñāna* is acquired. This knowledge plus the *paccayapariggaha ñāna*, which can analyse and culture the causes and results in the past, future and present moments, are called the *ñātapariññā* (*Visuddhi-2: 241*).

So “idam nāma-rūpam na hetu na paccayā nibbattam, sahetu sappaccayā nibbattam. Ko panassa hetu, ko pana paccayo”ti upaparikkhanto “avijjāpaccayā, tahnāpaccaya, kammappaccayā, āhārapaccayā cā”ti tassa paccayam vavatthapetvā “atītepi paccayā ceva paccayasamuppannadhammā ca, anāgatepi etarahipi paccayā ceva paccaya-samuppannadhammā ca, tato uddham satto vā puggalo vā natthi, suddhasankhāra-puñño evā”ti tīsu addhāsu kañkham vitarahi. Ayam pana vipassanāsankhārasalakkhanā ñātapariññā nāma (Abhi.-Tītha.2: 241 – 242).

The meditator who has cultivated the five-fold *upādānakkhandhā* = 12 *āyatana* = *rūpa-nāma dhammas* analytically by means of knowledge to arrive at *paramatthadhammasabhāvalakkhanā*, should note that “it is not that the *nāma-rūpa* is formed as a direct result of *hetu* (the root) as a cause = *paccaya* (condition) as a cause, without distinct *janaka* (production), which could support resultant formation = arises without *upatthambhaka* (support) as a cause. In fact, *nāma-rūpa* has resulted only because there is *hetu* which is the direct cause of a result = the present of the distinct *janaka* as a cause,

the *paccaya* as a cause which is supportive = distinct *upatthambhaka* as a cause. Then what are these causes called *hetu = janaka*? If the supporting cause the *paccaya = upatthambhaka* are investigated

1. Because of the cause referred to as *avijjâ*,
2. Because of the cause referred to as *tahnâ*,
3. Because of the cause referred to as *kamma*,
4. Because of the cause referred to as *âhâra*,

the results appear, and when it is understood by penetrative knowledge, then because of *avijjâ*, *kammaja rūpa* (*rūpa* produced by *kamma*) has resulted; the *avijjâ* is the cause, the *kammaja rūpa* the result,

The causes and results are analytically recognized in this way—

1. In the past too there were causes and results.
2. In the future too there will be the causes and results.
3. In the present also there are the causes and results.

There is no creator other than the causes and consequences, nor is there any individual who has been created by a creator. The cause and result of *rūpa-nâma* = only the *sankhâra dhamma* groups are there — determination has been made via *paccakkha ñâna* for which *vicikicchâ* in the past, future and the present (doubtful state) can be overcome. This is called *ñâtapariññâ* which can analytically recognize the *sankhâra dhammas* such as

1. *Rūpa dhamma*
2. *Nâma dhamma*
3. The cause
4. The result

which are objects of concentration for the insight knowledge (*Abhi.-Ttha.2: 241 – 242*).

In accordance with the opening of the doctrines, only when the causes and results of the past, the future and the present periods can be cultivated analytically can the *ñâtapariññâ* be acquired. This fact must be obediently maintained.

Lokî Tîranapariññâ

“*Rûpam aniccam, vedanâ aniccâ*”*tiâdinâ nayena tesamyeva dhammânâma sâmañña-lakkhanam âropetvâ pavattâ lakkhanârammanikavipassanâ paññâ tîranapariññâ nâma.*

R. *Kalâpasammasanato pana patthâya yâva udayabbayânupassanâ tîranapariññâya bhûmi (Visuddhi-2: 241).*

The nature of the arising and dissolution of the *rūpa* and *vedanâ* is discerned by knowledge and recognized as *anicca* (impermanance).” In this way the five-fold *upâdâ-nakkhandhâ* and *rūpa-nâma dhammas* are discerned taking the three general characters such as *aniccalakkhanâ*, *dukkhalakkhanâ* and *anattalakkhanâ* are taken as the object. In discerning this way the *vipassanâ* knowledge that recognizes the *aniccalakkhanâ*, *dukkhalakkhanâ* and *anattalakkhanâ* as the object is *tîranapariññâ*. R. The *rūpa* and *nâma dhammas* are discerned by

1. Taking *rûpa* and *nâma* as individual group, taking it as two individual groups, or
2. By five *khandha* way, taking these as five individual groups, or
3. By 12 *âyatana* way, taking these as 12 individual groups, or
4. By 18 element way, taking these as 18 individual groups.

Method meditation on the three general characters of the individuals as groups is called the method of *kalâpasammasana*. From that *kalâpasammasana ñâna* to the attainment of *rûpa-nâma-cause-result* = arising and perishing away of the *sankhâra dhammas* are concentrated until *paccuppanakhanan* (momentary present) is acquired. The knowledge of meditation on the three general characters is the *udayabbayânupassanâ ñâna*. This is the common abode of the *tîranapariññâ* (*Visuddhi-2: 241*).

The Three *Lokuttara Pariññâ*

Yassamâ vâ ñâtatîranapariññâyopi tadatthâyeva, yassamâ ca ye dhamme pajahati, te niyamato ñâta ceva tîritâ ca honti, tassmâ pariññattayampi iminâ pariyâyena magga-ñânassa kiccanti veditabham (*Visuddhi-2: 335*).

Tassâ bhañgânupassanato patthâya yâva bhûmi (*Visuddhi-2: 335*). The *pahânapariññâ* is the field ranging from *bhañgânupassanâ ñâna* to *ariyamagga ñâna*.

Nippariyâyena pahânapariññâ nâma maggañânanti “*yâva maggañânâ bhûmi*”*ti vattam* (*Mahâtî.-2: 508*). Definitely the *pahânapariññâ* is the *ariyamagga ñâna*. That is the reason why *atthakathâ sayâtaw* has expounded the field up to the *vipassanâ* to be that of the *pahânapariññâ*.

Therefore, if stated in another way, the *ñâtapariññâ* and *tîranapariññâ* are for the *pahâna pariññâ* as a result. *Ñâtapariññâ* and *tîranapariññâ* are arising for the *ariyamagga ñâna* as a result. The *kilesâ* clinging on to the five-fold *kandhâ nâma-rûpa dhamma* are completely eradicated by *ariyamagga dhamma* via *samuccheda*. The *ariyamagga dhamma* has analytically understood these *dhammas* as the law of constancy. They have been investigated and have been determined to be *anicca*, *dukkha* and *antta*. It should be noted that all the three *pariññâs* are, taken literally, the function of the *ariyamagga ñâna* (*Visuddhi-2: 335*).

What the above book of doctrines means is this. The *ariyamagga dhammas* possess the force to completely eradicate the *kilesâs* hence definitely named *pahânapariññâ*. The *vipassanâ ñânas* possess the force to momentarily eradicate the *kilesâs*, and because of this the *ariyamagga dhammas* are definitely named *pahânapariññâ* and literally named *ñâtapariññâ* and *tîranapariññâ*. The reason for such a name is as follow.

Because the *ariyamagga dhamma* can eradicate the *kilesâs* completely, it gets the name *pahâna*. It is also named *pariññâ* as it can understand penetratively, by concentration on as object, and analytically, the *asankhata* element, *element of peacefulness the nibbâna dhamma*. That is why the *ariyamagga dhamma* is definitely the *pahânapariññâ*. As the *vipassanâ ñânas* possess the force which can eradicate the *kilesâs* momentarily, they are literally named as *pahânapariññâ*. Furthermore the *ariyamagga dhamma* is definitely named as *pahânapariññâ*, whereas definitely, and literally also as *ñâtapariññâ* and *tîranapariññâ*. It is so because of the following reasons.

The *ariyamagga dhamma* which, of necessity, eradicates the *kilesās* completely, and so is named *pahâna*. The *asañkhata* element and element of peacefulness, *nibbâna dhamma* which, of necessity should be understood, concentrated penetratively and analytically as the object for which it is named *pariññâ*. That is why the *ariyamagga dhamma* is definitely named *pahâna pariññâ*.

The *ariyamagga dhamma* can penetratively visualize the four-fold noble truth via two *pativedhas* called the *ârammanapativedha* and *asammohapativedha*. In these two, the *ârammanapativedha* refers to understanding the object of concentration penetratively. *Ariyamagga dhamma* can visualize the *nirodha saccâ dhamma*, called *asañkhata* element and the element of peacefulness, the *nibbâna dhamma*, analytically and penetratively. Because of this, the *ariyamagga dhamma* is also named as *pariññâ*. And so the *ariyamagga dhamma* is nominated as the *pahânapariññâ*.

The *ariyamagga dhamma* can penetratively understand the four noble truth by means of the two *pativedhas* called *ârammanapativedha* and *asammohapativedha*. Of these two, the *ârammanapativedha* refers to its power of penetrative discernment of the object of concentration. The *ariyamagga dhamma* can penetratively visualize the *asañkhata* element and the element of peacefulness, the *nibbâna dhamma* as the object. In this such visualization, *moha* and *avijjâ* which can hinder penetratively understanding the four noble truth, have been eradicated completely. From functional point of view, the knowledge of the four noble truth has been accomplished at the same time with this eradication. The knowledge of the four noble truth following the eradication of the *moha* and *avijjâ* is known as *asammohapativedha*.

The object, of concentration by way *asammoha pativedha*, the *vipassanâ* knowledge such as

1. The five *upâdânakkhandha* = *dukkha saccâ dhamma*, existing as 11 species such as the past, the future, the present, *ijjatta*, *bahiddha*, *olârika*, *sukhuma*, *hîna*, *dûra* and *santika*, and
 2. The cause and its consequence, the causal relationship, which is the *samuppâda* called the *samudaya saccâ dhamma*
- have been accomplished, and acquired simultaneously. Hence literally the *ariyamagga dhamma* is named as *ñâtapariññâ* also.

Again, the *ariyamagga dhamma* has eradicated completely the *moha* = *avijjâ* which hinder the understanding of the features of *anicca*, *dukkha* and *anatta* of the *dukkha saccâ dhamma* and *samudaya saccâ*. At the same time the attainment of the investigative and analytical knowledge of the features of *anicca*, *dukkha* and *anatta* of the *dukkha saccâ dhamma* and *samudaya saccâ* has been accomplished.

Before acquirement of the *ariyamagga dhamma*, and during practicing on the *pubbabhâgapatipadâ* prior to *ariyamagga dhamma*, a meditator has to make effort to acquire the two *pariññas* -- the *ñâtapariññâ* which analytically understands the features of *anicca*, *dukkha* and *anatta* of the *dukkha saccâ dhamma* and *samudaya saccâ dhamma*, and the *tîranapariññâ* which understands these features investigatively. These two *pariññas* are concerned only with the attainment of ariyamagga dhammas named the *pahânapariññâ*, for which it literally means the *ñâta pariññâ* and *tîranapariññâ*.

If the five-fold *upâdânakkhandhâ* and *rûpa-nâma dhamma* are not understood analytically by means of the three *lokîpariññâs* and the three *lokuttarapariññâs* there will be no end to suffering of the rounds of rebirth. Only if these are understood analytically will there be an end to the suffering of the rounds of rebirth., as instructed by the Buddha in the above mentioned Parijâna Suttana. Remember, with a clear conscious mind, that in such an analytical understanding are also included the five *upâdânakkhandhâs* of the past and of the future.

In continuation *Mahâvajîravipassanâ ñâna* of the *Buddhisatta* will be described as extracted from the Second volume of Mahâbuddhavañi.

The Bodhisatta exercised on sixtythree hundred millions of *Mahâvajîravipassanâ*

As stated in earlier sections, the characters of the *kilesâs* such as *lobha*, *dosa* have been eradicated by virtue of *dâna* (charity) etc. of *kusala pâramî*, the *moha kilesâ* and its associated features, which could hinder the journey to the *nibbâna*, are also eradicated. The Bodhisatta, who has accomplished all these, meditated on the *mahâvajîravipassanâ dhammas* in the early morning of the full moon of Kason, the second month of the year. The way meditation exercised is given below in brief.

At an age of authority, the three periods of humans, celestial beings, *byammâ* and sentient beings residing in each of the solar system of a hundred million universes, and essence of the *dhamma* actually existing then are discerned by the Bodhisatta. The Bodhisatta realized that, however many there are of men, celestial beings, *byammâ*, in each of the universe, *avijjâ* and *sankhâra* (the cause of the past period) as the true *paramatthasabhâva dhamma*, *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa* and *vedanâ* (the result of the present period), *tahnâ*, *upâdâna*, *kamma bhava* (the cause of the present period) together with (the *upapatti bhava* as) *jâti*, *jarâ + marana* (the results of the future period). The Bodhisatta well understood the *paramatthasabhâva dhamma* referred to as the 12 classes of *paticca samuppâda*.

When the Bodhisatta discerned on the essence of *paramatthasabhâva dhamma* existing in the three periods of men, celestial beings, *byammâ*, and sentient beings, the essence of the 12 features of *paticca samuppâda* such as *avijjâ*, *sankhâra*, *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedanâ*, *tahnâ*, *upâdâna*, *bhava jâti*, *jarâ + marana* (the objects of *vipassanâ*) are well realized. The discernment was made similarly of *paramatthasabhâva dhammas* of the three periods of men, celestial beings, *byammâ*, and sentient beings in other solar systems. When discerned in this way, Bodhisatta realized the 12 features of the *paticca samuppâda*, which are to be taken as the object of concentration, similar to those of this solar system.

When the Bodhisatta concentrated on the essence of the *paramatthasabhâva dhamma* of series of *khandhâ* of men, celestial beings, *byammâ*, and sentient beings in the three periods in this a hundred million universe called the age of authority, the Bodhisatta realized the groups of *dhamma* which are to be taken as object of *vipassanâ* concentration by virtue of His knowledge. These objects are hundreds of millions of *avijjâ*, *sankhâra*, *viññâna*, *nâma-rûpa*, *salâyatana*, *phassa*, *vedanâ*, *tahnâ*, *upâdâna*, *bhava jâti*, *jarâ + marana* (when these 12 are added), the *vipassanâcâra* (objects to be concentrated) which add up to 12 hundred million in all.

To eradicate the fifteen hundred tangling factors of *kilesā*, the Bodhisatta entered the *ânâpâna* jânic state (= entered the fourth janic state of *ânâpâna*) to sharpen the knowledge of Mahâvajira vipassana as a bush clearer would use his sharpened dagger to cut away the diffusedly growing brushes. After entering this janic state the Bodhisatta analysed each and every factor, numbering 12 hundred million in all, of the *paticca samuppâda* taking one by one their feature of *anicca*, *dukkha* and *anatta* as the object.

Therefore of 12 hundred million factors of *paticca samuppâda*, each has three knowledge such as *aniccavipassanâ nana*, *dukkhavipassanâ nana*, and *anattavipassanâ nana*, and totally there will be sixtythree hundred millions in all.

(This Mahâvijaravipassanâ ñâna in brief has been describe in the opening of Uparipannâtîkâ anupada, page 275, and in that 3rd vol. Mahâkahndhaka sâriputtamogâlâna pabbjâ, page 229, of Vinisâratthadâpanâtîkâ).

Every Bodhisatta, when about to attain full enlightenment, naturally analyze the *paticca samuppâda dhamma* forward and backward. Our Bodhisatta, in a similar way to the predecessors, has analyze the *paticca samuppâda* in details. Then the whole solar system with its ten thousand *lokadhâtus* trembled.

Similar to the nature of every Buddhas = (of every Bodhisattas), the Bodhisatta, after acquiring the 36 thousand millions of *mahâvipassanâ sammāsana nana* of the 12 species of *paticca samuppâda*, entered the fourth jhanic state of *ânâpâna*. (It is the act of sharpening the knowledge of *udayabbaya nana* etc. of higher knowledge of *vipassanâ nana* at the fourth *jhanic* state of *ânâpâna samâpatta*). After entering the fourth jhanic state of *ânâpâna* (= after sharpening the higher *vipassanâ nana*), the Bodhisatta acquired the *udayabbaya ñâna* etc. of the higher *vipassanâ ñâna* in the *dhamma* groups of the five *khandhâs* with ease.

(It must be noted that as the Bodhisatta, after being ordained and learning the three Pitakas, has exercised on *vipassanâ* to attain *udayabbaya ñâna*, *bhañga ñâna*, *bhaya ñâna*, *âdînava ñâna*, *nibbidâ ñâna*, *muccitukamayattâ ñâna*, *patisankhâ ñâna* and *sankhârûpekkhâ ñâna*, and the force of knowledge in meditation by means of 36 hundred million *mahâvijaravipassanâ sammāsana ñâna* as mentioned above, have been so great, the above *vipassanâ nanas* are attained without difficulty. Ref. Jînâlâñkâratîkâ p. 55).

This is about the Mahâvajiravipassanâ ñâna in Mahâbhuddavañ vol. II, pp. 334-338.

Extracts from *Bodhikathâ*

The Bodhisatta, after conquering the *devaputtamâra* before the sunset on the fullmoon day of Kason, in the year (of Mahâsakkarâja), 103, acquired the *pubbenivâsâ-nussati abhiññâna* in the early part of that night, *dibbacakkhuabiññâna* at *majjhimayâma* and *âsavakkhaya ñâna* at *pacchimayâma* and finally attained the Buddhahood.

Then the Buddha, sitting cross-legged on the *Aparâjita* throne at the base of the bo tree, enjoyed the mental ease of *arahattaphala* and *vimutti*. On the early, middle and last parts of the night of a day after the full moon of Kason, the Buddha took to the heart

the following.

Avijjâpaccayâ sankhâra, sankhârapaccaya viññânam. R. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjâyatveva asesaviraganirodhâ sanhâranirdohâ, sankhâranirodha viññânanirodho. R. Evametassa kevalassa dukkhakkhandhassa nirodho hoti (Vi.-3:1).

Because of *avijjâ*, *sankhâras* are formed; because of *sankhâra viññâna* is formed. R. In this way the nature of cause and result of this mass of *dukkha*, in no way associated with *sukha*, become apparent. Because of *arahattamagga*, *avijjâ* alone ceases utterly and so does *sankhâra*. Because of cessation of *sankhâra*, *viññâna* ceases. R. In this way, nature of cessation of this mass of *dukkha*, in no way associated with *sukha*, become clear (Vi.-3:1).

In this way by the process of *samsâra vatta dukkha* referred to as *anuloma*, by the process of dissolution of *samsâra vatta dukkha* referred to as the *patiloma*, the *paticca samuppâda dhamma* was taken to the heart by the Buddha.

After analyzing the *paticca samuppâda* forward and backward and after taking it to the heart proclaimed the first *udânagâthâ* during the early part of the night, and the second *udânagâthâ* during the middle and the third *udânagâthâ* during the last part of the night. In this case Vinayamahâvaggatthakathâ explained in the following way.

Bhagavâ hi visâkhapunnamâya rattiyâ pathamayâme pubbenivâsam anussari, majjhimayâme dibbacakkhum visodhesi, pacchimayâme paticca samuppâdam anuloma-patilomam manasi katvâ "idâni karuno uggamissatî"ti sabbanutam pâpuni. Sabbanu-tappatthisamanantarameva ca aruno uggacchi, tato tam divasam teneva pallañkena vitinâmatvâ sampattâya pâtipadarattiyâ tîsu yâmesu evum mansi katvâ imâni udânâni udânesi (Vi.-Tha.-3: 237).

Buddha (= the Bodhisatta) during the first part of the night of fullmoon of Kason, in the year (of Mahâsakkarâja), 103, reviewed on the series of khandhâs of the previous life by means of *pubbenivâsânussati abhiññâna*. In the middle part of the night clearness of *dibbacakkhu abhiññâna* was accomplished. When *paticca samuppâda* was concentrated forward and backward, and taken heart during the last part of the night Full Enlightenment was acquired at a "time when the dawn was about to have arrived." After the full enlightenment was attained, the dawn has occurred. Whiling away by sitting cross-legged during, after and a day later, a day of emergence = a day after the full moon day of Kason has arrived. Then the nature of *paticca samuppâda* was taken to heart, reviewing forward and backward, and proclaimed following *udânagâthâ*.

1. *Yadâ have pâ tubhavunti dhamma, âtâpino châyato byâmanassa. Athassa kañkhâ vapayanti sabbâ, yato pajânâti sahetudhammam (Vi.-3: 2).*

Âtâpino = *samappadhâna* which possesses power to strenuously ardently the 1500 species of *kilesas*. *Châyato* = various kinds of *samatha* object such as *ânâpâna* etc., and firm and strong concentration power in discerning fixedly on the general characters of *anicca*, *dukkha* and *anatta* of the *sankhâra dhamma* to attain *jhânamagga*. Or due to forceful concentration. *Bhyâmanassa* = as all ill-deeds have been detached (condoned) in the *santâna* of the Lord Rahantâ named Visuddhibhyâmana. *Yadâ* = at

that moment. *Dhammâ* = 37 speceis of *bodhipakkhiya dhammas*. *Have* = in fact. *Pâtubhavunti* = have arisen clearly. *Yato* = as the 37 species of *bodhipakkhiya dhammas* have arisen clearly. *Sahetudhammam* = *avijjâ* etc. as the causes together with the resultant *sankhâra* etc. such as the mass of *dukkha* are. *Pajânâti* = understood analytically and penetratively by means of *vipassanâpaññâ* and *maggapaññâ*. *Atha* = when *paticcadhâtu samuppâda* is clearly and definitely visualized in this way. *Assa* = in the *santâna* of the *rahantâ*. *Sabbâ* = completely. *Kañkhâ* = because of wrong view on and ignorance of the *paticca samuppâda*, 16 species of wrong view on the *rûpa-nâma dhamma* occurring in three periods. *Vapayanti* = *viapayanti* = perished like the snow melting away in the sun.

2. *Yadâ have pâ tubhavunti dhamma, â tâpino jhâyato bhyâmanassa.*
Athassa kankhâ vapayanti sabbâ, yato khayam paccayâbam avedi (Vi.-3: 2).

Â tâpino = *samappadhâna* which possesses power to strenuously depress the 1500 species of *kilesas*. *Châyato* = various kinds of *samatha* object such as *ânâpâna* etc., and firm and strong concentration power in visualizing fixedly on the general characters of *anicca*, *dukkha* and *anatta* of the *sankhâra dhamma* to attain *jhânammagga*. Or because of forceful concentration. *Bhyâmanassa* = as all ill-deeds have been detached in the *santâna* of the Lord *Rahantâ* named *Visuddhibhyâmana*. *Yadâ* = at that moment. *Dhammâ* = 37 speceis of *bodhipakkhiya dhammas*. *Have* = in fact. *Pâtubhavunti* = have arisen clearly. *Yato* = as the 37 species of *bodhipakkhiya dhammas* have arisen clearly. *Paccayânam* = of the causes such as *avijjâ* etc. *Khayam* = *asañkkhata nibbâna dhamma* where (*avijjâ*) have ceased. *Avedi* = has come to understand clearly and penetratively. *Atha* = where those causes have been annihilated = when *asankhatadhâtu*, the element of peacefulness *nibbâna dhamma* named *paccayakkhaya* is understood clearly. *Assa* = in the *santâna* of the *rahantâ*. *Sabbâ* = completely. *Kañkhâ* = because of ignorance of the *asañkhatadhâtu* the element of peacefulness, the *nibbâna dhamma*, wrong view *dhamma* groups that would have appeared in the interior. *Vapayanti* = *viapayanti* = perished like the snow melting away in the sun.

3. *Yadâ have pâ tubhavunti dhamma, â tâpino châyato byâmanassa.*
Vidhûpayam titthati mârasenam, suriyova obhâsayamantalikkham (Vi.-3: 2).

Â tâpino = *samappadhâna* which possesses power to strenuously depress the 1500 species of *kilesas*. *Châyato* = various kinds of *samatha* object such as *ânâpâna* etc., and firm and strong concentration power in visualizing fixedly on the general characters of *anicca*, *dukkha* and *anatta* of the *sankhâra dhamma* to attain *jhânammagga*. Or because of forceful concentration. *Bhyâmanassa* = as all ill-deeds have been detached in the *santâna* of the Lord *Rahantâ* named *Visuddhibhyâmana*. *Yadâ* = at that moment. *Dhammâ* = 37 speceis of *bodhipakkhiya dhammas*. *Have* = in fact. *Pâtubhavunti* = have clearly arisen. (*Tadâ* = then, at that time) *Sûriyo* = the sun which has arisen from over the edge of Mount *Yugandhora*. *Antalikkham* = the *ajatâ* plane, the sky is. *Obhâsayam* = *Obhâsayato* = shining with its thousand radiations and lightening (the sky) moving the darkness away. *Titthati iva* = existing. (*So byâmano* = the noble *rahantâ*. *Tehi dhammehi* = with those 37 species of *bodhipakkhiya dhammas*). *Mârasenam* = a force of 10 lines of *mâra* of *kâmarâga* are. *Vidhûpayam* = *Vidhûpayanto* = destroyed utterly. *Titthati* = brilliant with knowledge like the brilliantly shining sun (*Vi.-3: 2*).

(*Mahâbuddhavañ-Du: 357 – 361*).

Here, it must be noted that “the Buddha, during the life of a Bodhisatta and before the attainment of the Buddhahood, the *paticca samuppâda* was analytically concentrated in a similar way.”

Extracts from Gotamakacetiya-suttan

The 500 monks, who have entered world of *sâsanâ* from the life of bhâmana and who were experts in horology, learnt the *pariyatti dhamma* without difficulty. For this reason *mâna* have appeared in their *santâna*. The Buddha realized that this *mâna* is an impediment to acquirement of *arahattaphala*. So the Buddha preached *Mûlapariyâyâ-suttan* (*Ma.-1: 1*) and *Mûlapariyâyajâta* (*Jâtaka-Ttha.-2: 237*) to these 500 monks so as to deplete them of their *mâna*. When it was done with, the monks exercised on *vipassanâ*, *samatha* and *bhâvanâ*, the *indare* in their *santâna* become mature, and when the maturity is so attained, the Buddha expatiated this *Gotamakacetiya-suttan* at the *Gotamakacetî* in *Vesâlî*.

Abhiññâyâham bhikkhave dhammam desemi no anabiññâyâ, sanidânâham bhikkhave dhammam desemi no anidânâ, sappâtihâriyâham dhammam desemi no appâtihâriyam. Tassa mahsam bhikkhave abiññâyâ dhammam desayato no anabiññâyâ sanidânâ dhammam desayato no anidânâ appâtihâriyam dhammam desayato no appâtihâriyam karanîyo ovâdo karanîyâ anussâsanî, alañca pana vo bhikkhave tutthiyâ alam attamanatâya alam somanassâya “sammâsambuddho bhagavâ, savekkhâto dhammo, suppatipanno samgho”ti (Am.-1: 280).

Bhikkhave I preach only after understanding the *dhamma* penetratively by means of *paccakha ñâna*. I do not preach without understanding the *dhamma* penetratively by means of *paccakha ñâna*. I only preach the *dhamma* with *nidâna*, but not the one without *nidâna*. Bhikkhave I only preach the *dhamma* that possesses the force to dispel the one that is opposite, but not the one without this force. Now I have admonished this *ovâda dhamma* once to you, and have made repeated admonishing *anusâsanî* to you all.

Bhikkhus ... you all should willingly accept the fact that

1. The Buddha is endowed with *sammâsambuddha guna* by which the five-fold

ñeyadhamma called *sankhâra*, *vikâra*, *lakkhana*, *nibbâna* and *paññatta* are understood by *sayambhûñâna*, a knowledge acquired by himself, without the assistance of anyone, and which has the ability to visualize penetratively.

1. The Buddha is endowed with *savekkhâta guna* by which the 10-fold *dhamma* as *Maggaphala*, *Nibbâna*, *Dhammakhan* are admonished, from beginning through middle to the end, apprehensively.
2. The eight noble disciples are endowed with *suppatipanna guna* by which the *niyânika dhamma* are obediently exercised so as to escape from the *samsâra-vatta*.

The Buddha has preached that it should be willingly accepted, should have mind to accept heartily, and should have clear *somanassa* to happily accept (*Am.-1: 280*).

Imassamim ca pana veyâkaranassamim bhaññâmâne sahasî lokadhâtu akampitta

(*Am.-1*: 280).

As this **Gotamakacetiya**suttan *desana* was delivered in simple language, but not in *gâthâ*, the earth in a thousand *lokadhâtu* trembled violently (*Am.-1*: 280).

Idaṅca suttam sutvâ pañcasatâ bhikkhu tassamamyevâsane saha patisambhidâhi arahattam pâpunamsu (Ma.-Tha.-1: 61)

After listening to this *gotamacetiya*suttan, the 500 monks attained the *arahattaphala* together with the four-fold *patisambhidâ ñâna* there and then.

This is the *suttana* for which even the non-living earth, situated in a thousand *dhâtu*, stands in support of its truth. If you, as a living *saviññâna* complete with clever mind and knowledge, can stand in support of the truth as does the earth, then you have approached the main path of *magga* leading to *nibbâna*.

Here, in this explanation emphasis is put on the process of *sankhâra loka* called *lokasamudaya = anulomapaccayâkâra = anulomapaticca samuppâda dhamma* and the process of cessation of *sankhâra loka = patilomapaccayâkâra = patilomapaticca samuppâda dhamma*. The Buddha, as a Bodhitassa during the night when about to acquire the Buddhahood, meditated on the nature of *paticca samuppâda* via *vipassanâ ñâna* called *paccakkha ñâna* by way of *anulomapatiloma (Vi.-Ttha.-3: 237)*. After attaining the Buddhahood too the nature of *paticca samuppâda* was meditated and analyzed forward and backward by *anulomapatiloma*. With regard to this the Buddha has noted in the *Buddhavañ* this way.

[Here it should be noticed that in knowledge of the Buddha, although all the *dhammas* have been visualized in all possible features (even as a Bodhisatta on the night when the Buddhahood was to have attained), and when the exercise was primarily on the *paticca samuppâda*, *vipassanâ* was taken to the heart. And that the *dhamma* of *paticca samuppâda* was deep, subtle and heard to visualize. Therefore, only the process of the arising and dissolution of *paticca samuppâda* was discerned to be the the process of *sansârvatta dukkha*.] (*Mahâbuddhavañ*, Vol 2: 356).

Only after visualizing penetratively by himself, the Buddha admonished the *sansâravatta dukkha = process of arising and of perishing away of sankhâraloka* referred to as *anulomapatiloma paticca samuppâda dhamma* to his disciples. That the disciples could understand as instructed has been expatiated by the Buddha in the *suttans* of which the second *ariyasâvakasuttan* is given.

The Second Ariyasâvakasuttana

Na bhikkhave sutavato ariyasâvakassa evum hoti “kim nu kho – kissamam sati kim hoti, Kissuppâdâ kim uppjati, kissamam sati sankhârâ honti, kissamam sati viññânam hoti, kissamam sati nâma-rûpam hoti, kissamam sati salâyatanam hoti, kissamam sati phasso hoti, kissamam sati vedanâ hoti, kissamam sati tahnâ hoti, kissamam sati upâdânam hoti, kissamam sati bhavo hoti, kissamam sati jâti hoti, kissamam sati jarâmaranam hoti”ti.

Atha kho bhikkhave sutavato ariyasâvakassa aparappaccayâ ñânamevatte hoti “imasamam sati idam hoti, imassuppâdâ idam uppjati, avijjâya sati sankhârâ honti,

sankhâresu sati ñânam hoti, viññâne sati nâma-rûpam hoti, nâma-rûpe sati salâyatana hoti, salâyatane sati phasso hoti, phasse sati vedanâ hoti, vedanâya sati tahnâ hoti, salâyatane sati upâdânam hoti, upâdâne sati bhavo hoti, bhava sati jâti hoti, jâtiyâ sati jarâmaranam hoti”ti. So evum pajânâti “*evamayam loko samudayati*”ti.

Na bhikkhave sutavato ariyasâvakassa evum hoti “kim nu kho – kissamam asati kim na hoti, kissa nirodhâ kim nirucchati, kassamam asati samkhârâ na honti, kissamam asati viññânam hoti, kissamam asati nâma-rûpam na hoti, kissamam asati salâyatana na hoti, kissamam asati phasso na hoti, kissamam asati vedanâ na hoti, kissamam asati tahnâ na hoti. R. Upâdânam, Bhavo. Jâti. Kissamam asati jarâmaranam na hoti”ti.

Atha kho bhikkhave sutavato ariyasâvakassa aparappaccayâ ñânamevatta hoti “imassamam asati idam nahot, imassa nirodhâ imam nirucchati, avijjâya asati sankhârâ na honti, sankhâresu asati viññânam na hoti, viññâne asati nâma-rûpam na hoti, nâma-rûpe asati salâyatana na hoti. R. Jâtiyâ asati jarâmaranam na hoti”ti. So evum pajânâti “*evamayam loko nirucchati*”ti.

Yato kho bhikkhave ariyasâvako evum lokassa samudayañca attañgamañca yathâbhûtam pajânâti. Ayam vuccati bhikkhave ariyasâvako ditthisampanno itipi, dassanasampanno itipi, âgato imam saddhamam itipi, passati imam saddhamam itipi, sakkhena ñânenâ samannâgato itipi, sakkhâya vijjâya samannâgato itipi, dhamma sotam samâpanno itipi, ariyo nibbedhikapañño itipi, samatadvâram âhicca titthati itipîti (Sam.-1: 306-308).

Apparappaccayâti na parappaccayena, aññassa appatipiyâyetvâ attapaccakkhañânamevassa ettha hotîti (Sam.-Ttha.-2: 32).

Na parappaaccayanâti parassa asaddahanena (Sam.-Tî.-2: 38).

Bhikkhus There are two kinds of knowledge: one acquired after being taught called *âgamsuta* and the other self-acquired through practice, called *adhigamsuta*. In the *santâna* of my noble *sâvaka* who is endowed with these two, there will not arise, in his mind, such thought as “How? Which *dhamma* would arise when a certain *dhamma* is in existence clearly? Which is the *dhamma* due to the existence of which there would arise a *dhamma*?”

What are *dhammas* that would cause the arising of the *sankhâras*? What are the *dhammas* that would cause arising of *viññâna*? What are *dhammas* that would cause the arising of the *nâma-rûpa*? What are *dhammas* that would cause the arising of the *salâyatana*? What are *dhammas* that would cause the arising of the *phassa*? What are *dhammas* that would cause the arising of the *vedanâ*? What are *dhammas* that would cause the arising of the *tahnâ*? What are *dhammas* that would cause the arising of the *upâdâna*? What are *dhammas* that would cause the arising of the *bhava*? What are *dhammas* that would cause the arising of the *jâti*? What are *dhammas* that would cause the arising of the *jarâmarana*?

No such a thought ever comes across his mind. Bhikkhus In fact, in the *santâna* of my noble disciple who is possessed of the two kinds of knowledge, one acquired after being taught called *âgamsuta* and the other self-acquired through practice, called *adhigamsuta*, there would arise only the penetratively visualizing ***aparappaccaya ñâna = attapaccakkha ñâna***. This knowledge enables the *sâvaka* to understand the cause-result relationship = *anulomapaticca samuppâda dhamma* penetratively by his own

self, with respect in this case to the fact that there is no one but self to rely upon.

If this cause is really in existence, there will be a clear result. It is because of this cause that the resultant has arisen. – If there is *avijjā* as a cause, there will be *sankhāra* as a resultant. If there is *sankhāra* as a cause, there will be *viññāna* as a resultant. If there is *viññāna* as a cause, there will be *nāma-rūpa* as a resultant. If there is *nāma-rūpa* as a cause, there will be *salāyatana* as a resultant. If there is *salāyatana* as a cause, there will be *phassa* as a resultant. If there is *phassa* as a cause, there will be *vedanā* as a resultant. If there is *vedanā* as a cause, there will be *tahnā* as a resultant. If there is *tahnā* as a cause, there will be *upādāna* as a resultant. If there is *upādāna* as a cause, there will be *bhava* as a resultant. If there is *bhava* as a cause, there will be *jāti* as a resultant. If there is *jāti* as a cause, there will be *jarā + maraṇa* as a resultant.

This is the only kind of knowledge the *sāvaka* will have. That noble *sāvaka* of mine would come to differentially know as “This is way the *sankhāra loka* arises” by means of ***aparappaccaya ñāna = attapaccakkha ñāna***.

Bhikkhus In the *santāna* of my noble disciple who is endowed with two kinds of knowledge, the *āgamsuta* and *adhigamsuta*, not a single thought ever comes across his mind – “How come? ? Which *dhamma* would not arise when a certain *dhamma* is not in existence clearly? The cessation (by way of *anuppādanirodha*) which *dhamma* would cause the dissolution of corresponding resultant *dhamma*? –

Which are the *dhammas* due to the absence which the *sankhāras* would not arise? Which are the *dhammas* due to the absence which the *viññāna* would not arise? Which are the *dhammas* due to the absence which the *nāma-rūpa* would not arise? Which are the *dhammas* due to the absence which the *salāyatana* would not arise? Which are the *dhammas* due to the absence which the *phassa* would not arise? Which are the *dhammas* due to the absence which the *vedanā* would not arise? Which are the *dhammas* due to the absence which the *tahnā* would not arise? Which are the *dhammas* due to the absence which the *upādāna* would not arise? Which are the *dhammas* due to the absence which the *bhava* would not arise? Which are the *dhammas* due to the absence which the *jāti* would not arise? Which are the *dhammas* due to the absence which the *jarā + maraṇa* would not arise?

This kind of thought never crosses his mind. In fact, in the *santāna* of my noble disciple who is possessed of the two kinds of knowledge, one acquired after being taught called *āgamsuta* and the other self-acquired through practice, called *adhigamsuta*, there would arise only the penetratively visualizing ***aparappaccaya ñāna = attapaccakkha ñāna***. This knowledge enables the *sāvaka* to understand the the cessation of the cause-result relationship = *patilomapaticca samuppāda dhamma* penetratively by his own self, with respect in this case to the fact that there is no one but only self to rely upon.

If this cause has not been clearly in existence, there could not be a resultant *dhamma*; due to cessation (by *anuppādanirodha dhamma*) of this cause, the result ceases (by *anuppādanirodha dhamma*).

If there is no *avijjā* as a cause, there will be no *sankhāra* as a result. If there is no *sankhāra* as a cause, there will be no *viññāna* as a result. If there is no *viññāna* as a cause, there will be no *nāma-rūpa* as a result. If there is no *nāma-rūpa* as a cause, there will be

no *salâyatana* as a result. If there is no *salâyatana* as a cause, there will be no *phassa* as a result. If there is no *phassa* as a cause, there will be no *vedanâ* as a result. If there is no *vedanâ* as a cause, there will be no *tahnâ* as a result. If there is no *tahnâ* as a cause, there will be no *upâdâna* as a result. If there is no *aupâdâna* as a cause, there will be no *bhava* as a result. If there is no *bhava* as a cause, there will be no *jâti* as a result. If there is no *jâti* as a cause, there will be no *jarâ + marana* as a result.

This is the only knowledge the *sâvaka* has in mind. That noble *sâvaka* of mine would come to differentially know as “This is way the *sankhâra loka* ceases (by way of *anuppâdanirodha dhamma*)” by means of ***aparappaccaya ñâna = attapaccakkha ñâna***.

Bhikkhus Then, in this way my noble *sâvaka* understands differentially as “this is the way of arising and of cessation of the *sankhâra loka*” via ***aparappaccaya ñâna = attapaccakkha ñâna***. Bhikkhus At that time my noble *sâvaka* unerringly understands, via ***aparappaccaya ñâna = attapaccakkha ñâna***, the true nature of the arising and cessation of the *sankhâra loka*. Bhikkhus Then this noble *sâvaka* of mine is recognized as one endowed with ***sammâditthi***, with right *dassana ñâna*, who has attained the *dhamma* of good deeds called *saddhama*, who has acquired the vision of the *dhamma* of good deeds called *saddhama*, who is endowed with still practicing *sakkha ñâna* vision, who is endowed with still practicing *vijjâ ñâna*, one who has attained the *dhamma* called *dhammasota*, one endowed with *nibbedhikapaññâ* (called *vipassanapaññâ maggapaññâ*) which is clean and superior and which can annihilate the mass of *kilesa*, and one who is at the door of *nibbâna* (*Sam.-1: 306-308*).

As the *nâma-rûpapariccheda ñâna* to *sammâditthi* are admonished by the Buddha himself, the *lokiyavipassanâsammâditthi* and *lokuttaramaggasammâditthi* are together expatiated as the *sammâditthi* (*Sam.-Ttha.-2: 32; Sam.-Tî.-2: 38*).

Therefore, in this Suttana from aspect of *sakkha* — ***sakkkhoti puthujjanakalayâna-kena saddham satta ariyâ tisso sikkhâ sikkhanti sikkhâ*** (*Abhi.-Ttha.-2: 315*).— In accordance with the opening of this *kalayânaputhujjana* and the seven lower *ariyâ* individuals should be called *sakkha* individuals who are still practicing the three features of *sikkhâ* called *sîla*, *samâdhi* and *paññâ*. Because of this, it should be noted, *kalayânaputhujjana* individual, endowed with *vipassanâsammâditthi ñâna* vision, is also included among the *sikkha* individuals.

In this *suttana* the Buddha himself has stated that the *kalayânaputhujjana* together with *sikkhâriyâ* individuals penetratively understand, by means of ***aparappaccaya ñâna = attapaccakkha ñâna***, the process of arising of the *sankhâraloka*, called *lokasamudaya*, and of cessation of *sankhâraloka*, called *lokanirodha*. Similarly the disciples have admitted to each other, during discussion on the *lokasamudaya* and *lokanirodha*, that they understand these processes penetratively. These are mentioned in the *pitakas* clearly. Now some extracts from *kosambisuttan* will be presented.

Extracts from *Kosambisuttan*

Once the venerable Musila, Pavittha, Nārada, Ānandā were whiling at the *Ghositā* monastery in the country of *Kosambi*. Then the venerable Pavittha put some questions to the venerable Musila. The venerable Musila duely answered the questions. The questions and answers are as follows.

Aññattareva āvuso pavittha saddhāya aññattara ruciyā aññattara anussavā aññattara ākâraparivitakkā aññattara ditthinijjhânakhantiyâ atthâyassamato musilassa paccattameva ñânam “jâtippaccayâ jarâmaranan”ti.

Aññattareva āvuso musila saddhāya aññattara ruciyā aññattara anussavā aññattara ākâraparivitakkā aññattara ditthinijjhânakhantiyâ ahametam jânâma ahametam passâmi “jâtippaccayâ jarâmaranan”ti (Sam.-1.: 336).

Thero pana pañcapi etâni kâranâni patikkhapitvâ paccakkhaññâna patividdhbhāvum pucchanto aññattareva āvuso musila saddhâyâtiâdomâha (Sam.-Ttha.-2: 113).

Question — My Lord Musila

1. *Saddhâ* = belief in others,
2. *Ruci* = One’s own confidence born out of self thinking,
3. *Anussava* = reasonable knowledge obtained from others,
4. *Ākâparivitakka* = careful consideration on the characters,
5. *Ditthinijjhânakkhanti* = devotion towards the thought acquired just by thinking.

Is there ***paccakkhaññâna*** that understands the fact that because of *jâti* as the cause, except the above five, *jarâmarana* arises?

Answer — My Lord Pavittha

1. *Saddhâ* = belief in others,
2. *Ruci* = One’s own confidence born out of self thinking,
3. *Anussava* = reasonable knowledge obtained from others,
4. *Ākâparivitakka* = careful consideration on the characters,
5. *Ditthinijjhânakkhanti* = devotion towards the thought acquired just by thinking.

Yes I know there is ***paccakkhaññâna*** that understands the fact that because of *jâti* as the cause, except the above five, *jarâmarana* arises (*Sam.-1: 336-337*).

Upto arising of *sankhâra dhammas* due to *avijjâ* were asked similarly, and the answers were made similarly. Again the process of cessation of *sankhâra dhamma* was asked.

Aññattareva āvusso musila saddhāya aññattara ruciyā aññattara anussavā aññattara ākâraparivitakkā aññattara ditthinijjhânakkhantiyâ atthâyassamato musilassa paccattameva ñânam “jâtinirodhâ jarâmarananirodho”ti. Ññattareva āvusso pavittha saddhāya aññattara ruciyā aññattara anussavā aññattara ākâraparivitakkā aññattara ditthinijjhânakkhantiyâ ahametam jânâmi ahametam passâmi “jâtinirodhâ jarâmarananirodho”ti (Sam.1: 337).

Question — My Lord Musila

1. *Saddhâ* = belief in others,
2. *Ruci* = One’s own confidence born out of self thinking,

3. *Anussava* = reasonable knowledge obtained from others,
3. *Ākâparivitakka* = careful considerable on the characters,
4. *Ditthinijjhânakkhanti* = devotion towards the thought acquired just by thinking

Is there ***paccakkhaññâna*** that understands the fact that because the *jâti* ceases (by way of *anuppâdanirodha dhamma*), with the exception of the above five, *jarâmarana* ceases (by way of *anuppâdanirodha dhamma*)?

Answer — My Lord Pavittha

1. *Saddhâ* = belief in others,
2. *Ruci* = One's own confidence born out of self thinking,
3. *Anussava* = reasonable knowledge obtained from others,
4. *Ākâparivitakka* = careful considerable on the characters,
5. *Ditthinijjhânakkhanti* = devotion towards the thought acquired just by thinking.

Yes I know that there is ***paccakkhaññâna*** that understands the fact that because the *jâti* ceases (by way of *anuppâdanirodha dhamma*), with exception of the above five, *jarâmarana* ceases (by way of *anuppâdanirodha dhamma*). (*Sam.1: 337*).

Up to cessation of *avijjâ* and of *sankhâra dhammas* were asked similarly, and the answers were made similarly. Here explanations contained in the *atthakathâ tîkâ* will be presented in continuation.

1. ***Saddhâ*** – some people believe in what others said, and would repeat what he has heard. He takes it as the truth. The he is the one who is dependent upon others, his knowledge is that of other's, and, in a way, he ends up at other's mouth. He is the kind of person without analyzing capability.

2. ***Ruci*** – the other kind of person is the one who thinks about something by himself. He would think to his liking as “this will arise by itself, not due to other factors.” He would not rely on others with regard to this and would take it to his heart's liking and as the truth.

3. ***Anussava*** – still the other kind of person would ask “How does this factor arise? Why does this arise? This factor arises in this way; this factor arises because of this cause.—He would have heard it this way from predecessors. It has been heard so since a long time ago. This is the truth. This factor is just the right one”. What he has heard from others is taken to be true. He is another kind of person who ends up at other's mouth.

4. ***Ākâraparivitakka*** – while thinking as this factor may have arisen this way, a factor he has thought appear in his citta for every material. He is the fourth kind of person who would take into his mind as if what he has thought really exists and is the truth. This is the person without practical experience, who has come to a dead end by just thinking.

5. ***Ditthinicchânakkhanti*** – a fifth kind of person is the one who is considering on a causative factor, and a certain result occurs while doing so. He firmly believes in it, and takes to heart of the fact that there is no other result. In such a person a kind of firm and determined belief, called *abhinivesa*, occurs. In his thought, concentrated on this cause,

a kind of contentment and satisfaction appears. This person will willingly accept – “This cause really exists”, just by thought. This is the *Ditthnicchânakkhanti* (*Sam.-Ttha.-2:122; Sam.-Tī.-2: 122*).

It has been asked if the process of arising of *sankhâraloka* called *lokasamudaya* = *anulomapaticcasamuppâda dhamma* and of the dissolution of *sankhâraloka* called the *lokanirodha* = *anulomapaticcasamuppâda dhamma* are understood and visualized by means of *paccakkha ñâna*, after eradicating the the five causes such as *saddhâ*, *ruci*, *anussava*, *âkâparivitakka* and *ditthnicchânakkhanti*.

The reply was that the process of the arising and dissolution of the *sankhâraloka* has been understood and visualized by the *paccakkha ñâna* only, but not with these five causes. In accordance with the *desanâ* – *purimakammabhavassamim moho avijjâ* – admonished in the 12 characters of *paticca samuppâda*, page (50) of *Patisambhidâmagga pâli* in which the Venerable Musila has admittedly stated to have understood and visualized by means of *paccakkha ñâna*, the three periods are included as

1. *Dhamma* groups of the past period referred to as *avijjâ*, *sankhâra*,
2. The present period extending from *viññâ* to (*kamma*) *bhava*,
3. *Dhamma* groups of the future period referred to as *jâti*, *jarâmarana*.

Because of the inclusion of these three periods, you may called these characters of the *paticca samuppâda* also as the *dhammas* of past, future and present periods; or in accordance with the *desanâ* mentioned in *Patisambhidâmagga pâli*, on page (52) as – *jâta avijjâ paccuppanna* – all can be regarded as solely *paccuppanna dhamma*. Whichever way it is regarded –

1. In *vipassanâ* prior to *ariyamagga* called *pubbabhâgasatipatthânamagga*,
2. At the moment of *ariyamagga*,

A meditator must try to visualize these 12 characters of *paticca samuppâda* by the knowledge of *paccakkha ñâna* variously admonished as *anubodhañâna*, *pativedhañâna*, *ñâtapariññâ*, *tîranapariññâ*, *pahânapariññâ*, *vipassanâsammâditthi*, *maggasammâditthi*, *aparapaccayañâna*, *attapaccakkhañâna*, etc. As a man would see different *rûpa* objects via his physical eyes, so should a meditator make attempt at understanding and visualizing these 12 characters penetratively. The Buddha has admonished that only understanding and visualizing this way can one acquire *ariyamagga* where all *asâva dhammas* have been utterly eradicated (*Sam.-1: 267*). Only after penetratively understanding this way, should one discern on the past and future, which are *adittha*, in the same way.

Be Considerate and Ponder

Yam kiñci râhula rûpam atîtânâgatapaccuppanam ijhattam vâ bahiddhâ vâ olârikam vâ sukhumam vâ hînam vâ panîtam vâ yam dûre vâ santike vâ, sabbam rûpam “netam mama, nesohamassami, na meso attâ”ti evummetam yathâbhûtam sammappaññâya passati (*Sam.-1: 444; Anusayasutta*).

Sammappaññâya passatîti saha vipassanâya maggapaññâya sutthu passati (*Sam.-Ttha.-2: 197*).

In this Suttana the Buddha has instructed Rahulâ to discern the five-fold *upâdânakkhandhâ*, existing as 11 species situated within the past, future and present periods, and in the two *santâna* of *ijjhatta* and *bahiddha* – “*netam mama, nesohamassami, na meso attâ*” = as *anicca, dukkha* and *anatta* unerringly by virtue of *sammappaññâ*. Discern with *sammappaññâ*, as explained in the *atthakathâ*, means to discern by *vipassanâ paññâ* together with *ariyamagga paññâ* so as to visualize thoroughly.

With reference to this explanation note that the *sammappaññâ* = **good and true knowledge** means the *vipassanâ paññâ* and *ariyamagga paññâ*. Discern with *vipassanâ paññâ*, and also with the *ariyamagga paññâ* on the five-fold *upâdânakkhandhâ* of the past, future and present periods as *anicca, dukkha* and *anatta*. In this discerning are the *vipassanâ paññâ* and *ariyamagga paññâ* the *anvaya ñâna* or *paccakkha ñâna*? The *sayâdaw* has explained in the book of meaning as follows.

Samma. R. Passatîti *pubbabhâge vipassanâñânena sammasanavasena, mag-gakkhane abhisamayavasena sutthu attapaccakkhena passat (Sam.-Tî.-2: 181).*

In *vipassanâ* prior to *ariyamagga* the past and future five-fold *upâdânakkhandhâs* are well discerned by *attapaccakkha ñâna*, called the *sammâditthi ñâna*, which arose by the power of knowledge acquired through the discernment of these five-fold *khandhâs* as the object. During the *ariyamagga* stage, the past and future five-fold *upâdânakkhandhâs* are well discerned by *attapaccakkha ñâna*, called the *sammâditthi ñâna*, which arose by the power of knowledge acquired through concentrating on these five-fold *khandhâs* via *asamohapativedha* that annihilates the *moha* hindering the understanding of these *khandhâs*.

The *vipassanâditthi ñâna*, which can discern on the past and future five-fold *upâdânakkhandhâs* taking them as the object of concentration, is called *attapaccakkha ñâna*. In the same way *maggasammâditthi ñâna* has also been given as *attapaccakkha ñâna*. This explanation was given the Reverend Dhammapâva known by the name of Ācariya Dhammapâla.

Atha kho rūpâni viya cakkhuvijñânena rūpâdîni tesam ca samudayâdike paccakkha katvâ dassanam ... (Sam.-Tî.-2: 63).

Avijjâsamudayâti *avijjâya uppâdâ, atthibhâvâti attho. Nirodhavirodhî hi atthibhâvo hoti, tassamâ nirodhe asati atthibhâvo hoti, tassamâ purimabhavasiddhâya avijjâya sati imassamim bhava rūpassa samudayo rūpassa uppâdo hotîti attho. Tahnâsamudayo kammâsamudayoti itthâpi eseva nayo (Sam.-Tî.-2: 58).*

Avijjânirodhâ rūpanirodhoti *aggamaggañânena avijjâya anuppâdanirodhato anâgatassa rūpassa anuppâdanirodho hoti paccayâbhâve abhâvato (Sam.-Tî.-2: 59; Mahâtî.-2: 421).*

It was also the Reverend Dhammapâva known by the name of Ācariya Dhammapâla who has explained that as a man could see the *rûpa* objects by *cakkhuvijñânâ*, so should the following be seen penetratively by a meditator see the nature of the *samudaya* and *nirodha* = (*attanigama*) —

1. The five-fold *upâdânakkhandhâ* existing in 11 features as the past, future, present, *ijjhatta, bahiddha, olârîka, sukhuma, hîna, panîta, dûra, santika,*

2. (a) The nature of the *samudaya* of the present five-fold *upâdânakkhandhâ* of five-fold *patisandhekhandhâ* etc. due to arising of the causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* etc. of the past *bhava*, which had been cultivated during the establishment of the *kammabhava*; (b) the nature of the *samudaya* of the future five-fold *upâdânakkhandhâ* of five-fold *patisandhekhandhâ* etc. due to arising of the causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* etc. of the present *bhava*, which had been cultivated during the establishment of the *kammabhava*, (c) the nature of the *samudaya*, referred to as *nibbattilakkhanâ*, of initial arising of these *upâdânakkhandhâs*
3. (a) Cessation, without reappearance once again, due to *arahatta magga* of causes such as *avijjâ*, *tahnâ*, *upâdâna*, *kamma* etc. called the nature of *anupâdanirodha* because of which when *upâdânakkhandhâs*, the future results, pass away by non-reappearable cessation, referred to as cessation by nature of *anupâdanirodha* = the nature of *nirodha* = *atthañgama*, (c) the perishing of these *upâdânakkhandhas* called *bhañga* = the nature of *nirodha* and *atthañgama*.

*Naydassanavasena vâ evum vuttam. Patthamahñi paccuppannadhammânâ
udayabbayam disvâ atha atîtânâgate nayam neti (Mahâ.-Tî,-2: 423).*

In other words, it is explained as the *nayadassana* = by virtue of demonstrating the method. To begin with, of the *paccuppanna dhamma*,

1 (a) The nature of the *samudaya* of the present five-fold *upâdânakkhandhâ* of five-fold *patisandhekhandhâ* etc. due to arising of the causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* etc. of the past *bhava*, which had been cultivated during the establishment of the *kammabhava*; (b) the nature of the *udaya* of the future five-fold *upâdânakkhandhâ* of five-fold *patisandhekhandhâ* etc. due to arising of the causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* etc. of the present *bhava*, which had been cultivated during the establishment of the *kammabhava*, (c) because of cessation of the causes such as *avijjâ*, *tahnâ*, *upâdâna*, *sankhâra*, *kamma* by means of *anuppâdha* due to the *ariyamagga*, the future results like *upâdânakkhandhâs* they pass away by the nature of *anupâdanirodha*. This nature of this passing away, called the nature of *vaya*, can be visualized by *paccayato udayabbayadassana*;

2. The *khanato udayabbayadassana* which can discern the momentary arising and perishing away of (the causes) the resultant *upâdânakkhandhâs*;

It has been instructed by the very Mahâtîkâ Sayâdaw the Venerable Dhammapâla that only after discerning on these two kinds of *udayabbaya* by the *paccakkha ñâna* concentrate on those of the past and future, which are *adittha*, in a similar way.

It must be remembered that the teacher of the book of meaning never has indicated to discern on the past and future factors not via *paccakkhna ñâna* but by speculation. And those in search of eternal peace, the *nibbâna*, should always keep that in mind.

The Noblest Speech

*Yam Buddho bhâsate vâcam, khemam nibbânapattiyâ.
Dukkassantakariyâya, sâ ve vâcânammuttamâ (Sam.-1: 191).*

Buddho = the Buddha who has understood the Four Noble Truth penetratively, without help of teachers, but by his own knowledge called *sayambhû ñâna*, and so named because he has made the celestial beings, the worldling, the byahmâ and all the sentient beings to penetratively understand the Four Noble Truth via the *paccaknakha ñâna*. *Nibbânapattiyâ* = to take the great *asankhata* element, the element of peacefulness, the *nibbâna dhamma*, which would bring an end to the suffering of the worldly affairs, as the object and concentrate by means of *paccakkha ñâna*. *Dukkhasa* = *vattadukkha* in the three lives and three planes belonging to three stages of being (e.g. *kâma*, *rûpa*, *arûpa* existences). *Antakiriyâya* = for attaining the ending by cessation of *dukkha* via passing away of the corporeality. *Khemam* = that which is the attainment of peace and end of the multitude of sufferings. *Yam vâcam* = that *dhamma* talk, which should be taken as good *niyânika dhamma*, that helps one escape from *samsarâvatta*. *Bhâsate* = has admonished with *karunâ* and *mettâ*. *Sâ vâcâ* = that *dhamma* talk which is the *niyânika dhamma* that lead one to escape from the *samsarâvatta* is. *Vâcânâ* = of all the talks. *Uttamâ* = the most superior and noblest of all (*Sam*.-1: 191; *Sam*.-*Ttha*.-2: 252).

These descriptions will suffice to conclude the treatment on ***Paccakkha ñâna* and *Anvaya ñâna***. If the explanations given here is accepted without reservation, then you the noble man is expected to also accept the explanations on *Baddekarattasuttana*.

Bhaddekaratta (An Auspicious Night) Suttana – Explanation

In *Uparipaññâsapâli vibhañga*, included in *Mijjhimanikâya* of the five sections of *nikâya*, four *suttanas* come under the name of ***bhaddekaratta* = an auspicious night**. The first *bhaddekaratta suttana* is *sammâsambuddhabhâsita suttana* admonished by the Buddha, the *sabbaññu sammâsammâbuddha* himself.

The second *suttana* is one admonished by the Venerable Ænandâ himself.

The third *suttana* was admonished by the Venerable Mahâpaccé.

The fourth was *sammâsammâbuddhabhâsita suttana* which came into being in relation to the Venerable Lomasakañgiya.

The meaning of *bhaddekaratta* has been given as ***baddekaratta* = an auspicious night**, the explanation being given with reference of method of the five-fold *khandhas* in the first, second and fourth *suttanas*. In the third *suttana* it was given with reference to the method of 12 species *âyatana*.

In these *suttanas* the monks, who are exercising the *vipassanâbhâvanâkammattâna* day and night on the five-fold *khandhâ* and causes within the two *santânas* referred to as *ijjhatta* and *bahiddha*, the three periods the past, future and present or the 12 species of *âyatana*, are expatiated to be **monks of an auspicious night**, and the **night to be of an auspicious night**. The meditation was made to attain *khanapaccuppanna* by means of

aniccânupassanâ etc. of the seven species of *nupassanâ*.

If you, as a meditator, also wanted to be a **meditating individual of an auspicious night**, you must exercise the *vipassanâbhâvanâkammathâna* on the causes of the three periods and within two *santânas* together with the five-fold *khandhâ* by means of the *aniccânupassanâ* etc. of the seven species of *nupassanâ*. In this doctrine, explanations will be made as to how to become a monk of **an auspicious night**, orientating towards understanding the five-fold *khandhâ* = 12 species of *âyatana* = *rûpanâma dhamma* penetratively understood by three *pariññâ*. To acquire this penetrative knowledge, a step by step elucidation will be made of the exercise on *vipassanâ bhâvanâ* from **ânâpâna way** to the attainment of *arahattaphala*.

Among the *Baddekaratta suttanas*, four *gâthâs* are given in brief, and their meanings are given in continuation. The four *gâthâs* are as follow.

1. *Atîtam nânvâgameya, nappatikañkhe anâgatam.*
Yadatîtam pahînam tam, appattañca anâgatam.
2. *Paccuppannañca yo dhammam, tattha tattha vipassati.*
Asamhîram asaṃ kuppam, tam vidvâ manubyûhaye.
3. *Avijjeva kiccamâtappam, ko jaññâ maranam suve.*
Na hi no saṅgaram tena, mahâsenena maccunâ.
4. *Evum vihâram âtâpam, ahorattamatanditam.*
Tam ve “baddekaratto”ti, santo âcakkhate muni.

The meaning of the above *gâthâs* are as follows.

- 1 (a). As the past five-fold *khandhâ* have perished utterly, the past five-fold *khandhâs* (= the 12 *âyatana*) should not be clung to by *tahnâ-ditthi* as “I, mine”.
(b) As the future five-fold *khandhâs* have not yet attained, and so have not arisen, the future five-fold *khandhâs* should not be anticipated by *tahnâ-ditthi* as “I, mine”.
2. The man of wisdom should discern on the present five-fold *khandhâs*
 - (a) at that moment of arising
 - (b) at that *dhamma* groups
 - (c) at site of forest etc., by means of *aniccânupassanâ* etc. of the seven kinds of *nupassanâ*. The man of wisdom should be recollecting on the indestructible *vipassanâ ñâna* to which no *tahnâ-ditthi* attached as “I, mine”. In other words to enter a *janic* state of *asankhata dhâtu*, element of peacefulness, the *nibbâna* and *phalasammâpatta* by the recollecting on these which have not been destroyed and with no attached *tahnâ-ditthi* as “I, mine”.
3. For the purpose exercise by the recollecting *vipassanâ ñâna* or for exercise by recollection on the *phalasammâpatta*, which is associated with *samattha vipassanâ* that is able to annihilate *kilesâs*, effort must be made without procrastination. For no body knows if one would be still alive tomorrow or a day after. Indeed we never have any

agreement with the king of death regarding when to die.

4. The monk, who leads his life making every effort to acquire *phalasangama*, that is associated with *samatha vipassana* that is can annihilate the *kilesas*, is, in fact, **one who belongs to an auspicious night**. This was expatiated by the *Sabbasambuddha Buddha* named *Buddhamuni* the Supreme of the *munis* in whom the *kilesas* have utterly been eradicated (*Ma.-3: 226*).

Delight in the Past

In accordance with instruction given in the above *gatha* (1) *atitam nānvāgameya* = the past is not to be followed. Regarding this instruction as to whether or not the past is followed, the Buddha himself has explained as follows.

Kathaṅca bhikkhave atitam anvāgameni, “evum rūpo ahoṣim atitamaddhāna”ti tatthanandim samanvāneti. “Evum vedano. R. Evum sañño. Evum sankhāro. Evum viññāno ahoṣim atitamaddhāna”ti attha nandim samanvāneti. Evum kho bhikkhave atitam anvāgamaneti (Ma.-3: 226).

Attha nandim samanvādhnatīti tesu rūpādīsu tahnā samanvāneti anupavatteti (Ma.-Tīha.-4: 171).

Bhikkhus How is the past enjoyed?

1. Delight in the past *rūpa dhamma*, the *nandī dhamma*, as – “The *rūpa dhamma* has arisen in the past” – has appeared.
2. “Such a feeling = *vedanā dhamma* in the past,
3. Such an awareness = *saññā dhamma*,
4. Such a dynamic groups of *cetasika sankhāra dhammas*,
5. Such a mental quality = *viññāna dhamma* has arisen.” will cause the formation of delight in the past (*vedanā-saññā-sankhāra*) *viññāna dhammas*. Bhikkhus The past is enjoyed in this way (*Ma. 3: 226*).

If the delight, *nandī dhammas*, in the *rūpa-vedanā-saññā-sankhāra-viññāna* of the past resulted as expounded above by the Buddha, then there always is enjoyment in the past. This is what it really means and which must be well noted. Again the Venerable Mahākaccā also has explained how to have enjoyment in the past as given below.

Kathaṅca āvuso atitam anvāgameti? Iti me cakkhu ahoṣi atitamaddhānam, iti rūpāti, tattha sandarāgappatibaddham hoti viññānam, sandarāgappatibaddhattā viññānassa tadabhisandati, tadabhinadanto atitam anvāgameti (Ma.-3: 236).

My colleagues In what ways is the past always enjoyed?

The *nikanti viññāna* associated with longing for element of eye clearness and in material object, the *chandharāga*, had arisen such as in the past I have had element of eye clearness in this way, my material objects have been this way. Because of association of this conscious (*nikanti*) *viññāna dhamma* with the clinging, *rāgasandha*, one is delighted in the element of eye clearness and material object. If one is delighted with the element of eye clearness and material object, then he is delighted in the past. (It has been expatiated that the same applies to the remaining *āyatana*s).

In the above sermon too the instruction is that it must be kept firmly in mind that if delight has been attached to 12 species of *âyatana*, then the past is delighted in.

How the Past is Not Enjoyed

Kathañca Bhikkhave atîtam nânvâgameti, “evum rūpo ahosim atîtamaddhânan”ti tattha nandim na samanvâneti. “Evum vedano. R. Evum sañño. Evum sankhâro. Evum viññâno ahosim atîtamaddhânan”ti tattha nandim na samnvâneti. Evum kho bhikkhave atîtam nâmanvâgameti (Ma.-3: 226 – 227).

Bhikkhave In what way was the past not enjoyed?

1. Delight in the past *rûpa dhamma*, the *nandî dhamma*, as – “The *rûpa dhamma* has arisen in the past” – has not appeared.
2. “Such a feeling = *vedanâ dhamma* in the past,
3. Such an awareness = *saññâ dhamma*,
4. Such a dynamic groups of *cetasika sankhâra dhammas*,
5. Such a mental quality = *viññâna dhamma*” will cause the formation of delight in the past (*vedanâ-saññâ-sankhâra*), *viññâna dhammas* has not arisen. Bhikkhus This is how the past is not enjoyed (*Ma.3: 236*).

The Venerable Mahâkaccé has also explained how no enjoyment is sought in the past.

Kathañca âvusso atîtam nânvâgameti. Iti me cakkhu ahosi atîtamaddhânam, iti rūpâti, tattha na sandarâgappatibaddham hoti vuññânam, na sandarâgappatibaddhattâ viññânassa na tadabhinandati, na tadabhinandanto atîtam nânvâgameti (Ma.-3: 236).

My colleagues In what ways is the past not always followed?

The *nikanti viññâna* associated with longing for element of eye clearness and in material object, the *chandharâga*, had not arisen such as in the past I have had element of eye clearness in this way, my material objects have been this way. Because of dissociation of this conscious (*nikanti*) *viññâna dhamma* with the clinging, *chandharâga*, one is not delighted in the element of eye clearness and material object. If one is not delighted with the element of eye clearness and material object, then he is not delighted in the past (*Ma.-3: 236*).

The same has been instructed to apply to the remaining *âyatanas*. In this sermon, if there is enjoyment in the 12 *âyatanas*, then this means that the past is still enjoyed, and it should be remembered that if there is no enjoyment in the 12 *âyatanas* there will be no delight in the past.

The explanations given by the Buddha and the Venerable Mahâkaccé are that if there has been delight, the *nadîdhamma*, in the five-fold *khandhâs*, *rûpa* and *nâma dhammas* called the 12 *âyatans*, then the past will be clung to. If *nadîdhammas* have not arisen then it is clear that there is no pleasure in the past. These are the *desanâs* which have

instructed with emphasizing only on the exercise to be detached from the past *khandhâs* and *âyatanas*. It should be realized that these *desanâs* instructed only to be detached, to be free from attachment to, the past *khandhâs*, *âyatanas* or *tahnâ ditthi*. These, however, do not mean that the past *khandhâ-âyatana-rûpa-nâma* are not to be taken as the object of meditation.

Expectation of the Future

Kathañca bhikkhave anâgatam patikañkhati? “Evum rûpo siyam anâgatamaddhânan”ti tattha nandim samanvâneti. Evum vedano siyam. R. Evum sañño siyam. “Evum viññâno siyam anâgamaddhânan”ti tattha nandim samnvâneti. Evum kho bhikkhave anâgatañ patikañkhati (MA.-3: 227).

Bhikkhave How is the future expected?

1. Delight in the future *rûpa dhamma*, the *nandî dhamma*, as – “The *rûpa dhamma* is anticipated to arise in the future.”
2. This kind of feeling in future = *vedanâ dhamma*. R.
3. Such an awareness = *saññâ dhamma*.
4. *Cetasika sankhâra dhamma* which are subject to such changes.
5. Such a consciousness = delight, *nandî dhammas*, in the future *viññâna dhamma* (*vedanâ-saññâ-sankhâra*) results when a wish is made for them.

Bhikkhus The longing for the future has been made in this way.

This is what the Buddha has expounded with regard to longing for the future.

Again the Venerable Mahâkaccé has expatiated on the anticipation of the future in the following way.

Kathañca âvusso anâgatam patikañkhati. Iti me cakkhu siyâ anâgamaddhânam, iti rûpâti appatiladdhassa patilâbhâya cittam panidahati, cetaso panidhânapaccayâ tadanadati, tadabhinandati, tadabhinandanto anâgatañ patikañkhati (Ma.-3:237).

My colleagues In what way is the past longed for? May the element of my eye clearness be so in future; may my corporeality be so. The mind has been set in this way on the eye clearness element and corporeality which have yet to acquire. The mind set in this way is the cause due which the awareness in the eye clearness element and corporeality have resulted. If there is delight in this eye clearness element and corporeality, then will be anticipation for the future. (It has been admonished that the same applies to the remaining *âyatanas*) (*Ma.-3:237*).

According to the *desanâ* admonished here —

If a wish has been made in mind that in the future period and future life as to be a human of good deeds, a god of good deeds, and had made wishes after performance of *kusala* actions, then this means there is delight in the five-fold *upâdânakkhandhâ* of the human and of the god. Note that if there is enjoyment for these, then there is anticipation for the future.

Not Anticipating the Future

Kathañca bhikkhave anâgatam nappatikañkhati. “Evum rūpo siyam anâgatamaddhânan”ti tattha nandim na samanvâneti. Evum vedano siyam. R. Evum sañño siyam. Evum sankhâro siyam. “Evum viññâno siyam anâgatamaddhânan”ti tattha nandim na samanvâneti. Evum kho bhikkhave anâgatam nappatikañkhati(Ma.-3:227).

Bikkhave In what way is the future not anticipated?

Enjoyment, *nandī dhamma*, in the future corporeality as “I wish to have a human good looking material body in future” does not happen to arise in one again and again.

Such an enjoyable feeling = wish to be one with *vedanâ*. R.

Such an awareness = wish to be one with *saññâ*.

Wish to be one with such a *cetasika* and *sankhâra dhamma* groups subject to change.

“Wish to be one with such an enjoyable consciousness = *viññâna* in future”, a delight in these future *viññâna dhamma* (*vedanâ-saññâ-sankhâra*) groups have not been made again and again.

Bhikkhus This how the future has not been anticipated (*Ma.-3: 227*).

This is the *desanâ* expatiated by the Buddha, through his *mukhapâttha*, as an explanation of how the future is not anticipated. With regard to non-anticipation of the future, the Venerable Mahâkaccé has given the following explanation.

Kathañca âvusso anâgatam nappatikañkhati. Iti me cakkhu siyâ anâgatamaddhânam, iti rūpâti appatiladdhassa patilâbhâya cittam nappanidahati. Cetaso appanidhânapaccayâ na tadabhinadati, na tadabhinandanto anâgatam nappatikañkhati (Ma.-3: 237).

My colleagues In what way is the future not anticipated? The mind is not set on the eye clearness element not yet acquired as I wish my future eye clearness element be this way, material objects be like this. Because of the non-committed mind as the cause, there is no enjoyment in the future eye clearness element and material object. If there is no delight in the future eye clearness element and material object, then the future will not be longed for or anticipated. (A similar explanation was expatiated for the remaining five pairs of *âyatanas*). (*Ma.-3: 237*).

Note again that with reference to the above *desanâ* expounded by the Omniscient Buddha and the explanations given by the Venerable Mahâkaccé, no longing for nor delight in the future five-fold *upâdânakkhandhâ* and the *rûpa-nâma*, called the twelve *âyatanas*, as “Let me be it,” means no anticipation on the future.

With regard to the above explanations and instructions, teacher of the book of meaning also has the given meaning of “**do not long for future, do not anticipate the future**” as follows.

Atîtanti atîte pañcakkhandhe. Nânvâgameyâtî tahnâditthîhi nânugaccheya. Napatikañkheti tahnâditthîhi na pattheya (Ma.-Ttha.4: 170).

The past refers to the five-fold *khandhâ* of the past (= 12 species of *âyatana*); do not long for the past means not to long for the past five-fold *khandhâ* (= the *âyatana* 12 species) by *tahnâ-ditthi* as “I – Mine = Let me be like this. Let me be like this”.

Do not anticipate for the future means not to long for the future five-fold *khandhâ* (= *âyatana* 12 species) by *tahnâ-ditthi* as “**I would like to be this. I would like to be this.**”

The Essence of the Sermon

The actual sense of this pâli book of meaning is this.

1. If attachment is made on the past five-fold *khandhâ* by *tahnâ-ditthi*, then it is longing for the past.
2. If attachment is not made on past five-fold *khandhâ* by *tahnâ-ditthi*, then means that the past is not longed for.
3. If attachment is made on the future five-fold *khandhâ* by *tahnâ-ditthi*, then it is longing for the future.
4. If attachment is not made on future five-fold *khandhâ* by *tahnâ-ditthi*, then means that the future is not longed for.

This is the basic idea of the statement.

1. Do not to long for the past means to meditate so as not be attached on the past five-fold *khandhâ* by *tahnâ-ditthi* and effort must be made not be so attached.
2. Do not to long for the future means to meditate so as not be attached on the future five-fold *khandhâ* by *tahnâ-ditthi* and effort must be made not be so attached.

It should be accepted without reservation that this is what the *desanâ* really means.

Attraction to *Tahnâ-Ditthi* in the Present

The Buddha Sabbñusammâsambuddha himself has expatiated as if there is *sakkâya ditthi* referred to as *attaditthi* = my life, my soul, my *viññâna* and my self, attached either on the present five-fold *khandhâ* or on any one of these five, and if there is attachment as I, other, male, female, individuality, sentient being, human, god, *byahmâ*, then attraction will be exerted on the five-fold *khandhâ* by *tahnâ-ditthi* (*Ma*, -3: 227).

Bhikkhus In what way is attraction made on the present by *tahnâ-ditthi*?

Bhikkhus In this world, worldlings, who are not used to seeing the *ariyas*, being incompetent in and unfamiliar with the *ariyâdhamma*, and not used to seeing the people of good deeds being incompetent in, unfamiliar with, and unheard of the good *dhamma*, are being attracted by *tahnâ-ditthi* in the following way.

1. *Rûpa* is discerned as *atta*.
2. (The remaining *khandhâs*) Are discerned as possessing *atta*,
3. Discerning as *rûpa* in *atta* and
4. *Atta* in *rûpa*.

Feeling as *vedanâ* is. R.

Awareness as *saññâ* is. R.

Cetasika sankhâra dhamma groups subject to change as. R.

1. Awareness = discern *viññâna* as *atta*.
2. (The remaining *khandhâs*) Are discerned as possessing *atta*.
3. Discerning as *rûpa* in *atta* and
4. *Atta* in *rûpa*.

Bhikkhus In this way attraction is made to the present *dhammas* by *tahnâ-ditthi* (*Ma*, -3: 227).

The Venerable Mahâkaccé too has expounded as follow.

Kathañca âvusso paccuppannesu dhammesu samhîrati.

Yañcâvusso cakkhu, ye ca rūpâ. Ubhayametam paccuppannam, tassamim ce paccuppanne chandarâgappatibaddham hoti viññânam, chandarâgappatibaddhattâ viññânassa tadabhinandanto paccuppannesu dhammesu samhîrati (Ma.-3: 237).

My colleagues In what way do *thanâ-ditthi* attract as “I, mine” in the present *dhammas*?

My colleagues Eye clearness element (= *cakkhupasâda*) and *rûpa* object are a pair of the present. Longing for the eye clearness element and *rûpa* object of the present = awareness connected with *chanda-râga* = *viññâna* may occur. Then that eye clearness element and *rûpa* object will be enjoyed because of the awareness = longing of the *viññâna* = the state of being connected with the *chandarâga*. If there is delight in the eye clearness element and *rûpa* object, then there is attraction by *tahnâ-ditthi* to these present *dhammas*. (The same phenomenon for the remaining five pairs of *âyatanas* have been expounded).

Distraction by *Tahnâ-Ditthi* in the Present

Bhikkhave In what way do *tahnâ-ditthi* distract in the present?

Bhikkhus In this world, *sāvaka*, the followers of the Buddha’s *desanâ*, who are used to seeing the *ariyas*, being competent in and familiar with the *ariyâdhamma*, and used to seeing the people of good deeds, being competent in, familiar with and having knowledge of the good *dhamma*, are being distracted by *tahnâ-ditthi* in the following way.

5. *Rûpa* is discerned not as *atta*.
6. (The remaining *khandhâs*) Are discerned as not possessing *atta*,
7. Not discerning as *rûpa* in *atta* nor
8. *Atta* in *rûpa*.
Feeling as *vedanâ* is. R.
Awareness as *saññâ* is. R.
Cetasika sankhâra dhamma groups subject to change as. R.
5. Awareness = discern *viññâna* not as *atta*.
6. (The remaining *khandhâs*) Are discerned as not possessing *atta*.
7. Not discerning as *rûpa* in *atta* nor
8. *Atta* in *rûpa*.

Bhikkhus In this way no attraction is made to the present *dhammas* by *tahnâ-ditthi* (Ma.-3: 227).

Kathañca âvusso paccuppannosu dhammesu na samhîrati.

Yañcâvusso cakkhu, ubhayametam paccuppannam, tassamim ce paccuppanne na chandarâgappatibaddham hoti viññânam. Na chandarâgappatibaddhattâ viññânassa na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na samhîrati (Ma.-3:238).

My colleagues In what way is no attraction made to the present *dhammas* by *tahnâ-ditthi*?

My colleagues The eye clearness element and the *rûpa* object are a pair of the present. Suppose the longing for present eye clearness element and *rûpa* object = awareness associated with *chanda-râga* = *viññâna* does not arise. Because of the awareness = longing of the *viññâna* = being dissociated with *chanda-râga* result in

distraction of that eye clearness element and *rûpa* object. If there is no delight in these two, then there is no attraction to the present *dhammas* by means of *tahnâ-ditthi*. (It has been expatiated that the same applies to remaining five pairs of *âyatanas*).

The Meaning of the *Desanâ*

The meaning of the *desanâ* has been given by the teacher of the book of meaning as follows.

Tattha samhîratîti vipassanâya abhâvato tahnâditthîhi âkatthiyati. Na samhîratîti vipassanâya bhâvena tahnâditthîhi âkatthiyati (Ma.-Ttha.-4: 171 - 172).

Because *vipassanâ ñâna* does not arise in the present *dhammas* = due to the *vipassanâ ñâna* being not apparent, there is an attraction exerted by *tahnâ-ditthi*. Due to arising of the *vipassanâ ñâna* in the present *dhammas*, there apparently is *vipassanâ ñâna* because of which no attraction can be exerted on the present *dhammas*. (*Ma.-Ttha.- 4: 171 - 172*).

In accordance with the explanations given in the above, if *vipassanâ ñâna* are arising on the present *dhammas*, there can be no attraction by *tahnâ-ditthi* = there can be no *tahnâ-ditthi*. If no *vipassanâ ñâna* arises on the present *dhammas*, attraction by *tahnâ-ditthi* will be exerted = the *tahnâ-ditthi* will be arising. Therefore, the Buddha himself has instructed in second *gâthâ* to be free from attraction by *tahnâ-ditthi*. So as not to be attached by *tahnâ-ditthi* on the present five-fold *khandhâ* and *rûpanâma dhammas* must be dissolved and discerned by *vipassanâ* via *aniccânupassanâ ñâna*, *dukkhânupassanâ ñâna*, *anattânupassanâ ñâna*, *nibbidânupassanâ ñâna*, *virâganupassanâ ñâna*, *nirodhânupassanâ ñâna*, *patinissaggâ ñâna*, referred to as the seven *anupassanâ ñâna*, again and again.

Paccuppannañca yo dhammam, tattha tattha vipassati.

Asamhîram asamkuppam, tam viddvâ manubayûhaye.

(The meaning of this stanza is given at the beginning of *Baddekaratta* sutтана).

The explanations have also been given by *atthakathâ-tîkâ* as follows.

Attha tatthâti paccuppannampi dhammam yattha yattheva ca nam aniccânupassanâdîhi sattahi anupassanâhi yo vipassani, araññâdîsu vâ tattha tattheva vipassati (Ma.-Ttha.- 4: 170).

Yattha yatthâti yassamim yassamim khane, yassamim yassamim vâ dhammapuñje uppannam, tam sabbampi asesetvâ (a.-Tî.-3: 366).

The following is what these *atthakathâ-tîkâ* mean.

Concentration is repetitively made on the present five-fold *khandhâs* as

1. At the moment of arising,
2. In places like forest etc.,
3. Those groups of dhamma, as they are, are entirely discerned by *aniccânupassanâ* etc. of the seven *anupassanâ ñâna*. The *vipassanâ ñâna*, concentrating on the object, is never attracted by *tahnâ-ditthi* of the *kilesâs*. This *vipassanâ ñâna* is indestructible by *tahnâ-ditthi* of the *kilesâs*. Then the *vipassanâ ñâna*

is again discerned = culture that *vipassanâ ñâna*. Discernment in this way is also discerning on the five-fold *khandhâ = manodvârika mahâkusala jovîthi citta* led by *vipassanâ ñâna* in turn is concentrated so that the object of concentration and concentrating *ñâna* as a pair is being discerned.

If *vipassanâ ñâna* is increased by discerning this way the opposing *kilesâ* of *raga* etc. cannot destroy it. A man of wisdom must discern repeatedly on the *vipassanâ ñâna* which is indestructible by the opposing *kilesâ* of *tahnâ-ditthi* etc.

This description of indestructibility of *vipassanâ ñâna* is just a *pariyâya*. As the *vipassanâ ñâna* can only momentarily eradicate the opposing *kilesas*, it can remain indestructible only momentarily.

In fact it is the *nibbâna dhamma*, named the *asankhata dhâtu*, which certainly remains indestructible by means of the opposing *kilesas*. Therefore, a man of wisdom must exercise on the *vipassanâ bhâvanâ* via *vipassanâ ñâna* to ultimately attain path knowledge and fruit knowledge. Then with the path knowledge so acquired, enter the fruit absorption (*phalsammâpatti*) state repeatedly taking the *asankhata dhâtu*, the element of peacefulness, the *nibbâna* as the object. This is the meaning the second *gâtha*.

Instructions Acquired

If the above two *gâthâs* are taken in brief, the Buddha has instructed that –

1. Not to have *tahnâ-ditthi* on the past five-fold *khandhâ*,
2. Not to have *tahnâ-ditthi* on the future five-fold *khandhâ*,
3. Not to have *tahnâ-ditthi* on the present five-fold *khandhâ*.

It has also been instructed that the present five-fold *khandhâ* are repetitively concentrated, not to have *tahnâ-ditthi* on them, by means of *aniccânupassanâ* etc. of the seven *anupassanâ ñâna*.

If so a question arises as to how to practise in such a way that one has no *tahnâ-ditthi* on the five-fold *khandhâs* of the past, future and present. The answer for this is as given below.

Extracts from Patisambhidâmagga Pâli

Katham atîtânâgatapaccuppannânam dhammânam sañkhipitvâ vavatthâne paññâ sammane ñânam –

Yam kañci rūpam atîtânâgatapaccuppannam acchattam vâ bhahiddhâ vâ olârika vâ sukhumam vâ yam dûre vâ santike vâ, sabbam rūpam aniccato vavatthapeti ekam sammasanam. Dukkhatō vavatthapeti ekam sammanam, anattato vavatthapeti ekam sammanam.

Yâ kâci vedanâ. R. Yâ kâci saññâ. Ye keci sankhârâ. Yam kañci viññânam atîtânâgatapaccuppannam ijhattam vâ bhahiddhâ vâ olârikam vâ sukhumam vâ hînam vâ panîtam vâ yam dûre santike vâ. Sabbam viññânam aniccato vavatthapeti ekam sammasanam.

Dukkho vavatthapeti ekam sammasanam, attato vavatthapeti ekam sammasanam (Patisam.: 51).

Why is the knowledge that can analyze in brief the past, future and present *dhammas* called the *sammasana ñâna*? The past, the future, the present, *ijhatta*, *bahiddha*, *olârika*, *sukhuma*, *hîna*, *panîta*, *dûra*, *santika* which are all *rûpas*, and individually noted as *anicca* is an analytical notion = called *sammasana*. Individually noted as *dukkha* is another analytical notion = called *sammasana*. Individually noted as *anatta* is still

another analytical notion = called *sammasana* (*Patisam.*: 51).

Tasamâ esa yam atîtam rūpam, tam yasamâ atîteyeva khînam, nayimam bhavum sampat-tanti aniccam kayatthena. Yam anâgatam rūpam anantarabhavē nibbattissati, na tato param bhavum gamissatîti aniccam khayatthena. Yam paccuppannam rūpam, tampi idheva khîyati, na ito gicchatîti aniccam khayatthena (Vi.-2: 245; Patisam.-Ttha.-1: 229).

Therefore, this meditating monk discerns in this way. –

1. A certain *atîta rūpa dhamma* did exist that, however, perished away in the past and never reaching the present life. Due to this nature of perishing and dissolving away, it is discerned as *anicca*.
2. A certain *anâgata rūpa dhamma* will arise in the future that will perish away in the future, but will never continue into next future. Because of this nature of perishing and dissolving away, it is discerned as *anicca*.
3. A certain *paccuppanna rūpa dhamma* does exist that, however, perishes away in the present, but will never continue into another life. Due to this nature of perishing and dissolving away, it is discerned as *anicca* (*Vi.-2: 245; Patisam.-Ttha.-1: 229*).

[**Note.** It has been expatiated to discern on the *vedanâ, saññâ, sankhâra, viññâna* etc. of the four-fold *nâmakhandhâs*, the 12 *âyatanas*, 18 *dhâtus* and the 12 characters of *paticca samuppâda* in a way similar to that applied for the *rûpakkhandhâ*. See *Patisam.*: 51-52.]

Evum sankhâra annatto passantassa ditthisamugghâtanam nâma hoti. Aniccato passantassa mânasamugghâtanam nâma hoti. Dukkhatō passantassa nikantipariyâdânam nâma hoti. Iti ayam vipassanâ anattano anattano tthâne yeva titthatîti (Visuddhi-2:264).

In this way in the *santâna* of the one who understands the *sankhâra dhammas* as the *anatta*, *ditthisamugghâtna* = distraction from *ditthi* appears. When one who understands the *sankhâra dhammas* as the *anicca*, *mânasamugghâtana* = distraction from *mâna* appears. When one who understands the *sankhâra dhammas* as the *dukkha*, *nikantipariyâdâna* = dissolution of *tahnânikanti* appears. Note that each *vipassanâ* is related to its corresponding character (*Visuddhi-2:264*).

Here explanation of Mahâtîkâsayâdaw is briefly described. (For detail see Mahâtîkâ vol. II, pp. 415 – 416; Nibbâgâminipatipadâ, vol. V, in section on Sammâsana ñâna, pp. 152 – 153).

Although *anattânupassanâ ñâna* can distract *ditthi*, it is not this *ñâna* alone which can do so. Only when supported by the force of the *aniccânupassanâ ñâna* and *dukkânupassanâ ñâna*, based on the powerful *upanissaypaccaya*, the *anattânupassanâ ñâna* becomes sharp, clean and powerful. Then it can dissociate itself from clinging to the *ditthi*.

Similarly even though *anattânupassanâ ñâna* can distract clinging to *mâna*, it is not this *ñâna* alone which can do so. Only when supported by the force of the *aniccânupassanâ ñâna* and *dukkânupassanâ ñâna*, based on the powerful *upanissaypaccaya*, the *anattânupassanâ ñâna* becomes sharp, clean and powerful. Then it can dissociate itself from the clinging to the *mâna*.

Aniccasaññā bhāvetabbā asamimānasamugghâtāya = the Buddha has instructed that for the sake of detaching from the clinging on to the *asamimāna*, meditate on the *aniccasaññā* (*Mahâtî*.-2: 416).

Again although *dukkhānupassanā ñāna* can dissolve the *nikanti*, the clinging to *tahnā*, it is not this *ñāna* alone which can do so. Only when supported by the force of the *aniccānupassanā ñāna* and *anattānupassanā ñāna*, based on the powerful *upanissayapaccaya*, the *dukkhānupassanā ñāna* becomes sharp, clean and powerful. Then it can dissociate itself from the clinging on to the *tahnā*.

Since the clinging to *tahnā* cannot be detached by *aniccānupassanā* alone nor to *māna* by *dukkhānupassanā* alone nor to *ditthi* by *anattānupassanā* alone, *vipassanā* exercise must be made on each of the three general characters taken alternately as the object. In discerning this way, priority may be given to *aniccalakkhanā* if need be. The same applies to *dukkhalakkhanā* and *anattalakkhanā*.

Because of *vipassanā* exercise by recollection, the *anattānupassanā ñāna* becomes sharper, clearer, more penetrative, effective, accumulated and powerful enough to dissolve the clinging to *atta* by support of the *aniccānupassanā ñāna* and *dukkhānupassanā ñāna*. Then this *anattānupassanā* is powerful enough to demolish the clinging to *attaditthi*.

At a corresponding time the *aniccānupassanā ñāna* becomes sharper, clearer, more penetrative, effective, accumulated and powerful enough to dissolve the clinging to *atta* by support of the *dukkhānupassanā ñāna* and *anattānupassanā*. Then this *aniccānupassanā ñāna* is powerful enough to demolish the clinging to *māna*.

At a corresponding time the *dukkhānupassanā ñāna* becomes sharper, clearer, more penetrative, effective, accumulated and powerful enough to dissolve the clinging to *atta* by support of the *aniccānupassanā ñāna* and *anattānupassanā ñāna*. Then this *dukkhānupassanā ñāna* is powerful enough to demolish the clinging to *tahnā* (see *Mahâtî*.-2: 415 – 416).

The Power of *Lokiyabhāvanā*

Lokiyabhāvanāya hi kāye pahīnam na vedanādīsu pahīnam hoti. Yādipi na pavatteya, na ekattha pahīnam sesesupi pahīnam hotīti maggasatipatthābhāvanam, lokiyabhāvanāya vā sabbattha appavattimattam sandhāya vuttam (*Ma.-Tī*.-1: 347).

The power of *lokuttarāmaggasatipatthānabhāvana* and that of *lokiyasatipatthānabhāvanā* are not similar. As mediator is exercising *vipassanā* on the *paramattha* objects such as *kāya*, *vedanā*, *citta*, *dhamma* etc., along with culturing their causes, he arrives at a stage about to attain the *ariyamagga*. At that instant the meditator can concentrate on any of *kāya*, *vedanā*, *citta*, *dhamma* in the process of *vipassanā* and still can acquire *ariyamagga*. If *ariyamagga* is attained while concentrating on the *rūpa dhamma*, named *kāya*, then it can disintegrate and annihilate not only the *tahnā* and *māna* clinging to the *rūpa dhamma*, but the *tahnā*, *māna* and *ditthi* clinging on to the *vedanā*, *citta*, and *dhamma*. Remember that the same thing happens in exercising *vipassanā* on the *vedanā*, *citta*, and *dhamma*. The *lokuttara ariyamagga dhammas* are, however, the dhammas which can arise only when supported by the force of powerful *vipassanā* nanas such as *upanissaya* and *paccayasatti* bases.

On the other hand, the *lokiyasatipatthâna bhâvanâ* is not that powerful. If *vipassanâ* exercise is made on the *rûpa dhamma*, named *kâya*, as the object, then *tahnâ*, *mâna* and *ditthi* clung to this *dhamma* can be dissolved momentarily. This *kâyânupassanâ satipatthâna bhâvanâ* cannot disintegrate *tahnâ*, *mâna* and *ditthi* clung to *vedanâ*, *citta* and *dhamma*. It must be reminded that a similar situation occurs when discerning on the *vedanâ*, *citta* and *dhamma*.

Therefore, in the case of *lokiyasatipatthâna bhâvanâ*, *vipassanâ* exercise is made on the *kâya* so as to dissolve the *tahnâ*, *mâna* and *ditthi* clung to the *kâya*. The exercise is made on the *vedanâ* so as to dissolve the *tahnâ*, *mâna* and *ditthi* clung to the *vedanâ*. The *vipassanâ* exercise is made on the *citta* so as to disintegrate the *tahnâ*, *mâna* and *ditthi* clung to the *citta*. The *vipassanâ* exercise is made on the *dhammas* so as to dissolve the *tahnâ*, *mâna* and *ditthi* clung to the *dhamma*.

As a matter of fact, *kâya*, *vedanâ*, *citta* and *dhamma* are the five-fold *upâdânakkhandhâ*. So, to annihilate the *tahnâ*, *mâna* and *ditthi* clung to the present five-fold *upâdânakkhandhâ*, meditation is made on the present *upâdânakkhandhâ* as an object. To annihilate the *tahnâ*, *mâna* and *ditthi* clung to the past five-fold *upâdânakkhandhâ*, meditation is made on the past *upâdânakkhandhâ* as an object. To annihilate the *tahnâ*, *mâna* and *ditthi* going to be clung to the future five-fold *upâdânakkhandhâ*, meditation is made on the future *upâdânakkhandhâ* as an object. This the method of practicing for eradication of the *tahnâ*, *mâna* and *ditthi* clinging to the past, future and present five-fold *upâdânakkhandhâs*.

Therefore the following instructions are achieved from the above.

1. To be free from *tahâ-ditthi* attached to present five-fold *upâdânakkhandhâ* the *vipassanâ* exercise is made on present five-fold *upâdânakkhandhâ*.
2. To be free from *tahâ-ditthi* attached to past five-fold *upâdânakkhandhâ* the *vipassanâ* exercise is made on past five-fold *upâdânakkhandhâ*.
3. To be free from *tahâ-ditthi* attached to future five-fold *upâdânakkhandhâ* the *vipassanâ* exercise is made on future five-fold *upâdânakkhandhâ*.

As explained in Section on the *Paccakkha ñâna* and *Anvaya ñâna*, as to whether *paccakkha ñâna* or *anvaya ñâna* is employed in discerning on the past and future, the Buddha has expounded it to be *nâmarûpapariccheda ñâna* to *attapaccakkha ñâna*. With reference to this –

Pubbabhâge vipassanâñânena sammasanvasena. R. Sulu attapaccakkhena ñânena passati (Sam.-Tî.-2: 181)

What it means is that in the *vipassanâ* prior to *ariyamagga* the 12 phenomena of the five-fold *upâdânakkhandhâ*, existing as the past, future and present etc., are discerned analytically, *samâsana*, taking them as the object, by the power of which they are well discerned, well understood and well realized. These are acquired via *attapaccakkha ñâna*, called *vipassanâsammâditthi*. (for discerning by *Anvaya ñâna* see section on *Vipassanâ* on pp)

If in deed *vipassanâ* exercise is made on the past and future *khandhâs* to be from the *tahâ-ditthi* attached to these. If so, which descriptions in this *Baddekaratta* sutta instruct for *vipassanâ* meditation on the past and future? The answer is as follows.

1. *Atîtam nânvâgameya* = The past must not be followed by with *tahnâ-ditthi*,
2. *Nappatikañkhe anâgatam* = The future must not be anticipated with *tahnâ-ditthi*.

Note that these are instructions to exercise *vipassanâ* on past and future *khandhâs* so

as to be free from attachment on the past and future *khandhâs*. Only by destruction of *kilesâ* aggregates by virtue of *vipassanâ* knowledge (the Path Knowledge) referred to as *nibbedhika* knowledge, which is endowed this power, can these aggregates be eradicated. It must be noted that they cannot be disintegrated without discerning on the past and the future.

The *tahnâ-ditthi* clung on the past and future will never cease without concentrating on the past and future. Meditation is made on the present *khandhâs* to free oneself from the *tahnâ-ditthi* attached on the present *khandhâs*. Similarly meditation is made on the past and future *khandhâs* to free oneself from the *tahnâ-ditthi* attached on the past and future *khandhâs*. Read the following *suttanas* for further information.

Kâlattayaanicca (Dukkha - Annata) Suttana

Rûpam bhikkhave aniccam atîtânâgatam, ko pana vâdo paccuppanassa. Evum passam bhikkhave sutavâ ariyasâvako atîtassamin rûpassamim anapakkho hoti, anâgatam rûpam nâbhinandati, paccuppanassa rûpassa nibbidâya virâgâya nirodhâya patipanno hoti. R. nâbhinandati, paccuppanassa rûpassa nibbidâya virâgâya nirodhâya patipanno hoti. R. Rûpam bhikkhave dukkham atîtânâgatam, ko pana vâdo paccuppanassa. Evum passam bhikkhave sutavâ ariyasâvako atîtassamin rûpassamim anapakkho hoti, anâgatam rûpam nâbhinandati, paccuppanassa rûpassa nibbidâya virâgâya nirodhâya patipanno hoti. R. Rûpam bhikkhave anattam atîtânâgatam, ko pana vâdo paccuppanassa. Evum passam bhikkhave sutavâ ariyasâvako atîtassamin rûpassamim anapakkho hoti, anâgatam rûpam nâbhinandati, paccuppanassa rûpassa nibbidâya virâgâya nirodhâya patipanno hoti.

Vedanâ aniccâ. R. Dukkâ. R. Anattâ. R.

Saññâ aniccâ. R. Dukkâ. R. Anattâ. R.

Sankhâra aniccâ. R. Dukkâ. R. Anattâ. R.

Viânam aniccam. R. Dukkâ. R. Anattâ. R. (Sam.-2: 17-18).

Navame ko pana vâdo paccuppanassâti paccuppannahmi kathâva kâ anicca-meva tam. Te kira bhikkhu atîtânâgatam aniccanti sanlakkhattvâ paccuppanne kilamimsu, atha nesam ito atîtânâgatepi “paccuppannam aniccan”ti vuccamâne byjjhisantîti ajjhâsayam veditvâ sattâ puggalajjhâsayena imam desam desesi (Sam.-Ttha.-2: 242).

Dasamekâdasamâni dukkham anattâti padehi visesetvâ tathârûpeneva puggalejjâsayena kathitâni (Sam.-Ttha.-2: 242).

Yadi atîtânâgatam etarahi anattibhâvato aniccam, paccuppannampi tadâ natthîti ko pana vâdo tassa aniccâya, paccuppannahmi kathâva kâ udayabbayaparicchannattâ tassa. Vuttam hetam “nibbattâ ye ca titthanti, âragge sâsapûpamâ”ti (Sam.-Tî.2: 213).

Bhikkhus *Rûpa* which is the past and future is the *anicca (dukkha. anatta)*. And the present *rûpa* is not an exception. Bikkhus The nature of *anicca* (of *dukkha* and of *anatta*), realized by own knowledge referred to as *âgamasuta*, knowledge via practice referred to as *adhigamasuta*, are possessed by followers *sâvakas* (or *ariyasâvakas*). They do not linger on to the past *rûpa* nor have enjoyment or anticipation for the future *rûpa*. They practice on the present *rûpa* to be relieved of interest, attachment and for acquirement of, its dissolution. (Note that the same applies to *vedanâ* etc.) (*Sam.2: 17 – 18*).

These bhikkhus have already analytically understood the past and future *rûpas* (*vedanâ, saññâ, sankhâra, viññâna*) as *anicca* (as *dukkha*, as *anatta*), and on the present *rûpas* (*vedanâ, saññâ, sankhâra, viññâna*) they become tired of, and disinterested in

them. Then the bhikkhus are instructed by the Buddha that from the present to the past and future are all *anicca*. Following this admonition, as the Buddha already knows the *ijjâsayadhâtu* by which these bhikkhus could analytically realized the fact that the present *rûpa* (*vedanâ, saññâ, sankhâra, viññâna*) is the *anicca* (*dukkha, anatta*), this *desanâ* was given corresponding to the *ajjhâsaya* wish of the believers (*Sam.-Ttha.-2: 242*).

Suppose the past and future *khandhâs* are *anicca* because of the fact that do not they exist in the present, the present *khandhâs* would be more so (*anicca, dukkha* and *anatta*) as they did not and would not exist in the past and future too. This is because being present of the present *khandhâs* is divided as arising and perishing phases by means of *udayabbaya*. – “*Nibbattâ ye ca tittanti, âragge sâsapûmâ* = these *khandhâs* exist as distinct appearance of mustard seeds on the sharp edge of a chisel” (*Khu.-7: 32*) was the instruction. – Note it this way (*Sam.-Tî.-2: 213*).

To free oneself from attachment and clinging to the past and future *khandhâs*, *vipassanâ* must be exercised on these *khandhâs* of the past and future.

The Meaning of the Present in Baddekaratta Suttana

Here the meaning of the present described in Baddekaratta suttana division into the past-future-present of the five-fold *khandhâs* in the doctrines will be given. First, the opening of the Atthasâlinî atthakathâ.

Paccuppannañca nâmetam tividham khanapaccuppannam, santatipaccuppannam, addhâpaccuppannañca. Ekadvisantativârapariyâpannam santatipaccuppannam. R. Ekabhavaparicchanam pana addhâpaccuppannam nâma. Yam sandhâya baddekaratta-sutte – “yo câ vuso mano, ye ca dhamma, ubhayametam paccuppannam, tasamim ce paccuppanne chandarâgapatibaddham hoti viññânam, chandarâgapatibaddhattâ viññâ-nassa tadabhinandanti, tadabhinandato paccuppannesu dhammesu samhîrati” ti vuttam. Santatipaccuppannañcatta atthakathâsu âgatam, addhâpaccuppane sutte (Abhi.-Ttha.-1: 445).

The *paccuppanam* object is of three kinds as follows.

1. *Khana paccuppanam*
 2. *Santati paccuppanam*
 3. *Addhâ paccuppanam*
1. Of these three, the formative stage, corresponding to various causes, by *upâda-tthî-bhañga = citta-cetasikka dhamma* groups, which are at the arising-static-perishing away phases, are *khanapaccuppanna*.
 2. The processes of *rûpa* and *nâma* are called *santati*. Included in the *rûpasantati* process arising as a result of one *utu* and one *ahâra*, two *utu* and two *ahâra*, and the *citta* and *cetasika nâma dhamma* groups coincident with one and two thought processes, are *santatipaccuppana*.
 3. The *rûpanâma* distinguished within a certain existence is the *addhâpaccuppanna*. Referring to this *addhâpaccuppanna* the Venerable Mahâkaccé has admonished in the *Mahâkaccâna – Baddekaratta suttana* as follows.

“My colleague bhikkhus A certain *citta* referred to as mental clear element does exist as do certain *dhamma* object groups. This *mana-dhamma* object as a pair is the *addhâpaccuppanna*. Suppose the *viññâna*, associated with and attached to the longing *ragachandhâ*, arises, then because of the association of this mental property *viññâna* with longing *chandarâga*, that *mana-dhamma* object will be clung to (by that individual). One who is so delighted in *mana-dhamma* object will be attracted to present

dhammas by the *tahnâ-ditthi* (*Ma.-3: 237*).

Among these three kinds of present, the *santatipaccuppanna* is described in the Commentary, and the *addhâpaccuppanna* in **Baddekaratta suttana** (*Abhi-Ttha.-1: 445*).

Relevant to the above Pâli and Commentary, note that the present (*paccuppanna*), described in the **Baddekaratta suttana** refers to all five-fold *khandhâ* (the 12 *âyatanas*) appearing throughout the existence extending from the five-fold *patisandhekhandhâ* to the five-fold *cutikhandhâ*. Therefore in these *addhâpaccuppanna dhammas* are included not only the five-fold *khandhâ* that is formed today, but also those of yesterday and of the day before yesterday etc. up to the five-fold *patisandhekhandhâ* throughout the life of an individual. In the same way, not only the five-fold *khandhâ* that will arise today, but those arising tomorrow, the day after tomorrow, coming month, year and until death also. It should be noted that the meaning of the present used here is different from that used in everyday language.

The consciousness, the *viññâna* which is the wishful clinging attached to the six object or five-fold *khandhâ* in association with *chandârâga* = it is difficult for arising of *mana* on the *khanapaccuppanna dhammas* which have attained *khanattaya*, called *upâda-tthi-bhañga*, in knowledge and which have acquired vision at *paramatta* level. The *tahnâ-ditthi* are most likely to occur on the *rûpa-nâma* five-fold *khandhâ dhammas*, called *addhâpaccuppanna*, designated by a certain existence. For this reason the Commentators have explained that the *paccuppanna* in *Baddekaratta suttanas* are just the five-fold *khandhâ rûpa-nâma dhammas* in a *bhava* designated by a certain existence. These explanations, however, are made only in light of **suttantapariyâyana method**, not the **abhidhammanissena method**. Therefore, the concept of the *paccuppanna* is also given in the light of *suttantapariyâyana* and *abhidhammanissena* methods.

Designation of the Past, Future and Present

Yam kañci rûpam atîtamnâgatapaccuppannam ijhattam vâ bahiddhâ vâ olârikam vâ hînam vâ panîtam vâ yam dûre santike vâ, tadekajjham abhisamyûhitvâ ayam vuccati rûpakkhandho. Yâ kâci vedanâ. Yâ kâci saññâ. Ye keci sankhâra. Yam kañci viññânam atînâgatapaccuppannam. R. Abhisañkhipitvâ ayam vuccati viññânakkhandho (Abhi.-2: 1 – 10).

Idam pana atîtanâgatapaccuppannam nâma suttantapariyâyato abhidhammaniddesatoti duvidham. Tam suttantaparoyâye bhaven paricchanam. Patisandhito hi patthâya atîtabhavesu nibbattam rûpam anantarabhava vâ nibbattam hotu kappakotisatasahassamattake vâ. Sabbam anâgatameva nâma. Cutipatisandhiantare pavattarûpam paccuppannam nâma (Abhi.-Ttha.-2: 7).

Translation of the Above Pâli

There are the *rûpa dhammas* of past-future-present durations, all the *rûpa dhammas* of *ijhattasantâna*, *bahiddhasantâna*, gross *olârîka* nature, subtle *sukhuma* nature, lower and higher levels, the distant (from consciousness) *dûrarûpa*, the near (the

consciousness) *santirûpa*. These 11 kinds of *okâsa* = indicative of the locality, that which make all the *rûpas* subject to change, the 11 kinds which are grouped in brief by way of *rupalakkhanâ*, of all the *rûpadhammans* = are all called *rûpakkhandhâ*. (N.B. The same holds true for the *nâmakhandhâs*) (*Abhi.-2: 1: 10*).

It must be noted that, according to this Pâli, all the *rûpa dhammas* existing as 11 kinds are called *rûpakkhandhâ*.

The Suttanta Pariyâya Way

Pariyâya refers to that which has changed from the *Paramatthasabhâvadhamma*. It has named as *suttanta pariyâya* way because the *suttana desanâ* is *pariyâya desanâ*. In the *abhidhammâ*, it has been expounded as “*phassa-vedanâ*” etc., and such an expatiation has been given as “*abhidhammaniddesa*.”

This past, future and present *rûpa* are of two kinds:

1. *Suttantapariyâya* which has changed from *paramatthasabhâvadhamma* = the *suttanadesanâ* way,
2. Determined in the *abhidhammâ* and expatiated as *abhidhammaniddesa* = *abhidhammadesanâ* way.

In the *suttantapariyâya* which has changed from *paramatthasabhâvadhamma* the past-future-present *rûpas* delineated by an existence. The following is how it is delineated.

1. From *patisandhe* to all the *rûpas* that have existed in the past – be it in the second life in the past, the life in the *asañkhata* period – are the *rûpas* of the past.

2. From this *cutibhava* to the *rûpas* to be formed in the future life, be it formed in the in second past existence or the life in the *asañkhata* period, are all the future *rûpas*.

3. The *rûpas*, formed during the existence spanning from this *bhava cuti* to this *bhava patisandhe*, are all *paccuppanna rûpas* (*Abhi.-Ttha.-2: 7*).

The Abhidhammaniddesa Way

Abhidhammaniddesa pana khanena paricchannam. Tayo hi rûpassa khanâ uppâdo tthiti bhañgoti. Ime tayo khane patvâ niruddham rûpam samantaraniruddham vâ hotu atîte kappakotisatasahassamatthake vâ, sabbam atîtemeva nâma. Tayo khane asampattam rûpam etacittakkhanamattena vâ asampattam hotu anâgate kappakotisatasahassa mattake vâ, sabbam anâgatemeva nâma. Ime tayo khane sampattam rûpam pana paccuppannam nâma. Tattha kañcâpi idam suttantabhâjanîyam, evum santepi abhidhammaniddeseneva atîtânâgatapaccuppannarûpam nidditthanti veditabbam (*Abhi.-Ttha.-2: 7*)

Abhidhammaniddesa = In *abhidhamma desanâ*, the past, future and present are divided by moment. The following is how it is divided.

The momentary moment of *rûpa dhamma* are of three kinds:

1. The arising *upâdakhana*,
2. The static *tthîkhana*, and
3. the perishing away *bhañkhana*.

These are the three *khanas*.

1. The *rûpa* which has ceased after arriving at these three *khanas* has perished, there being no other alternative (= there is no other *rûpa*), be it that which has already ceased or be it that which had ceased in the past of *asañkhata* period; and any *rûpas* that have already ceased are all that of the past.

2. The *rûpa* which has not yet arrived at the three *khanas*, be it the *rûpa* which has not arrive even at a certain *cittakhana*, be it the *rûpa* which will be formed in a future of an *asañkh ata* period, any *rûpa* which has not yet arrived at the three *khanas* still belong to the future.
3. All the *rûpas* which have, and still are, at the three *khanas* are the *paccuppanna rûpas*. It should be known this way (*Abhi.-Ttha.-2: 7*).

A Fact that Should be Understood.

Tattha kañcâpi idam suttantabhâjanîyam, evum santepi abhidhammaniddeseneva atîtânâgatapaccuppananrûpam nidditthanti veditabba, (Abhi.-Ttha.-2: 7).

Kañcâpîtiâdisu ayamadippâyo – suttantabhâjanîyatthâ “atîtam nânvâgameyâ”tiâdisu (Ma.-3: 266). *Addhâvasena atîtâdibhâvova vutto, tathâ idhâpi niddisitabbo siyâ.*

Evum santepi suttantabhâjanîyampi abhidhammadesanâyeva suttante vuttadhammevicinitvâ vibhajanavasena pavattâti abhidhammaniddeseneva atîtâdibhâvo nidditthoti (Mûlatî-2: 6).

Baddekarattasuttâdisu viya atîtâdibhâvo atîtânâgatapaccuppanabhâvo addhâvasena idhâpi khandhavibhañge suttantabhâjanîyattâ niddhititabbo siyâti yojanâ (Anutî.-2:12)

The following gives the meaning of these *atthakathâ tîkâ*.

Of these two *suttantapariyâya* and *abhidhammaniddesa* ways, *khandhâvibhañbhâjanîya* of this treatment is *suttantabhâjanîya* way. As the nature of the past, future and present are exhorted by designating via an existence by power of *addhâ*, so should the nature of past, future and present be designated via an existence by power of *addhâ* only. Although it should be so, the *suttantabhâjanîya dhamma*, like **Baddekarattasuttana**, is a kind of *Abhidhamma desanâ* which appears by the power of analytical selection of individual objects of *paramattha vipassanâ ñâna*. Therefore, it must be noted that the Buddha has exhorted on the past, future and present via *Abhidhammaniddesa* way (*Abhi.-Ttha.-2: 7; Anutî.-2:12*).

[Note. According to the explanation given by the above doctrines the five-fold *khandhâs* of the past, future and present have been instructed to be designated via an existence by the power of *addhâ*. It means that it the *suttantabhâjanîya* way. But though it is the *suttantabhâjanîya* way, it is a kind of *abhidhamâ desanâ* which analyze the *dhammas* that have been expatiated by way of analytical examination. Because of this, it must be remembered that the Buddha has instructed the five-fold *khandhâs* of the past, future and present just by *abhidhamâ desanâ* way.

Another Explanation

Aparo yano – idañhi rûpam addhâ-santati-samaya-khanavasena catudhâ atîtam nâma hoti. Tathâ anâgatapaccuppannam. Addhâvasena tâva ekassa ekassamañ bhava patisandhito pubbe atîtam, cutito uddham anâgatam, ubannamantare paccuppannam.

Santativasena sabhâgaekautusamutthânam ekâhârasamutthânañca pubbâpariyavasena pavuttamânampi paccuppannam, tato pubbe visabhâgautuâhârasamutthânam atîtam, paccâ anâgatam. Cittajam ekavîthi-ekajavana-ekasamâpattisamutthânam paccuppannam, tato pubbe atîtam, pacchâ anâgatam. Kammasamutthânassa pâtiyakam santativasena atîtâdibhedo natthi, tesaññeva pana utuâhâracittasamutthânam upatthaambhakavasena tassa atîtâdibhedo (=atîtâdibhâvo) veditabbo.

Samayavasena ekamuhuttapubbahnasâyanarattidivâdisu samayesu santânavasena pavuttamânânam tam tam samayam paccuppannam nâma, tato pubbe atîtam, pacchâ anâgatam.

Khanavasena uppâdâdikhanattayapariyâpannam paccuppannam nâma. Tato pubbe atîtam pacchâ anâgatam. Apica atikkantahetupaccayakiccan atîtam, nitthitahetukiccam anitthitapaccayakiccam paccuppannam, ubhayakiccam asampattam anâgatam. Sakiccakkhane vâ paccuppannam, tato pubbe atîtam, pacchâ anâgatam. Ettha ca khanâdikathâva nipariyâyâ, sesâ sapariyâyâ. Tâsu nipariyâyakathâ idha adhippetâ (Abhi.-Ttha.-2: 7 – 8; Visuddhi-2: 103).

What the above doctrines actually mean is as follows. –

1. *Addhâ* = the period referred to as *Bhava*,
2. *Santati* = the continuity,
3. *Samaya* = time (period of time),
4. *Khana* = moment which occurs as *upâda-tthî-bhañ*, all in four by virtue of which the past is designated.

The future and present are designated in the same way.

The Period Denoted as *Addhâ* (= *Bhava*)

Of the four *addhâ-santati-samaya-khana* categories, the *addhâ-saddâ* is the time referred to as an existence designated by *cuti patisandhe*.

“*Ahosim nu kho atîtamaddhâ nam.*” (*Ma.-1: 10; Sam.-1: 256*).

“Had I been formed at the time of the past existence.”

In this way it can be known, by power of *suttana desanâ* way, from exhortation made in the *Nidânavaggasamyutta*, *Āhâravaga*, *Paccaya Suttana* etc. that the *addhâ saddâ* arises at a time of a certain existence delineated by *cuti patisandhe*.

In another way –

Tayome bhikkhave addhâ, katame tayo? Atîto addhâ, anâgato addhâ, paccuppanno addhâ (Khu.-1: 232; Dî.-3: 181).

Bhikkhus The three periods are these. They are the past, future and present.

In this Pâli, by virtue of *Khandhavaggasamyutta*, *Upayavaga*, *Niruttipatha suttana*, the meaning of *addhâ-saddâ* as given by designating moment of *upâda-tthî-bhañ* = arising-static-perishing away of *paramatta* is pertinent from view point of *paramattha*.

It is so because in the *Niruttapathasuttana* is given as

Yam bhikkhave rūpam jâtam pātubhūtam, “atthi”ti tassa sañkhâ (Sam.-2: 60).

Bhikkhus That *rūpa* is still arising, clearly appearing. Recognition of the actual existence of that *rūpa* by name arises (*Sam.-2: 60*).

In the *Niruttapatha suttana* expatiation has been made of the distinctly arising *rūpa dhamma* in the state of *upâda-tthî-bhañ* as the present *rūpa*, as past *rūpa* which has arisen long before the still existing present *rūpa*, and as the future *rūpa* going to arise after the present.

Therefore, the following two kinds of period have been given in the *suttana desanâ*.

1. An *addhâ* as a kind of period, referred to as an existence designated by the *cuti patisandhe* (= a time of existence)
2. An (*khana*) *addhâ* (= a period called *khana*) designated by the prevailing *khana* called *upâda-tthî-bhañ* = arising-static-perishing away of the *paramattas*.

Although these two *addhâ* are described in the *suttana desanâs*, the Buddha has admonished in the *suttana* and *pâli* that the past, future and present existences are designated by *cuti patisandhe* and *bhava* referred to as *addhâ* period.

Following the general exhortation the *atthakathâ sayâdaw* has explained the

designation of the past, future and present in another way.

1. **Addhâ** – at a certain time during the existence of a certain living being, all the *rûpas* from the stage of *patisandhe* of the prevailing *bhava* to the past belong to the past *rûpas*. The *rûpas* spanning from the *cuti* of this *bhava* to those of the coming existence are all the future *rûpas*. The *rûpas* midway between the the past and future are all the present ones.
2. If stated by virtue of *santati* (continuity), it will be as follows.

A certain *rûpa* which arises due to a certain relevant *utu* as the cause, and to a certain *ahâra* as a cause, might have done so by virtue of whether the long past or later, but is still the present *rûpa*. (It indicates that *sabhâgaekautusamutthânârûpa*, *sabhâga-ekaahârasamutthânârûpa* is the *paccuppana rûpa*).

The *sabhâgaekautusamutthâna*, the *visabhâgautusamutthânârûpa* prior to the *sa-bhâgaekâhârasamutthânârûpa* = irrelevant *utu* as the cause, *visabhâgaâhârasamutthânârûpa* = irrelevant *âhâra* as the cause is the *rûpa* that belongs to the past.

The *sabhâgaekautusamutthâna*, the *visabhâgautusamutthânârûpa* after the *sabhâgaekâhârasamutthânârûpa* = irrelevant *utu* as the cause, *visabhâgaâhârasamutthânârûpa* = irrelevant *âhâra* as the cause is the *rûpa* that belongs to the future.

Sabhâutu – Âhâra Ekautu – Âhâra

Sîtam sîtassa sabhâgo, tathâunham vâ sîtam unham unhassa. Yam pana sîtam unham vâ sarîre sannipatitam santânavasena pavattamânam anûnam anadhikam ekakâram, tam eko utûti vuccati. Sabhâgautuno anekantasabhâvato ekagahanam katam, evum âhârepi (Mûlatî.-2: 6).

Santâvasenâti pubbâparavasena. Pubbenâparassa samappamânâtâya anu anadhikam, tato eva ekâkâram. Tena *visabhâgautunâ anantarikatam dasseti (Anuñî.-2: 12).*

Sabhâgautu — the cold *sîtautu* is the *sabhâgadhamma* being relevant to *sîtautu*.

In the same way, the hot *unhautu* is the *sabhâgautu* being relevant to *unhautu*.

Ekautu — A combination of cold *sîtautu*, and hot *unhautu* affecting the body together, or if a certain *uhnautu* arises by virtue of association of the former and later *rûpas* in a continuous process, a certain phenomenon exists which is of its original nature, but no more nor less than it. That *utu* is referred to as *ekautua* = a particular kind of *utu*. (The *utu* that is exerting its effect on the material body is a continuous process of that of the former and later *rûpas*. If that *utu* would be measured by a thermometer, it would neither be less nor more, but remains constant throughout, and such an *utu* is the *ekautu* = said to be an *utu*. For example, if a cold *sîtarûpa* process occurs continuously for an hour, then the continuity of the process of physical *utu* in that duration will neither be more nor less, but constant; and so would be the hot *uhnârûpa* process). Such a natural *dhamma*, because it has the same nature, should be taken as a factor of single phenomenon. This statement as *ekakâram* = singleness of phenomenon, vindicates the non-existence of dissimilar nature of *sabhâgautu*.

Within this *sabhâgautu*, however, the *utus* (the physical changes), which are the *pramatthadhamma sabhâva*, are occurring in many ways. The *utujarûpas* are arising and dissolving. Within a *sabhâgautu* many *paramatthadhammasabhâvas* conspicuously are present, and this situation might mislead one to take *sabhâgautu* as *anekautu*. To avoid this misconception, the *atthakatthâ sayâdaw* has expatiated as *ekautusamutthânam* by inclusion of *eka-saddâ* to make one understand via process of continuity just a single *utu*.

Evum âhârepiti ittha visabhâgâhârena anantarito anekavâram anekadivasampi bhutto sabhâgekâhâram nâma. “Tato pubbe visabhâgautuâhârasamutthânam atîtam, pacchâ anâgatan”ti hivuttanti. “Ekâhârasamutthânan”ti pana vuttattâ ekasseva âhârassa yojanâ yuttarûpâti pare (Anuñi.-2: 12).

In this *âhârasamutthâna rûpa* also Mûlatîkâsayâdaw has instructed the idea of *ekâhâra* to be taken in a similar way to the above. The food that is consumed many times and many days, and irrelevant to *visabhâgâhâra*, is an *âhâra* of a certain kind.

Therefore, in the *atthakathâ*, it has been explained that – “the *rûpa* resulting from the *sabhâgaekautusamutthâna rûpa* and *sabhâgaekâhârasamutthâna rûpa* formed due to previous *vibâga-âhâra*, belongs to the past, and that formed later to the future.”

But, because the *atthakathâ* has indicated as *ekâhârasamutthânam a rûpa* resulting from a certain *âhâra*, the *appare sayas* have instructed that the *rûpa* resulting from a single *âhâra* within a *rûpakalâpa* is the *ekâhârasamutthâna rûpa* = only when described comparatively as the *rûpa* resulting from a certain *âhâra*, it will be relevant.

[The honorable *tîkâ sayâdaw*, named *Ācariyadhammapâla*, has exhorted this *vâda* of the honorable *apare sayâs* in the last part of the explanation, it should be noted in essence that it was made so because they have the will for some one to note in that way. In the present book too, when explanation was made of *rûpaghana* and *nâmaghana* in the section on *santatighana*, *rûpas* are described as the results of a certain *utu* and an *âhâra*. The *utuja rûpas* which have come to result step by step because of *tejo dhatu* within a *rûpa kalâpa*, which is like *cakkhudasaka kalâpa*, are the *rûpa dhammas* resulting from a certain single *utu*. So also, like the *cakkhudasaka kâpa*, the *âhârajarûpas*, resulting step by step by support of the *ojâ* of the *ojâka âhârajarûpas*, are the *rûpa dhammas* resulting from a certain single *utu*. In cultivating and *vipassanâ* exercising on these *rûpa dhammas* as instructed this way until attainment of *khana paccuppana*, of acquiring eye of wisdom to arrive at *paramattha*, and only when the *paramattha* is so attained will the light of anatta brilliantly shine.]

This is how the *utujarûpas* and the *âhârajarûpas* of the past, future and present times are designated by the power of *santati*. The designation of the past, future and present times of the *cittajarûpas* by virtue of *santati* is as follows.

Santati of Cittasamutthâna

The material phenomenon of consciousness produced from mind are called

1. *Rûpa* formed of a certain five door process,
2. *Rûpa* formed of a certain mind-door process,
3. *Rûpa* formed of a certain *samâpatti* = *samâpattivîthi* as the cause, are all the *paccuppana rûpa*.

The previous material phenomenon of mind formed of a certain five-door process, that formed of a certain mind-door process, and that formed of a certain *samâpatti* is the *rûpa* of the past. The material phenomenon of mind that is produced later is the *rûpa* of the future.

Santati of Kammasamutthâna

The *kamma*-produced *kammasamutthâna rûpa* by virtue of the *santati* process which are not differentiated as of the past, present and future respectively. (What it means is that because the material phenomenon formed of *kamma* is produced by the previous *kamma* there is no variation in the *santati*.) With respect to this assertion, it

should be noted that differentiation of the past, future and present by power of which

1. *Utusamutthana rūpa* (= material phenomenon formed of physical change),
2. *Āhārasamutthāna rūpa* (= material phenomenon formed of nutrition),
3. *Cittasamutthāna rūpa* (= material phenomenon formed of consciousness) can be produced.

After describing the past, future and present *rūpas* which are produced by power of *santati*, the *atthakathā* has explained the differentiation of the past, future and present *rūpas* by power of *samaya*.

Designation of the Past-Future-Present *Rūpas* by Power of *Samaya*

1. One *muhutta* (suddenly),
2. Morning time,
3. Evening time,
4. Night time,
5. Day time, etc.

The *rūpa* processes produced during these *samaya* = periods by virtue of the *santati* process all belong to present. The *rūpas* formed in a similar way previously all belong to the past, and those that will be formed later belong to the future.

Here, explanations have been given in older *atthakathās* in support of those meditators performing *vipassana kamatthana* exercise on various factors associated with *santati* and those associated with *samaya*. In this context –

1. *Samaya* = by power of *santati*, but not considering the time period –
2. Not considering the *santati*, but by power of *samaya*, the *rūpas* of the past, future and present should be analytically differentiated (*Mūlatī*.-2: 7; *Anutī*.-2: 12).

Paccupannarūpam nāma jātam khanattayapariyāpananti attho. Tam pana ādito duppariggahanti santatipaccuppannavasena vipassanābhiniveso-kātabbo (Mahāṭī-2:419)

In accordance with the explanation of this *tīkā*, *rūpa* which is appearing, complete with the three minor *khanas* such as *upāda-tthī-bhañ*, is referred to as *rūpa* of the present from point of view of *udayabbaya nāṇa*. For a beginner, an *ādikammika* individual, recognizing this *paccuppanna rūpa* analytically is very difficult. To begin with, therefore, taking to heart via *vipassanā* by virtue of *santatipaccuppanna* must be exercised.

Tassa yadā nānam tikkham visadam hutvā pavattati, tadā rūpadhammo khane khane uppajantā, bhijjantā ca hutvā upatthahanti (Mahāṭī.-2: 422).

In this way the mind of that meditator will become clear and active. Then in his knowledge will appear the recognition of the arising and perishing away of the *rūpa dhammas* and *nāma dhammas* with every passing moment (*Mahāṭī*.-2: 422).

Therefore, the *santatipaccuppanna* and *samayapaccuppanna* are very helpful to attain the *khanapaccuppanna* of the *rūpa-nāmaparamatta* through the eye of wisdom. For this reason the terms *santatikathā* and *samayakathā* have been explained by the older *atthakathā sayadaws*. In Pāli, however, direct mention has been made only of the two kinds: the *addhā* and *khana*.

Division of the Past-Future-Present by Way of *Khana*

The *rūpa* that belongs to the three minor *khanas* as *upāda-tthī-bhañ* is that of the present. That which was formed prior to this *rūpa* is that of the past, and all the *rūpas*

that would be formed after the present belong to the future (*Abhi-ttha.-2: 7 - 8; Visuddhi-2: 113*).

Explained in Another Way

The *rûpa* of previous *hetukicca* and *paccayakicca* belongs to the past. The *rûpa* which is of accomplished *hetukicca*, but *paccayakicca* yet to accomplish, belongs to the present. When both *hetukicca* and *paccayakicca* are not yet accomplished, then the *rûpa* belongs to the future.

Or the *rûpa* still arising while at the moment of performing its *kicca* is that of the present. That which is of the time prior to the present is of the past. The *rûpa* that is formed later belongs to the future.

The *janaka* cause which can directly produce the *rûpa dhammas* is the *hetu* cause. The *upatthambhaka* cause which provides support is the *paccaya* cause.

Janaka (= *hetu*) which as a cause directly produces the *rûpa* is the *hetu* function. The provision of support by *upatthambhaka* as a cause (*paccaya* cause) is the *paccya* function.

For example production of a sprout is the function of a fertile seed. Water-soil-*utu* (= *pathavîrasa-âporasa-sunlight*), which provide support in production of the sprout, is the function of water, soil, *utu* etc. (This is an example from mundane point of view).

Katattârûpa of *kamma* = the formation of *kamma*-produced *rûpa* and the resultant *nâma* is the function of this *kamma*. The support provided by the *âhâra* etc. in the production of the *kamma*-produced *rûpa* and the resultant *nâma* is the function of this *âhâra*. (This is an example from *sâsanâ* point of view).

Similar to the above examples, a certain *rûpakalâpa* and a certain *cittuppâda*, referred to as mind and mental concomitant = *kamma* which is a *janaka* force that can directly produce *kamma*-produced *rûpa* and the resultant *nâma*. Thus providing support by means of *paccaya* forces such as the *nânâkkanikakamma* force, *upanissaya* force and *âhâra* force. In these resultant *rûpa-nâma dhammas* too, the four-fold *nâmakhandhâs* and *paramatta dhammas* are reciprocating each other by way of *paccaya* forces such as *sahajâta* etc.. The four great elements of *bhûtarûpa* are supporting each other, as the *bhûtarûpa* is supporting the *upâdârûpa*, by way of *paccaya* forces such as *sahajâta* etc..

In this way, the *rûpa* which is arising and at the moment of performing its own function such as *hetukicca* (= *janakakicca*), *upatthambhakakicca* (= *paccayakicca*), is the present *rûpa*. The *rûpa* prior to this belongs to the past and that about to be formed to the future. (*Mulañi.-2: 7; Anuñi.-2: 12 - 13*).

Certainty and *Pariyâya*

Ittha ca khanâdikathâva nippariyâyâ, sesâ pariyâyâ (*Abhi.-Ttha.-2: 8; Visuddhi-2: 203*).

.. In designation of the past, future and present, the terms *khanakathâ* and *kiccakathâ* are not *pariyâya* but are the terms of certainty. The remaining terms such as –

1. *Addhâkathâ* = a term related to time period of a *bhava*,

2. *Santatikathâ* = a term related to continuity,

3. *Samayakathâ* = a term related to time – are the terms accompanied by *pariyâya*.

Among various terms, the certainty but not the *pariyâya*, is what is required in this *Vibhañpâli* (*Abhi.-Ttha.-2: 8*).

The Designation of the Past-Future-Present in *Nâma*

Atîtâdivibhâge panattha santativasena khanâdivasena ca vedanâya atîtânâgata-paccupppannabhâvo veditabbo. Tattha santativasena ekavîthiekajavanaekasammappatti-

*pariyâpannâ ekavîthivisayasamâyogappavattâ ca paccuppannâ, tato pubbe atîtâ, pacchâ anâgatâ. **Khanâdivasena** khanattaya pariyâpannâ pubbantâparantamajjattagatâ sakiccañca kurumâna vedanâ paccuppannâ, tato pubbe atîtâ, pacchâ anâgatâ (Visuddhi-2: 104; Abhi.-Ttha.-2: 8).*

Here, in discriminating the past, future and present *santati* = by virtue of continuity and of *khana-kicca*, the state of being the past, future and present of the *vedanâ* (the four-fold *khandhâs*).

Then it could be stated from point of view of *santati* as follows.

1. *Vedanâ* related to one of five-door processes,
2. *Vedanâ* related to one of mind-door processes,
3. *Vedanâ* related to a certain *samâpatti*,
4. The unique feature of the Buddha as the only object of corporeality, the sound of recitation of *desanâ* as the only object of sense of hearing etc., the object received by the five-fold door processes, and the *vedanâ* that are included in *tadanuvattika*, mind-door processes etc. which still take them as the object, are the *paccuppanna vedanâs*. Those that were prior to these belong to the past, and those to be formed later belong to the future.

If stated in relation to *khana-kicca*, it will be as follows.

The *vedanâs* associated with the three *khanas*, such as *upâda-tthî-bhañ*, are all *paccuppanna vedanâs*. The *vedanâs* produced prior to those associated with these three *khanas* are of the past, and those arising after those associated with these three *khanas* are of the future.

The *vedanâs* produced between the front end, the *upâda*, and the hind end, the *bhañ*, i.e., *vedanâs* associated with the three *khanas*, and located midway between that prior to or after it, which are still in arising state and performing its own functions, are the *paccuppanna vedanâs*. The *vedanâs* which have arisen before these are of the past and those that are going to arise afterward are of the future (*Abhi.-Ttha.-2: 13; Visuddhi-2: 104*)

Note that it is the same in the remaining three *nâmakhandhâs* as in the case of the *vedanakkhandhâs*. This how the the past, future and present are appreciated in the five-fold *khandhâs*.

Bhûtam Bhûtato Passati

Bhûtam bhûtato passati = seeing things as they really are. With reference to this *desanâ*, some have conceived that *vipassanâ* exercise should be made with emphasis only on the *paccuppanna*. Now the explanation will be made as to what this *desanâ* really means.

Katthañca bhikkhave cakkhumanto passanti? Idha bhikkhu bhûtam bhûtato passati, bhûtam bhûtato disvâ bhûtassa nibbidâya virâgâya nirodhâya patipanno hoti. Evum kho bhikkhave cakkhumanto passati (Khu.-1: 224; Itivuttaka)

Bhûtanti khandhapañcakam. Tam hi paccaysambhûtattâ paramatthato vijjamânattâ ca bhûtanti vuccati. Tehnâ “bhûtamidañ bhikkhave sammupassathâ”ti. **Bhûtato** aviparîtasabhâvato salakkhanato samaññalakkhanato ca passati. Idañ hi khandhapañcakam nâmarûpamattanñ. Tattha “ime pathavîdayo dhammâ rûpañ, ime phassâdayo dhammâ nâmanñ, imâni nesamñ lakkhanâdîni, ime nesamñ avijjâdayo paccayâ”ti evumñ sapaccaya-

nâmarûpassanavasena ceva, “sabbepime dhammâ ahutvâ samobhanti, hutvâ pativanti, tasmâ aniccâ, aniccattâ dukkhâ, dukkhattâ anattâ”ti evum aniccânupassanâdivasena ca passatîti attho. Etavatâ tarunavipassanâpariyosânâ vipassanâbhûmi dassitâ.
Nibbidâyâti bhûtasañkhâtassa tebhûmakadhammajâtassa nibbindanattâya, etena balava-
vipassanam dasseti. **Virâgâyâti** virâgattam virajjanattham, iminâ maggam dasseti.
Nirodhâyâti nirujjhanattham, iminâpi maggameva dasseti. **Nirodhâyâti** vâ patippassd-
dhinirodhena saddhim anupâdisesanibbânam dasseti. **Evum kho bhikkhave cakkhu-
manto passantîti evum paññâcakkhumanto sapubbâgena maggapaññâcakkhunâ**
catusaccadhammam passanti (Itivuttakatthakathâ: 170 – 171).

Bhutanti khandhapañcakam. Tahñi yathâsakam paccayeti jâtattâ, paramatthato
vijjamâ-tattâ ca bhûmanti vuccati. **Bhutatoti** yathâbhûtasabhâvato salakkhanato,
ca sâmañña-lakkhanato ca (Mahâti.-2: 364).

Bhikkhus How do those who could rightly understand = those endowed with
eye of wisdom, called *yathâbhûtañânadassana*, could visualize the phenomena in their
true nature?

Bhikkhus In this *sâsanâ*, a meditating monk could visualize the five-fold
khandhâs in their true nature, each resulting from its own respective cause, and each
distinct by way of *paramattha* = via respective specific character, via general character
referred to as the properties of impermanance, of suffering and of unreality, which are
concerned with all elements of *paramattha*, the five-fold *khandhâs* are visualized by eye
of wisdom (called *vipassanâditthi* and *maggasammâditthi*). He practices for the purpose
of freeing himself from, attachment and clinging to the five-fold *khandhâs* with specific
and general characters by discerning on their true nature. Bhikkhus Those who are
endowed with the eye of wisdom, called *yathâbhûtañânadassana*, never falter but see
things in their true nature (*Khu.-1: 224; Itivuttaka-Ditthigata Suttan*).

All these five-fold *khandhâs* are just the *nâma-rûpa*. In these five, “the *dhammas*,
such as the *pathvî* etc., are *rûpa*; the *dhammas*, like *phassa* etc., are *nâma*. These are the
lakkhana-rasa-paccupatthâna-padatthâna (property, taste, manifestation, and proximate
cause) of the *rûpa-nâma*. These are the *dhammas* of *avijjâ, tahnâ, upâdâna, sañkhâra,*
kamma etc., of the *rûpa-nâma*. By visualizing the *rûpa-nâma* and their causes in this
way. And

“These *rûpa-nâmadhamma* and *sañkhâra dhammas* all just made their appearances
all of a sudden now, and are non-existent before; persist away suddenly and are,
therefore impermanence. Because of being impermanent, they are sufferings, and so they
are unrealities.” In this way, by virtue of *aniccânupassanâ* etc., the visualization of the
rûpa-nâma and their causes are acquired. This is what really is meant by ***bhûtañ***
bhûtato passati = seeing things as they truly are. This much description would suffice to
indicate the location of ***vipassanâbhûmi*** = plane of the insight knowledge which culmi-
nates in the ***tarunavipassanâ*** (Itivuttakatthakathâ: 170 – 171).

[N.B. ***Tarunavipassanâ*** = *vipassanâ* in early stage is the name of four *ñânas*:
sañkhârapricchedañâna (*ñâmarûpaparicchedañâna*), *kañkhâvikaranañâna* (*paccaya-
pariggahañâna*), *sammasanañâna*, *maggâmaggañâna* (= *udayabbayañâna*). *Sam.-T̃ha.-*
2: 50.]

Nibbidâya = to be tedious with worldly life means to become weary of worldly
affairs such as the *dhammas* of the three stages of being within the the three planes of life
By this *nibbidâya*, a forceful *vipassanâ* referred to as ***balavavipassanâ*** is indicated by the

stanza (*Itivuttakatthakathâ*: 171).

[N.B. **Balavavipassanâ** is the name of four *ñânas* such as *bhayatûpatthânañâna*, *âdînavânupassanâñâna*, *muncitukamayatâñâna* and *sañkhârupakkhâñâna*. *Sam.-Ṭṭha.-2*: 50.]

Virâgâya = A practice leading to detachment from desire and craving. The *Ariyamagga* is indicated by the *virâga*. **Nirodhâya** = A practice leading to cessation of *râga* like desire and craving. By this *nirodhâya* too *Ariyamagga* is indicated. Put in another way, it is indicated that **nirodhâya** also can the extinguish fire of *kilesâ*, and is assisted to completely extinguish by *ariyamaggaphala* named *patipassaddhinirodha* and *khandha-parinibbana* named *anupâdisesanibbâna* (*Itivuttakatthaka.-Ṭṭhâ*: 171).

Evum kho bhikkhave cakkhumanto passanti = Bhikkhu ... The assertion that the noble ones who are endowed with the eye of wisdom, called *yathâbhûtañânadassana*, never falter but see things in their true nature means those who are so endowed could visualize the four truth, called the *dhamma* of the four noble truth, by means of *vipassanâcakkhu* together with *maggapaññâcakkhu* referred to as *pubbhâgasatipatthânamagga* which occurs prior to *maggariyamagga* (*Itivuttakatthaka.-Ṭṭhâ*: 171).

In accordance with this opening of the *atthalathâ* – **bhûtam bhûtato passati** = **realizing things as they truly are** – note that it visualizing the four truth, called the *dhamma* of the four noble truth, by means of *vipassanâpaññâcakkhu* and *ariyamaggapaññâcakkhu*. In explaining this way, the *atthakathâ sayâdaw* has referred to excerpts – *bhûtamidam bhikkhave samanupassatha* etc. – from *Mûlapannâsapâli Mahâtahnâsañkhaya suttana* Therefore, these will be described here.

Extracts from *Mahâtahnâsañkhayasuttanna*

Bhûtamidanti bhikkhave passathâti. Evum bhante. Tadâhârasambhavunti bhikkhave passathâti. Evum bhante. Tadâhâranirodhâ yam bhûtam, tam nirodhadhammanti bhikkhave passathâti. Evum bhante (Ma.-1: 326).

Bhûtamidanti idam *khandhañcakam jâtam bhûtam nibbattam, tuhmepi bhûtamidanti bhikkhave passathâti. Tadâhârasambhavunti tam panetam khandhañcakam âhârasambhavam paccayasambhavam, sati paccaye uppajjati evum passathâti pucchati. Tadâhâranirodhâti tassa paccayassa nirodhâ (Ma.-Ṭṭha.-2: 207).*

Hetupaccayehi jâtam nibbattam “bhûta”nti idhâdhippetam, tam atthato pañcakkhandhâ tabbinimuttassa sappaccayassa abhâvato, yañca khandhapañcakam attano tesañca bhikkhunam, tam “bhûtamida”nti bhagavâ avocâti âha “idam khadhapañcaka”nti. Attano phalam âharatîti âhâro, paccayo. Sambhavati etasamâti sambhavo, âhâro sambhavo etassâti aâhârasambhavuñi. Tenâha “paccayasambhava”nti. Tassa paccayassa anuppâdanirodhâ. Khananirodhâ pana kârananirapakkho (Ma.-Ṭṭi.- 2:225).

Bhikkhus Do you realize as these five-fold *khandhâs* distinctly appear?

Our Lord We do.

Bhikkhus Do you visualize as these five-fold *Khandhâs* make their appearance because of the presence of causes such as *avijjâ, tahnâ, upâdâna, sañkhâra* and *kamma*?

Our Lord We do.

Bhikkhus Do you realize that the five-fold *khandhâs* cease, at the time of *parinibbâna*, by means of non-reappearable cessation, called the nature of *anuppâdanirodha*, because of the dissolution of the causes like *avijjâ, tahnâ, upâdâna, sañkhâra* and *kamma* by means of non-reappearable cessation, called *anuppâdanirodha*, by virtue

of *arahattamagga*.

Our Lord We do. (*Ma.-1: 326*).

In this *suttana* the Buddha, in continuation, has expatiated *anulomapaccayakâra*, referred to as the process of formation of *sansarâ* called the *anulomapaticca samuppâda desanâ*, and the *patilomapaccayakâra*, referred to as the process of dissolution of the *sansarâ* called *patilomapaticca samuppâda desanâ*.

In concord with these *desanâs – bhûtam bhûtato passati* – realizing things as they really are is explained as follows.

1. The truth of suffering of the five-fold *khandhâs* with past, future, present, internal, external, gross, delicate, inferior, superior, remote, near etc. as 11 characters which the *âsava dhamma* take as object and at which attachment by *tahnâ-ditthi* is made as I-Mine, are realized by insight knowledge referred to as *attapaccakkhañâna*. And are also realized by *asammohapativedha* (discriminative insight of the object) and *ariyamaggapaññâ* which can visualize penetratively.
2. The *avijjâ, tahnâ, upâdâna, sañkhâra* and *kamma* named the truth of arising of the sufferings of the past cultivated when the previous existence was established,
2. the distinct formation as the resultant these causes of the present five-fold rebirth *khandhâs* as the truth of arising of the sufferings, and because of these causes the future five-fold rebirth *khandhâs* as the truth of arising of the sufferings, are realized by insight knowledge known as *attapaccakkhañâna*. And are also realized by *asammohapativedha* and *ariyamaggapaññâ* which can visualize penetratively. (It is the *paccayo udayadassana*. See *Visuddhi-2: 267*).
3. When *vipassanâ* exercise is made on the truth of arising of the sufferings as the causative factor and the truth of sufferings as the resultant, the meditator sees the arising and perishing away of the truth of sufferings, the truth of arising of the sufferings, the nature of impermanence, suffering and non-self of these *sañkhâra dhammas*, by insight knowledge called *attapaccakkhañâna*. They are also realized by *asammohapativedha* and *ariyamaggapaññâ* which can visualize penetratively. (It is vision of truth of sufferings due to penetrative knowledge of *jâtidukkha* and *maranadukkha*. *Visuddhi-2: 267*).
4. When the causes, the truth of the origin of sufferings, get extinguished because of *arahattamagga* by way of non-reappearable cessation called *anuppâdanirodha*, the resultant *upâdânakkhandhâs* enter *kandhaparinibbana* and get dissolved by way of non-reappearable cessation. This is realized by insight knowledge referred to as *attapaccakkhanñâna*. It is also realized by the penetrative sight of *ariyamaggapaññâ* by virtue of nature *asammohapativedha*. (It is the *paccayo veyadassanañâna*. *Visuddhi-2: 267*).
5. When one is able to exercise *vipassanâ* on the *vipassanâñâna* which can concentrate, referred to as *pativipassanâ*, then *sammâditthi* (= insight knowledge), *sammâsañkappa* (= *vitakka*), *sammâsati*, *sammâsamâdhi* (= *ekaggatâ*) which are the *lokîmaggasaccâ dhammas* initiated by *vipassanâñâna* associated in the absorption of the *vipassanâ* discerning at that moment, are also realized by insight knowledge referred to as *attapaccakkhanñâna*. It is also realized by the penetrative sight of *ariyamaggapaññâ* by virtue of nature *asammohapativedha*. (It is nominated as *maggasaccâ* because these *lokîmaggañ dhammas* can detach, for a moment, the delusion which hinders the understanding of nature of arising and

passing away of *sañkhâra* phenomena. It is the *lokîmaggasaccâ*. *Visuddhi-2: 267-268*).

6. At the end of insight knowledge and when *ariyamaggañâna* appears distinctly, the noble *dhamma* called the truth of cessation of suffering referred to as the *asañkhatadhâtu* and the element of peacefulness, the *nibbâna*, will also be visualized. (It is the *lokuttara nirodhasaccâ*, and the *arammanapativedha*).
7. The noble eightfold path associated with *ariyamagga* is the *maggasaccâ*.

The *ariyamagga* also can discern the *maggasaccâ dhamma* by way of *asammohapativedha*. (It is the *lokuttarâ maggasaccâdhamma*. It is the *asammohapativedha*).

In this way, those who are possessed of the insight knowledge referred to as *attapaccakkhañâna* and eye of wisdom, called *ariyamaggapaññâ*, can see the four-fold truth *dhamma* (*catusaccadhamma*) of the *lokî* and *lokuttarâ* by the eye of insight knowledge before, and by the eye of *ariyamaggapaññâ*, during the *ariyamaggakhana*. The realization in this way has been designated as – *bhûtam bhûtato passati* – seeing things as they really are.

In accordance with these explanations, from aspect of *bhûta* – the causes of the present *upâdânakkhandha*, when the *kamma bhava* was being cultivated, initiated by *avijjâ*, *tahnâ*, *upâdâna*, the *kilesavatta* and *upâdânakkhandhâ*, the *kammavatta* and *upâdânakkhandhâ* called the *sañkhâra* and *kamma*, and root of these *kilesâ vatta* called the *vipâkavatta* and *upâdânakkhandhâs* of the previous *bhava* are also included. The present *vipâkavatta upâdânakkhandhâ* resultants, due to these past causes, are also included here.

Therefore, the cause *upâdânakkhandhâ* and the resultant *upâdânakkhandhâ*, within the three periods of the past, future and present, are discerned until their specific characters are attained. The realization of the specific characters, together with *rasa*, *paccuppatthâna* and *padatthâna*, of each of *paramatthadhâtu* associated with these five-fold *khandhâs* by means of *vipassanâpaññâcakkhu* and *ariyamaggapaññâcakkhu* can also be taken to see things as they really are.

Again, realization, by *vipassanâpaññâcakkhu* and *ariyamaggapaññâcakkhu*, of distinct arising of the resultant *upâdânakkhandhâ* because of the existence of causes *upâdânakkhandhâ* referred to as *kilesâvatta*, *kammavatta*, and because of the dissolution of the causes *upâdânakkhandhâ* by the nature of *anuppâda-nirodha* due to *arahattamagga*, the resultants *upâdânakkhandhâ* cease when they enter *parinibbâna* by means of *anuppâdanirodha*, can also be taken to see things as they really are.

Again, the understanding the impermanent, the suffering and non-self phenomena of the cause *upâdânakkhandhâ* and the resultant *upâdânakkhandhâ* by virtue of the *vipassanâpaññâcakkhu* and *ariyamaggapaññâcakkhu* is also seeing things as they really are.

The realization of *vipassanâmanodvârikajovîthi* groups of mental processes, called the *vipassanâñâna* which can concentrate, and their *anicca*, *dukkha* and *anatta* phenomena, by way of *vipassanâpaññâcakkhu* and *ariyamaggapaññâcakkhu* is also seeing the things as they really are.

Once again realization of *Nibbâna dhamma*, which is the *lokuttarâ nirodhasaccâ*, by way of *ârammanapativedha* and *ariyamaggapaññâcakkhu* is called seeing things as they really are.

Therefore, the *desanâ – bhûtam bhûtato passati* = seeing things as they really are, is not one that instruct to meditate on just the present, ignoring the attainment of the cause *upâdânakkhandha* and resultant *upâdânakkhandhâ* in any convenient way without treating *paññatti* and *paramatta* separately nor distinguishing the two. It must be noted that this *desanâ* instructs to concentrate, on the cause *upâdânakkhandha* and resultant *upâdânakkhandhâ* to arrive at their specific and general characters and until the truth of the cessation of sufferings the *nibbâna* is attained, by the *vipassanâpaññâcakkhu* and *ariyamaggapaññâcakkhu*.

The Pillars of *Sâsanâ*

Suppose you, as a meditator, wish to see, arrive at, know, penetrate by knowledge of yours, and oriented toward the *mahâasañkhata dhâtu nibbâna dhamma*, which is the abode of Bhuddhas and the Noble Ones. Then, to acquire it you must practice the Noble Eight Path exercise, without deviation in the direction, which is forceful enough to attain *nibbâna* straight away. While you are on the right path there are (Four Vinaya) Four Rules of Bhuddhist Order that you must abide by to keep you from straying away from the right direction. The four rules are:

1. *Sutta*,
2. *Suttanuloma*,
3. *Ācariyavâda* and
4. *Attanomati*.

1. *Sutta*

Suttam *nâma tisso sangîtiyo âruhlâni tîni pitakâni. (Dî.-Ttha.-2: 158).*

Sutta – The first *pancasatikasangâyanâ* was held by (500) *rahantâ* supervised by the Reverend Ashinmahâkassapa, the second Council *sattasatikasangâyanâ* by (700) *rahantâ* supervised by the Reverend Ashinmahâyasa and the third *sahassikasangâyanâ* by (1000) *rahantâ* headed by the Reverend Ashinmahâmoggaliputtatissa, and the *Sutta-Vinaya-Abhidhammâ*, together called The Triad of *Pitaka* presented and passed by these three *sangâyanâ* are the ***Sutta***. Why it was so named is as follows.

In the triad of *pitaka*, including *suttan pitaka*, the Buddha has set forth various kinds of practice and working processes for acquiring one's own and others' triad of benefit as man-god-*nibbâna*, the everlasting peace. For those god, man, *byahmâ*, *veneyya* and sentient beings who are to be relieved of the worldly affairs, exhortations have been made in different ways relevant to their *icchâsayadhâtu*, their habit and conditions. Because the triad of *pitaka* can expose the sentient beings to various sorts of benefit, it has been named ***sutta***.

As paddy plant would bear fruits, so would triad of *pitaka*, bless peace on human, god, *byahmâ* and peace of *nibbâna*, and because the triad yields various kinds of peace, it is name ***sutta***.

As a cow would let the milk down, so would the Buddha's instructions, called the triad of *pitaka*, bless different kinds of benefit as peace on human, god, *byahmâ* and peace of *nibbâna*, and because of this, it is named ***sutta***.

Because the Buddha's speeches, referred to as the triad of *pitaka* will look after the well-being of the human, *byahmâ* and *nibbâna*, and care of the various kinds of good practice for acquiring these benefits, it is again named ***sutta***.

A measuring tape, used by a carpenter in choosing the right measure of a piece of wood, and sawing up a measured dimension, is the *sutta*. A line marking the measured dimension is the amount needed, because if the wood is sawed up long the measured line, it would give the dimension required. Similarly the triad of *pitaka* direct – this is the way to *nibbâna* – one to *nibbâna*. And since these *desanâs* are directing one to *nibbâna* as the measured line of demarkation enables the carpenter to cut the right dimension, it is called *sutta*. If a controversy ever arises with regard to the right or wrong way to the *nibbâna*, then it is the triad of *pitaka*, named *sutta*, on which the wise would rely to decide which is the right way and which is not.

As wind cannot disperse the flowers held by a thread in garland, so will the benefits such as the peacefulness of human, *byahmâ* and *nibbâna*, held together by the force of practice and working processes provided by the triad. Because of this property, the triad of *pitaka* is nominated as *sutta* (*Dî.-Ttha.-1: 18*).

Those Who Are Rejecting the Buddha

Tattha suttam appatibâhiyam, tam patibâhantena buddhova patibâhito hoti (Dî.-Ttha.-2: 158).

The meaning of this *atthakathâ* is this. If someone presented a statement of the four *vinaya*, *sutta* etc. inclusive, and if it is the *sutta* called the triad of *pitaka*, which has been presented to and passed by the three *sangâyanâs*, then it should not be rejected. If the statement = the *pitaka* is rejected or ignored, then it is no other than rejecting or ignoring the *sammâsambuddha* (the perfectly enlightened ones). This is what the *atthakathâ* really means.

This statement in the *atthakathâ suttamahâvâ*, opening as the explanation of the meaning of Mahâparinibbânasuttana, is for a meditator, who is going along the path leading to *nibbâna*, to follow and be kept firmly in mind. A meditator is reminded that, when searching for the right path to *nibbâna*, and when following this road, the Buddha is the best guide referred to as *maggakkhâyî* (one who tells the right way) and must not be ignored.

What Utterings of Sammâambuddhas Are

Yañca bhikkhave rattimtathâgato anuttaram sammâsambhodhim abhisambucchati, yañca rattim anupâdisesâya nibbânadhâtuyâ parinibbâyati, yañ etassamim antare bhâsati lapati niddisati, sabbam tam tatheva hoti no aññathâ. Tassamâ "tathâgato"ti vuccati. (Am.-1: 332 – Lokasuttan).

Bikkhus I, as one who has found the truth and your teacher, can penetratively discern the knowledge of the perfectly enlightened, called the uncomparable highest stage of the path knowledge and knowledge of omniscience, in the night. In the night I entered the stage of *parinibbâna* by way of *anupâdisesanibbânadhâtu* called dissolution of the five-fold *khandhâs* in a non-reappearable cessation. During the span of those two nights, I speak, expatiate and instruct the *dhamma*. These complete *dhamma* speeches are true as they are spoken, extorted and advised. There never is the other any thing that is untrue in itself. Therefore, you all should recognize me as your teacher the *tathâgata* (*Am.-1: 332*).

With reference to the above *Pâli*, starting from the night of attainment of perfectly enlightened stage until the night *parinibbâna* (demise), a duration of (45) years of his life, all the *dhamma* speech that the Buddha has given are nothing but the truth. There is none

that is other than the truth. Suppose a meditator would like to reject these true speeches. Then he should have, in his *santâna*, a knowledge comparable to or superior to the analytically preached *dhamma* and the completely self-enlightened knowledge acquired through practice of the (30) species of the 10-fold perfection for four *sankkheyya* and a lakh of universes. Only then he can establish a *sâsanâ* parallel to the knowledge of omniscience.

The Buddha himself, however, has already exhorted to the famous upaka that there is there is no such as thing as knowledge comparable to superior to the knowledge of omniscience.

*Na me âcariyo atthi, sadiso me na vijjati.
Sadevakassamim lokassamim, natthi me patipuggalo.
Aham hi arahâ loke,, aham satthâ anussaro.*

Ekohm sammâsambuddho, sîtibhûtosami nibbuto (Ma.-1: 227).

Upaka There is no one who as a teacher has advised me to acquire the knowledge of omniscience, I am uncompered. There is no one among the *devas* nor in the whole *loka* who can compete with me.

In this *loka* the I am the *Rahantâ*, non-imitable, leader of the *devas* and humans. I am the only God who rightly self-understands the whole *dhamma*. I am peaceful as all moral defilements have been extinguished (Ma.-1: 227).

Read following again.

*Advacchavacanâ buddha, amoghavacanâ jinâ.
Vitatham natthi buddhânam, dhuvum buddho bhavâmaham.
Yathâ khittam nabhe littu, dhuvum patati bhûmiyam.
Tatheva buddhasitthânam, vacanam dhuvasassatam.
Yathâpi sabbasattânam, maranam dhuvasassatam.
Tatheva buddhasitthânam, vacanam dhuvasassatam.
Yathâ rattikkhaye patte, sûriyuggamanam dhuvum.
Tatheva buddhasitthânam, vacanam dhuvasassatam.
Yathâ nikkhantasayanassa, sîhassa nadam dhuvum.
Tatheva buddhasitthânam, vacanam dhuvasassatam.
Yathâ âpannasattânam, bhâramâropanam dhuvum.
Tatheva buddhasitthânam, vacanam dhuvasassatam
(Buddhavumsa- 306, etc.)*

The *buddhas* are not used to speak double entente. The *buddhas*, who have destroyed the five-fold evil, do not speak nonsensical words. Their speeches are never erroneous. Therefore, I should definitely be the Buddha.

As stone thrown upwards will definitely come down, so are the speeches of *buddhas* are always right.

The words of the *buddhas* are always true as the universal truth that all living things must succumb to death.

It is true that the sun always rises when the night comes to its end, similarly true always are the speeches of the *buddhas*. It is true that a lion will always roar as he comes out of his den after sleep, and so it is also true that the *buddhas* always speak truth.

It is true that a pregnant woman would give birth to her child after carrying it full term, and in the same way it is true that the *buddhas*' speeches are always true.

These are the words of the Buddha that come in the section on Niyatabyâdita of the hermit Sumedhâ.

3. *Suttânuloma*

Suttânulomam nâma nulomakappiyam (*Dî.-Ttha.-2*: 158).

Suttanuloma is the four-fold *vinaya mahâpadesa* in the *Vinayadesanâ* and the four-fold *suttanamahâpadesa* in the *Suttanadesanâ*. The four-fold *vinayamahâpadesa* is given in *Vinayamahâvâpâli Bhesajkkhandhaka* (348 – 349). The four-fold *suttanamahâpadesa* is given in *Suttamahâvâ Mahâparinibbânasuttana* (*Dî.-2*: 202 – 204).

The Four-Fold *Vinayamahâpadesadhamma*

1. Bhikkhus I should not advice you to reject a certain thing as “this thing is not suitable”. It should be investigated with reference to *vinayadesanâ*, and if it is more towards the irrelevance than the relevance, then my sons, it is not suitable for you.
2. Bhikkhus I should not advice you to reject a certain thing as “this thing is not suitable”. It should be investigated with reference to *vinayadesanâ*, and if it is more towards the relevance than the irrelevance, then my sons, it is suitable for you.
3. Bhikkhus I should not permit you to accept a certain thing as “it is suitable.” That which is not permissible, when investigated referring to the *vianayadesanâ*, and if it is more towards the irrelevance than the relevance, then my sons, it is not suitable for you.
4. Bhikkhus I should not permit you to accept a certain thing as “it is suitable.” That which is not permissible, when investigated referring to the *vianayadesanâ*, and if it is more towards the relevance than the irrelevance, then my sons, it is suitable for you (*Vi.-3*: 348 – 349).

These are the four main rules named as *mahâpadesa* exhorted in the *vinayadesanâ*. “This is the affair suitable for the monks, and this not.” If an affair is to be decided whther it is suitable or not, then the decision has to be made in consultation with the four-fold *vinaya* rules, called *vinayamahâpadesa* given in the above *vinayadesanâ*. When compared with the four-fold *vinaya* rules, any affair in favor of the suitability should be decided as “this affair is suitable.” If not in favor, then ti should be decided as “this an unsuitable affair.”

Here for the purpose of a better understanding, the decision made with reference to the four-fold *vinayamahâpadesa* by Saṅgâyana Thera, named Dhammasangâha Thera, have been extracted below.

Anujânâmi bhikkhave sabbam phalarasam tthapetvâ dhaññaphalarasam (*Vi.-3*: 344).

Bhikkhus ... Except the paddy juice (a cordial made from paddy juice), I permit you to have all kinds of fruit juice (a sweet drink made from the fruits).

In the above *pâli* stanza, the Buddha has prohibited the *bhikkhus* from drinking the juice made from seven kinds of paddy in the afternoon.

Palm fruit, coconut, domestic and mountain jackfruit, gourd, pumpkin and three varieties of cucumber and various peas and beans are treated similar to the paddy. Although the juice made from these nine kinds of fruit are not directly prohibited from drinking by the *bhikkhus* in the *vinayapâli*, but are associated with the paddy the juice of which is unsuitable to drink in the afternoon. Therefore, the juice made from these nine kinds of fruits and peas and beans are not suitable for the *bhikkhus* to consume in the

afternoon (*Vi.-Ttha.-3: 384 – 385*).

Anujânâmi bhikkhave attha pânâni ambapânam cocapânam mocapânam madhûkapânam muddikapânam sâlûkapânam phârusakapânam (Vi.-3: 344).

Bhikkhûs I permit you to consume (if there is evident indication of hunger among you in the afternoon) eight kinds of juice: mango juice, black plum juice, domestic and wild banana juice, thitmecî juice, grape juice, lotus fruit juice, phet-thet-tayaw fruit juice (*Vi.-3: 344*).

These eight kinds of juice are what the Lord has directly permitted the *bhikkhûs* to consume. With exception of the nine kinds of fruits, the seven kinds of paddy, various kinds of peas and beans, rattan fruit juice, lemon juice, stone apple juice, and various other small fruit juices are similar to the eight kinds of fruit juices permitted. Even though the small fruit juices are not permitted directly by the Buddha, but are associated with the eight kinds permitted. Therefore, if there is a strong evidence of thirst among the *bikkhûs* in the afternoon, these juices can be consumed (*Vi.-Ttha.-3: 385*).

These are some instances of decisions as to whether suitable or not in case of *vinaya*, called **suttanuloma**, made by Sangâyanâ Mahâthera with reference to the four Mahâpadesadhamma.

The Four-Fold Suttanamahâpadesâ

The Buddha, *sammâsambuddha*, who proclaimed himself to be omniscient, penetratively knows all there is to know through *sayamabhûñâna* without other's help. In the year when He was to succumb to the inexorable law of change the *prinibbâna*, the Buddha was at the *Câpâla cetî* in Vesâli State. On the fullmoon day of the month of Tapotwe (February) He determined, via *satisampazañ ñâna*, to get absorbed in the *arahattaphala phalasamâpatti*, by the three names of *âyusañkhâ*, *âyupâlaka* and *jîvitasañkhâra*, so as to lengthen His life until the fullmoon day of Kasun (May). Determination this way is getting relieved of the *âyusañkhâra*. From that State the Buddha continued the journey until the City of Bhoga is arrived at. Here at the *Ãnadâ Cetî*, the Buddha preached the **Four-Fold Suttanamahâpadesa dhamma** to the *bhikkhus*.

The First Mahâpadesadhamma

1. In the domain of this *sâsanâ*, if any monk claims as “this is *dhamma* I have heard and received right from the Lord's mouth. This is the Doctrine; this is the *Vinaya*; and this is the discourse”.

Bhikkhus That claim must not be accepted nor rejected right away. Before accepting or rejecting the claim, it must be consulted word by word with the *vinaya* and *suttana*.

When consulted this way, if the words do not agree with the *vinaya* nor *suttana*, then it is false claim, and must be decided as “it is not the true utterings of the Buddha, this monk must have learnt erroneously from some others.” After that decision, the claim must be disregarded and ignored.

On the other hand, if the claim agrees with the *vinaya* and *suttana* when consulted, then it must be taken as “what the monk said is truly the utterings of the Lord, he has learnt rightly.” Bhikkhus Note and remember the *mahâpadesa* in the first place.

The Second Mahâpadesadhamma

Again, Bhikkhus If any monk claims as follows.

“At a certain monastery, *Sanghâs* headed by a *Thera* are residing. This is what I have listened to and heard right from that *sanghâ*. This is the *dhamma*; this is the *vinaya* and this is the *suttana*. It is what the Buddha has admonished.”

Bhikkhus What the monk has said must not be accepted nor rejected at once. Before accepting or rejecting the claim, it must be consulted word for word with the *vinaya* and *suttana*.

In doing so, if what the monk claims does not agree word for word with the *vinaya* and *suttana*, then decide as “what this monk has claimed is not the true utterings of the Buddha; he must have erroneously learnt it. Bhikkhus If the decision has been made that way, then condone the whole affair.

On the other hand, if the claim agrees with the *vinaya* and *suttana* when consulted, then it must be taken as “what the monk said is truly the utterings of the Lord, he has learnt rightly.” Bhikkhus Note and remember this second *mahâpadesa*.

The Third *Mahâpadesadhamma*

Once again, Bhikkhus In the domain of this *desanâ*, a certain monk may claim as follows.

“In a certain monastery, many a monks *Thera* are staying. They include *âgamasuta* = those who learn from listening, *adhigamasuta* = those who learn from practice, wise and well-versed, those who got *Pâli*, *suttaabhidhammâ*, *vinaya* and *mâtikâ*, by heart. I have listened to and heard right from these *Theras*. This is the *dhamma*, this is the *vinaya* and this is the Lord’s discourse.”

Bhikkhus Do not accept or reject the claim easily. It should not be rejected nor accepted as yet. Note carefully what the monk said and consult with the *vinaya* and *suttana* word for word.

In doing so, if what the monk claims is not agreement word for word with the *vinaya* and *suttana*, then decide as “what this monk has claimed is not the true utterings of the Buddha; he must have erroneously learnt it. Bhikkhus If the decision has been made that way, then forget the whole affair.

On the other hand, if the claim agrees with the *vinaya* and *suttana* when consulted, then it must be taken as “what the monk said is truly the utterings of the Lord, he has learnt rightly.” Bhikkhus Note and remember this third *mahâpadesa*.

In doing so, if what the monk claims does not agree word for word with the *vinaya* and *suttana*, then decide as “what this monk has claimed is not the true utterings of the Buddha; he must have erroneously learnt it. Bhikkhus If the decision has been made that way, then condone the whole affair.

On the other hand, if the claim agrees with the *vinaya* and *suttana* when consulted, then it must be taken as “what the monk said is truly the utterings of the Lord, he has learnt rightly.” Bhikkhus Note and remember this second *mahâpadesa*.

The Fourth *Mahâpadesadhamma*

Furthermore, Bhikkhus In the domain of this *desanâ*, a certain monk may claim as follows.

“In a certain monastery, a *Thera* is staying. He *âgamasuta* = he who learns from listening, *adhigamasuta* = he who learns from practice, the wise and well-versed, who got *Pâli*, *suttaabhidhammâ*, *vinaya* and *mâtikâ*, by heart. I have listened to and heard right

from this *Thera*. This is the *dhamma*, this is the *vinaya* and this is the Lord's discourse."

Bhikkhus Do not accept or reject the claim easily. It should not be rejected nor accepted as yet. Note carefully what the *Thera* said and consult with the *vinaya* and *suttana* word for word.

If what the *Thera* claims is not agreement word for word with the *vinaya* and *suttana*, then decide as "what this *Thera* has claimed is not the true utterings of the Buddha; he must have erroneously learnt it. Bhikkhus If the decision has been made that way, then forget the whole affair.

On the other hand, if the claim agrees with the *vinaya* and *suttana* when consulted, then it must be taken as "what the *Thera* said is truly the utterings of the Lord. The *Thera* has learnt rightly." Bhikkhus Note and remember this fourth *mahâpadesa*. The Buddha exhorted as Bhikkhus Note these four-fold *mahâpadesa*.

These are the four Great Upadesa named *Suttanamahâpadesa* as given in the *Mahâparinibbânasuttana* (*Dî.-2: 201 – 204*).

Anulomakappiya = Suttânuloma

Anulomakappiyam pana suttena samintemeva gahetabbam, na itaram (*Dî.-Ttha.-2: 158*).

If a certain monk claims as "This is the *dhamma*, this is the *vinaya*, and this the Buddha's discourses" referring to

1. The Buddha,
2. The *Sanghâ*,
3. A *Thera*, or
4. The *Theras*, then you are confronted with making decision on whether it is *dhamma-vinaya* or not. This decision has to be made with reference to the four-fold *mahâpadesa* as to whether the claim is valid or not. Any claim in concord with the four-fold *mahâpadesa* is to be taken as the truth. That which is irrelevant with the four-fold

mahâpadas is not true however much the monk insists that it is.

If any talk from the other side is, after referring to the four-fold *mahâpadesa*, ***suttânuloma***, it has to be accepted only if it is consistent with the *Pitakapâli*, called *sutta*, if not it is not accepted.

Once again, if the *Pâli* presented by the other side, and even it has been claimed as "to have made with reference *Saṅgâyanâ pâli*", it has to be presented to and passed by the previous three *saṅgâyanâs*. If it not presented to and passed in this way, then it cannot be taken as true (*Dî.-Ttha.- 2: 157*).

3. *Ācariyavâda*

Ācariyavâdo nâma atthakathâ (*Dî.-Ttha.- 2: 158*).

Ydipi tattha tattha bhagavatâ pavattitapakinnakadesanâva atthakathâ, sâ pana dhamma-saṅgâhakehi patthamam tîni patikâni saṅgâyitvâ tassa atthavannânupeveva vâcanâ-maggam âropitattâ "âcariyavâdoti vuccati, âcariyâ vadanti samvanninti pâli etenâti. Tenâha – âcariyavâdo nâma atthakathâ"ti. Tisso saṅgâtiyo ârunhlo eva ca buddhavacana-sa atthasamvannanâbhûto katthâmaggo mahinadattherena tambapannidîpam âbhito pacchâ tambapanniyehi mahâtherehi sîhalabhâsâya tthapito nikâyantaraladdhisaṅkara-pariharanattam. (*Dî.- Tî.-2: 168 – 169*).

At the time when the Buddha was still alive various *desanâ* = *pâli* admonished by the Lord himself at various occasions, called *Pakanna desanâ*, is ***Ācariyavâda***. The

learned ones have explained it in the light of *pālipitaka* and named it as *atthakathā*. Then that it is presented by the Noble *Theras* and consulted with the *atthakathā* at the *saṅgāyanā*, and with reference to the meaning given by that *atthakathā* is proceeded to prescribed teaching = *vācanāmagga*. This *atthakathā pakinnadesanā* is referred to as *ācariyavāda* as its *pālipitaka* has all along been explained by *saṅgāyanā Thera* teachers. The Reverend Mahāmahinda *Thera* has brought that speech, triply-nominated as *ācariyavāda*, *atthakathā* and *pakinnadesanā*, to Sri Lanka. Lest there might be confusion with the *vāda* of other sects, the Sri Lankan *Theras* have translated it into Sinhalese language.

The Reverend Mahābuddhaghosa *Thera* condenses the repetitive explanations of *mahāatthakathā* = original *pakinnakadesanā*, written in Sinhalese, based on the main theme of work. Proper *pitaka* in relevant places are put and *sanvannetabbapāli* opening *savannā atthakathā* are selectively combined. In some cases are inserted the relevant *pitakas* extracted from *Kurnudiatthakathā*, *Mahāpaccariyaatthakathā* etc., prevailing at that time in Sri Lanka. In some cases still, decisions by the Great *Theras* like *Mahāpaduma Thera*, *Mahāsiva Thera* etc. which are *attanomati*, called *Theravāda* mentioned and translate the Ceylon *atthakathā* into *māgadhi* language = *pāli* language and write a new *atthakathā* under the title of *Saṅghaatthakathā*. Of the four-fold *vinaya*, the third one called *Ācariyavāda*, is no other than the *atthakathās* of the present days.

Ācariyavādopi suttena samañtoyeva gahetabbo, na itaro (Dī.-Ttha.-2: 169).
Pamādapātthavesena ācariyavādassa kadāci pāliyā asansandanāpi siyā, so na gahetabboti dassaṅto āha “ācariyavādopi suttena samañtoyeva gahetabbo”ti (Dī.-Tī.-2: 169).

It may sometimes happen that this *ācariyavāda* (= *pakinnadesanā* = *atthakathā*) *pamādapāttha* (recitation negligently of the traditionally brought along *atthakathā*, by the *Theras*), *pamādalekha* (= writing and copying negligently) is not consulted with the *pitakaatthakathā*. Therefore, the *ācariyavāda* is taken as true to be only when it is consistent with the *pitakaatthakathā*, called *sutta*, and is not to be taken true when it is inconsistent with the *pitakaatthakathā*.

4. *Attanomati*

Attanomati nāma nayaggāhena anubuddhiyā attano patibhānam (Dī.-Ttha.-2: 158).

Attanomti nāma theravādo. Nayaagāhenāti suttādito labbhamānanayaggahanena. Anubuddhiyāti suttādīniyeva anugatabuddhiyā. Attano patibhānanti attano eva tassa atthassa vuttanayena upatthānam, yathā upatthitā atthā eva tathā vuttā (Dī.-Tī.-2: 169).

Attanomati means the *theravādas* which are the essence of knowledge acquired by means of own analytical way following the three early methods called the *sutta*, *suttānnuloma* and *ācariyavāda*. Especially the exhortations, described in the *atthakathā* by the great famous *Theras*, *Mahāpadumatheravāda*, *Mahāsumatheravāda*, *Mahāsivatheravāda* etc. are associated with this fourth *vinaya* called *attanomati*.

Attanomati pana sabbadubbālā, sāpi suttena samantāyeva gahetabbā, na ittarā (Dī.-Ttha.-2: 158).

Sabbadubbālā puggalassa sayam patibhānabhāvato. Tathā ca sāpi gahetabbā, kīdisi? suttena samantāyevāti yojanā (Dī.-Tī.-2: 169).

Thinking of the various *Theras*, the *vādas*, called the *attanomati*, are few and far from complete. Therefore, the *attanomati* also consulted with *pitakapāli*, referred to as the *sutta*, and is taken to be true only when consistent with it and rejected if it is inconsistent.

Because it has the essence of knowledge acquired by means of own analytical way following the three early methods called the *sutta*, *suttâ-nnuloma* and *âcariyavâda*, the *theravâda*, called *attanomati*, is taken to be far from being complete. However incomplete it may be, if *attanomati* is consistent with *pitakapâli*, referred to as *sutta*, it must be accepted.

This all there is to it with respect to the **four pillars of *sâsanâ***, named the four-fold *vinaya*, which the people of good intension willing to attain *nibbâna* must respectfully be aware of.

Those Who are Deviating from the *Sâsanâ*

Duppatipanno hi sâsanam bhidanto satthudhammasarîre pahâram deti nâma (Udâna-atthakathâ- 87).

An individual who is exercising on the practice inconsistent with the four-fold *vinaya*, referred to as the four pillars of *sâsanâ*, is said to be a *duppatipanna*. Put in another way, a person is called a *duppatipanna* when he does not practice the right way by not following the instructions by the Buddha called *sâsanadhamma* that is consistent with *pitakapâli* referred to as *sutta* the basic causes for the purpose of escaping from the suffering of the *sansâric* circle. He is the one who is destroying the Buddha's *sâsanâ*, and is said to be insulting the main body of the Buddha's *sâsanâ*, besides causing damage to it. This is the real easence of the above *atthakathâ*.

Sammâsambuddha Bhâsita Dhamma

The *duppatipanna*, who is wrongly practicing by taking *adhamma* as *dhamma*, and vice versa, has been indicated by the above *udânaatthakathâ* to be causing damage to the *sâsanâ*. If a meditator is not satisfied with this exultation, then go through the exhortations given by the *sabbaññusammâsambuddha* given below.

Ye te bhikkhave bhikkhu adhammam "dhammo"ti dîpinti. Te bhikkhave bhikkhu bahujanaahitâya patipannâ bahujanaasukhâya bahuno janassa anathâyâ ahittâyâ dukkhâyâ devamanussânâ. Bahuñca te bhikkhave bhikkhu apuññam pasavunti, te cimam saddhammam antaradhâpinti (Am.-1: 18).

Ye te bhikkhave bhikkhu dhammam "adhammo"ti dîpinti. Te bhikkhave bhikkhu bahujanaahitâya patipannâ bahujanaasukhâya bahuno janassa anathâyâ ahittâyâ dukkhâyâ devamanussânâ. Bahuñca te bhikkhave bhikkhu apuññam pasavunti, te cimam saddhammam antaradhâpinti (Am.-1: 19).

Bhikkhus Certain bhikkhus have explicitly indicated the *adhamma* to be the *dhamma*. Bhikkhus Then they are said to practice for the purpose of poverty, lack of peace and of disadvantages of man and *devâs*. Bhikkhus They commit many a *kusala* and will bring about the dissolution of the *sâsanâ* (Am.-1: 18).

Bhikkhus Certain bhikkhus have explicitly indicated the *dhamma* to be the *adhamma*. Bhikkhus Then they are said to practice for the purpose of poverty, lack of peace and of disadvantages of man and *devâs*. Bhikkhus They commit many a *akusala* and will bring about the dissolution of the *sâsanâ* (Am.-1: 19).

Dhamma – Adhamma

According to *suttana*, the 10 classes of *kusalakammaphadhammas* are literally all *dhamma*, and *akusalakammadhammas* are all *adhamma*. Similarly the following are all *dhammas*:

1. The Four-Fold *Satipatthâna*,
2. The Four-Fold *Sammappadhâna*,

3. The Four-Fold *Iddhipâda*,
 4. The Four-Fold *Indriya*,
 5. The Five-Fold *Bala* (Five-Fold Force)
 6. The Seven-Fold *Bhojjhaṅga*,
 7. The Eight-Fold Magga (The Noble Eight-Fold Path).
- These (37) classes of *Bodhipakkhiyadhammas* are all *dhammas*.

The following are all *adhammas*.

1. The Three-Fold *Satipatthâna*,
2. The Three-Fold *Sammappatthâna*,
3. The Three-Fold *Iddhipâda*,
4. The Six-Fold *Indriya*,
8. The Six-Fold *Bala*,
9. The Eight-Fold *Bhojjhaṅga*,
5. The Nine-Fold Magga.

The four-fold *upâdana*, the five-fold *nîvarana*, the seven-fold *anussayadhâtu*, and the eight-fold *micchattadhamma* are all *adhammas* ((*Am.-Ttha.*-1: 65 – 66).

Analyse

The meditator clinging for attainment of *nibbâna* should again analyze the above opening of the *atthakathâ*. A further explanation is given below.

In the four-fold *satipatthâna*, the Lord has exhorted to make effort in exercise by *vipassana*, *bhâvanâ*, *kammattthâna*, step by step by cultivating the *samâdhi* such as *ânâpâ-nassatisamâdhi*, on *rûpa dhamma* and *nâma dhamma*, referred to as the *kâya-vedanâ-citta-dhamma*, until *arahattaphala* is acquired. (A broader step-wise explanation on this will be made later). This instruction is the *dhamma*.

Suppose the meditator feels that the disciples cannot attain 28 classes of *rûpa*, mind and mental concomitants, and *nâma dhamma* as expatiated by the Buddha. Then it is nothing but indicating the *dhamma* of the Lord as the *adhamma*.

The *rûpas* naturally arises in the form of *kalâpa* called *rûpakalâpa* particles. Only when these *rûpakalâpa* particles can be analyzed will the knowledge attain the ultimate reality of the *rûpa*. It was the belief that the disciples cannot discern these *rûpa* dhammas.

Further, *nâma dhammas* naturally are formed by way of *cittaniyâma* called the realms of life and thought process. The *nâma dhammas* formed along the natural course, the *cittaniyâma* at each and every moment the mind and mental concomitants naturally appear in association with each other. Within a period of wink, a flash of lightning *cittakhanas* arise and perish away billions of times. It is believed that disciples cannot discern this rapid formation and dissolution of the thought processes, together with the life-continuum *citta*.

The words of teacher of such belief are as given below.

“Although they do not said the Lord has admonished the *rûpanâma dhammas* the disciples cannot discern”, but what they said implies so. They do not preach that way, but what they preach implies that they do. This is kind indicating the *dhamma* to be the *adhamma*.

Again, the other side accepted the fact that the disciples cannot discern the *rûpanâmas* the Buddha has instructed, and instead a replacement was given as “discern the *rûpa-dhamma* this way”, which are not from the Lord. These instructions are an attempt

to make the *adhamma* the *dhamma*.

The Buddha once again exhorted the above 37 classes of *bodhipakkhiyadhammas* in which are included the practice of the eight-fold path factors. Among the eight-fold path factors is included the Path of Right Concentration. These exhortations are the *dhammas*.

If the meditator happens to have said that there is no need to cultivate concentration, then what he said is making the *dhamma* and *adhamma*.

In the *Mahâsatipatthânasuttana*, the Buddha has expatiated that the First, the Second, the Third and *Fourth Jhâna Samâdhis* are called the *Sammâsamâdhi*. (For *sensu lato*, section on Why the Concentration has to be Cultivated).

Also in the *Visuddhimagga atthakathâ – Cittavisuddhi nâma saupacârâ attha samâpattiyo* (*Visuddhi-2: 222*) = The Buddha has explained that the eight-fold *samâpatti* together with *upacârasamâdhi* are all *cittavisuddhi* and it also is the *dhamma*. If the meditator said that there is no need to cultivate concentration, then what he said is making the *dhamma* and the *adhamma*.

In *Mahâsatipatthâna Suttana* (*Dî.-2: 250 – 251*), the Lord has said that the *First, Second, Third* and *Fourth Jhâna Samâdhis* are called the Right Concentration. (see section on Cultivation of *Samâdhi* is a Necessity for broader descriptions).

Also in *Visuddhimaggaatthakathâ – Cittavisuddhi nâma saupacârâ attha sammâpattiyo* (*Visuddhi-2: 222*), it has been expounded that the eight-fold *samâpatti* together with *upacârasamâdhi* are the *cittavisuddhi* (the purity of mind). These exhortations and instructions are the *dhamma*. Suppose a meditator is of the idea that it is not necessary to cultivate concentration, then it is indicating the *dhamma* as the *adhamma*.

Again in *Mahâsatipatthâna Suttana* (*Dî.-2: 239*), the Buddha expounded, for the attainment of *Arahattaphala*, to concentrate on the *rûpa-nâma-cause-result-sankhâra dhamma* groups of the five-fold aggregate named *Khandhapabba* in section on *Dhammânupassanâsatipatthâna*. Here too, it is the *dhamma* involved in four-fold *satipatthâna*. The Buddha has analytically exhorted these five-fold *khandhâ dhammas* after acquiring the Knowledge of Omniscience following the four *asankheyyas* and a million of universe and fullfilling the 30 species of the 10 *pâramîs*. If a meditator has said that the disciples cannot discern on these five-fold *dhammas* (= *rûpa-nâma*), and made a remark as “These are the descriptive *dhammas*”. The what he said is no other than turning the *dhamma* into *adhamma*.

If a meditator makes a remark as “These are the descriptive *dhammas*, and in practice in the meditation centres, concentration is made this way,” then it also is a kind of making the *dhamma* an *adhamma*. Because it has been expatiated by the Omniscient *sammâsambuddha* himself in *Aparijânana Suttana* (*Sam.-2: 249 – 250*) that if the five-fold clinging aggregate = *rûpa-nâma dhammas* are not known analytically by three *pariññâ paññâ*, then there is no end to the suffering of the *sansâric* circus.

Again in *Anattalakkhana Suttana* etc. of various *teparivutta dhamma desanâs*, the Buddha has instructed to meditate on the past five-fold *khandhâs* and the future five-fold *khandhâs*. Throughout the *Khandhavaggasamyutta pâli* and in various *nikâya* too, such exhortations have been made, wherever pertinent, for hundreds of times. It also is the *dhamma*. If a meditator, for instance, has said that the *vipassanâ* exercise must not and should not be made on the past and future factors, then it is a clear indication of the *dhamma* to be an *adhamma*.

Indeed, *vipassanā* is the meditation work on the three general characters, taking each in turn as the object, of the five-fold clinging aggregates = *rūpa* and *nāma dhammas* of the past, future and present located in the *santāna* within and without. The meditation is made as below –

So kâlena ijhattam sammati, kâlena bahiddhâ (*Abhi.-Ttha.-1*: 270).

So kâlena rūpam sammati, kâlena arūpam (*Abhi.-Ttha.-1*: 271).

1. At times on the internal five-fold aggregates,
2. At times on the external five-fold aggregates,
3. At times on the *rūpa dhamma*,
4. At times on the *nāma dhamma*. It is not work one can do as one wishes by discerning on the *paññatti* grossly without differentiating and without understanding the *paññatti* and *paramatha* separately.

In *Mahānidāna Suttana* (*Dī.-2*: 47 – 60), the Lord has again expounded that without penetrative realization, by *anubodha ñāna* and *pativedha ñāna*, of the *paticca-samuppāda*, the causal relationship, one cannot overcome the suffering of the sansāric circus.

Openings in the great *atthakathā* too (*Visuddhi-2*: 221; *Abhi.-Ttha.-1*: 189), have definitely given as “the cycle of life (arising and perishing away of life), referred to as the causal-relationship the *paticcasamuppāda*, is continually torturing the sentient beings like thunderbolt. No one has ever dreamed of the fact that unless it is eradicated by a knife-like *ñāna* sharpened on a whet stone-like *samādhi* can anyone be relieved from the sansāric circus of sufferings. These exhortations and instructions are all the *dhamma*.

Furthermore, the distinct arising of the resultant present five-fold *khandhās* such as *viññāna*, *nāma-rūpa*, *salāyatana*, *phassa*, *vedanā* because of the past causes such as *avijjā*, *tahnā*, *upādāna*, *sañkhāra* and *kamma* cultivated during the previous existence. Because of the present causes such as *avijjā*, *tahnā*, *upādāna*, *sañkhāra* and *kamma* cultivated during the present existence, the future resultant five-fold *khandhās* such as *viññāna*, *nāma-rūpa*, *salāyatana*, *phassa*, *vedanā* would clearly arise. Only when these are realized penetratively in their true nature by the *anubodhaññāna* and *pativedhaññāna*, will the causal relationship, the *paticcasamuppāda* factors be understood.

In this case, the assertion the past five-fold *khandhās* refers to just a part of the five-fold *khandhās*. In the same way the present five-fold *khandhās* and the future five-fold *khandhās* refer to just a portion of the five-fold *khandhās* respectively. Therefore, the nature of causal relationship, the *paticcasamuppāda*, cannot be dissociated with the five-fold *khandhās* of the past and future. It is not a phenomenon that can be discerned separately from the past-future five-fold *khandhās*.

Therefore, if a meditator accepts the fact that the past-future phenomena should not be discerned, then the penetrative discerning of the *paticcasamuppāda* by one’s own self would be nonsense for him in practical works. If the meditator agrees with this assertion, then he is indicating the *dhamma* as an *adhamma*.

If a meditator stated that “the past-future five-fold *khandhās* cannot be realized penetratively by one self via *paccakkhañāna*, can be known speculatively only via the *anumānañāna*,” then he is indicating the *dhamma* as an *adhamma*. It is because the Noble Ones penetratively realized the causal relationship by both the *anumānañāna* and the *pativedhañāna*.

Sotāpannañāna nāma paccayākāro uttānakova hutvā upatthāti (*Dī.-Ttha.-2*: 83).

In accordance with the Buddha's exhortation in *Aṅguttorapāli* (*Am.-1: 18 – 19*), the act of asserting the *dhamma* to an *adhamma* means causing suffering and disturbance of peace among the sentient beings and perishing away of the Buddha's *sāsana*. If the meditator does not wish to be one causing the perishing of the *sāsana*, all he has to do is to indicate the *dhamma* as the true *dhamma*, and to practice in accordance with the true *dhamma*.

The meditator should remember the case of the monk Kapila, during the period of the Lord *Kassapa*, who has taken the *dhamma* as *adhamma* and the *adhamma* as the *dhamma*. The meditator should carefully examine the *patipatti* practice he is exercising and explaining (to others) if they are relevant to the four-fold *vinaya*, especially to the *pitaka* named *sutta*. If the meditator recognizes definitely that the *patipatti* practice he is exercising is inconsistent with the Buddha's *pitaka*, then he must be bold enough to easily discard the practice. If not, the meditator will be one of those who are damaging the right way of practice of the *sāsana*.

Bikkhusuttana

Tassamā tiha tvum bhikkhu âdimeva visovehi kusalesu dhammesu. Ko cādi kusalānam dhammānam, sīlañca siviuddham ditthi ca ujukā. Yato kho te bhikkhu sīlañca suvisuddham bhvissati, ditthi ca ujukā. Tato tvum bhikkhu sīlam nissāya sīle patitthāya cattāro satipatthāne tividhena bhāveyyāsi (*Sam.-3: 124*).

Ditthīti kammassakatādītthi (*Sam.-Tth.-3: 234*).

My son bhikkhu So in the framework of this *sāsana*, purify the *kusala dhamma* to begin with. The where is the beginning of the *kusala dhammas*? They are the pure morality and *kammassakatā*, the right understanding, called the straightforward view which understands the *kamma* and its consequences.

My son bhikkhu At times in your *santāna* may arise good and pure morality and *sammassakata*, the right understanding, referred to as straightforward view. Then, on the basis of, and grasping firmly on, the morality cultivate the four-fold *satipatthāna* by way the three phenomena –

1. Internal,
2. External,
3. Internal-external (*Sam.-3: 124*).

Relevant to these *desanās*, the first and foremost prerequisite for **a monk of an auspicious night** is the (*sīla*) morality. The second prerequisite is the *samādhi* (concentration). The third is the knowledge acquired through practice on the basis of any one of the four-fold *satipatthāna*, of the *ānāpānassatisamādhi* etc., following the instructions given by the Buddha. For a meditator competent with morality, practice must be made so as to be competent with *samādhi*, but before going on to it, explanation will be made first as to **why concentration has to be cultivated**.