

*"namo tassabhagavato arahato sammāsambuddhassa"*

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

**VOLUME IV**

*LAKKHANĀDI CATUKKA*

**BY**

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**Notes on Fundamental Reason for Practice  
(*Nidānakathā*)**

**Page (A To I)**

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## INTRODUCTORY TREATISE

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### Practical Way to *Nibbāna*

#### *Nibbānagāminipaṭipadā*- Fourth Volume

Notes on Fundamental Reason for Practice = *Nidānakaṭṭhā*

Weary Practice with Sluggish Supernormal Knowledge = Strenuous effort followed by slow realization of the Right Path and Fruition (*Dukkha paṭipadam dandhābhiññam*)

In *Dhammasaṅgāni Scripture (Abhi-1-72)*, the Buddha mentions many Practices including Distressing Practice with Sluggish Supernormal Knowledge etc. The Commentary teacher also explained the above Doctrines as follow: \_\_\_\_\_

(*Abhi-ṭṭha-1-260-261*)

It is impossible to attain Mental absorption without any practice leading to absorption (= *Jhana*) even in Mundane Mental Absorption (= *Lokīya jhana*). As for Mundane Mental Absorption where the proper practice is essential, the Buddha specially wants to mention the Practical way to Supramundane Absorption (= *Lokutthara jhana*) apart from the Method of Purification (= *Suddhika naya*). So, the Buddha mentions the words like “Distressing Practice with Sluggish Supernormal Knowledge” (= *Dukkha paṭipadam dandhabhiññānam*). The explanations for the words Distressing Practice with Sluggish Supranormal Knowledge are as follow: \_\_\_\_\_

If a *meditator* starts to discard the defilements (= *Kilesa*), he will find some difficulties in taking up the Sense of Subjects of Meditation (= *Kammaṭṭhāna*). So as to discard the defilements, one should have the Act of Forming (= *Sañkhāra*) to perceive the Subject of Meditation and diligence with much difficulties; or [one should perceive the Subject of Meditation (known as the act of Forming = *Sañkhāra*) and have mental exertion or diligence (= *Payoga*)]. Such kind of practice taken by a *meditator* to reach Noble Path (= *Ariya magga*) is the Distressing Practice (= *Dukkha paṭipadā*).

If a *meditator* has already discarded the defilements = and continues to practise insight meditation (= *Vipassanā*), and supposing that the attainment of the Noble Path (= *Ariya magga*) occurs only after long time; that *meditator* is said to have Sluggish super normal Knowledge (= *Dandha bhinna*). So, among various practices in which there are no definite numbers of turns or numbers of times (= *Vara*) in which one may attain Noble path, only to one particular turn of practice; the old Commentary teachers gave the term “Distressing Practice with Sluggish Supernormal Knowledge”(= *Dukkha paṭipadā dhandhabhinna*). [The practice in which defilements are discarded in one time, (= *Sakim vikkhambhana vara*), or in two times (= *Dvikkhattum vikkhambhana vara*), or in three times (= *Tikkhattum vikkhambhana vara*), or in four times (= *Catukkhattum vikkhambhana vara*) or in numerous times (= *Anekakkhattum vikkhambhana vara*); or whatever the times that may be ; the old Commentary teachers gave the term “Distressing Practice with Sluggish Supernormal Knowledge”].

So, among these numerous times of abandonment; to which number of time do the Commentary teachers want to give the term “Distressing Practice with Sluggish Supernormal Knowledge”? \_\_\_\_\_ In a particular practice; if the defilements recur after first and second times of abandonment, but finally discarded after third time, and if the recurrence

of these defilements are totally prevented by attainment of Noble Path \_\_\_\_\_ to such kind of practice, the Commentary teachers

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want to accept as “Distressing practice with Sluggish Supernormal Knowledge”. So, to this times of practice (= *Vara*), the Commentary teacher gave the term “Distressing Practice with Sluggish Supernormal Knowledge”. (The Commentary teacher wanted to accept the practice; in which the defilements are discarded in three times and totally abandon these finally with Noble Path, as Distressing Practice with Sluggish Supernormal Knowledge. So, there is no doubt that other practices which need more than three times to discard the defilements are accepted as Distressing Practices. It means that the practices which are able to discard all the defilements with Noble Path after one or two times of abandonment of these, are known as “Pleasurable or Comfortable Practices” (= *Sukhapatīpadā*).

It may not be clear with these explanations only. So, it is necessary to explain the words “Distressing practice with Sluggish Supernormal Knowledge” with following fundamental statements. Wider explanation is as follow: \_\_\_\_\_

### Pāli-Text

(*Abhi-ṭṭha-1-260*)

A *meditator*, after discerning the 4 Great Elements (= *Mahābhūta*) with Insight knowledge, again discern the Derived Corporeality (= *Upadarūpa*) with Insight Knowledge. Further; Mentality is taken up or seized with Insight knowledge. Again, if that *meditator* tries to discern the Corporeality and Mentality simultaneously with Insight Knowledge, he finds difficulty in taking up these phenomena. The practice of the person is known as “Distressing Practice”. (= *Dukkha paṭīpadā*). Further, \_\_\_\_\_ after taken up the Corporeality and Mentality with Knowledge, if he slowly attains the Noble Paths by Insight meditation, the nature is known as “Sluggish Supernormal Knowledge” (*Dandhabhinna*).

(*Abhi-ṭṭha-1-260*)

### Pāli-Text

(*Mūlaṭṭi-1-112*)

Seizing on Character-Essence-Perception-and Proximate cause of Corporeality or Mentality with Insight knowledge is known as Taking up or Seizing on or Grasping (= *Pariggahetva, Parigganhati*). With these words it describes the nature of Purity of view or outlook. (= *Ditthi visuddhi*). If one finds difficulty in taking up with knowledge it is strenuous practice (= *Dukkha paṭīpadā*). If one finds difficulty in taking up of Mentality with knowledge although he finds no difficulty in taking up of Corporeality, it is also known as weary practice. So, if some difficulty occur at any period of Practice (= *Paṭīpadā*), it is termed weary = Strenuous practice. According to these words \_\_\_\_\_

1. Seizing on Corporeality = *Rūpa pariggaha*,
2. Seizing on Mentality = *Arūpa pariggaha*,
3. Seizing on Corporeality and Mentality = *Rūparūpa pariggaha*, to these 3 kinds of Seizing (= *Pariggaha*)

the term Distressing and Strenuous Practice is applied.

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### *Pāli-Text (Abhi-ṭṭha-1-260)*

#### *(Mūlaṭṭ-1-112)*

Definite determination with Knowledge that “this phenomenon is just Corporeality and Mentality only, and there is no such thing like male, female, persons, sentient beings; life, self, human, gods, and higher being etc etc” \_\_\_\_\_ is known as “Knowledge of Analysing (or Determination of) Mentality and Corporeality (= *nāmarūpa vavatthapana* = *nāmarūpa vavatthana ñāṇa*).

A *meditator* may find some difficulty when he is trying to analyse the Mentality and Corporeality like “there is no such thing as person, living being, life, Self, human, gods, higher being etc; and truly existing nature is only Corporeality and Mentality “, even after he is able to seizing on the Corporeality and Mentality with Knowledge.

Again when he takes long time in the practice of Insight meditation (= *Vipassanā*) to reach Noble Path (= *Ariya magga*); after attaining Analytical determination of Corporeality and Mentality with Knowledge \_\_\_\_\_ the Practice of this *meditator* is also “Strenuous = Weary practice with Sluggish Supernormal Knowledge (= *Dukkha paṭipadā dandhabhinna*). (*Abhi-ṭṭha-1-260.*)

The above description mentions \_\_\_\_\_

4. Analytical Determination of Corporeality and Mentality with Knowledge (= *nāmarūpa vavatthana ñāṇa*). This nature is also included in Purity of View or Outlook (= *Ditthi visuddhi*). It is also known as “Knowledge of the Distinction between Mind and Body “(= *nāmarūpa pariccheda ñāṇa*).

### *Pāli Text (Abhi-ṭṭha-1-260)*

Again, a *meditator* may find some difficulty in taking up of the Causes of Body and Mind with knowledge even after he is able to analyse the distinction between the Mind and Body. Further, he may take a long time to reach Noble Path although he is able to take up the Causes of Body and Mind with knowledge. The practice of that person is also “Distressing Practice with Sluggish Supernormal Knowledge”. (*Abhi-ṭṭha-1-260.*)

By means of these statements; it shows -- the Seizing on the nature of Causes and Effects (= *Paccaya pariggaha ñāṇa*) in three periods like the Past, Future and the Present time. It is the level of attainment of “Purity by having transcended doubts” (= *Kankha vitarana visuddhi*). It consists of two kinds of Seizing as follow: \_\_\_\_\_

5. Seizing on the Cause or Condition (= *Paccaya pariggaha*)
6. Prolong or Long-time Seizing (= *Addhana pariggaha*).

### *Pāli Text (Abhi-ṭṭha-1-261)*

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Next, a *meditator* may find difficulty to discern the Impermanence, Suffering and Not-self (= *Anicca, Dukkha, Anatta*) nature of Formative and Conditioned phenomena (= *Sañkhāra dhamma*)-ie:- Corporeality, Mentality, Cause and Effect \_\_\_\_\_ even after he is able to Seize the causative nature with Knowledge. Further he may take long time of Insight meditation (= *Vipassanā*) to reach Noble Path, even after attainment of the 3 Characteristics of Existence (= *Ti-lakkhana*) in Formative and Conditioned phenomena (= *Sañkhāra dhamma*). The practice of that *meditator* is also “Distressing = Strenuous = Weary Practice with Sluggish Supernormal Knowledge”. (*Abhi-ṭṭha*-1-261.)

In this case; the words “When the 3 characteristics of Existence are perceived with Knowledge “(= *Lakkhanani pativijjhanto*) means \_\_\_\_\_ the Basic Knowledge of Physical and Mental phenomena in the light of the three Characteristics of Impermanence, Suffering and Not-self (= *Sammasana ñāṇa*).

*Pāli Text (Abhi-ṭṭha-1-261)*

Another *meditator* may find difficulty to overcome the desire (= *nikanti*) of having Radiance (= *Obhasa*) which is a pollutant to Insight meditation and attained at the time of trying to have Insight Knowledge after awareness of the 3 Characteristics of Existence in Formative phenomena with Knowledge. He may take long time to reach Noble Path even after getting rid of that Desire (= *Nikanti*) with Insight knowledge. The practice of that *meditator* is also “Weary Practice with Sluggish Supernormal Knowledge”. The Commentary teachers liked this numbers of attempt (= *Vara*) and give the term “Weary Practice with Sluggish Supernormal Knowledge” to this numbers of attempt. Note in similar way for the three kinds of Practices (= *Paṭipadā*) mentioned by the Buddha later.

(*Abhi-ṭṭha*-1-261.)

The Buddha mentions the analysis of Supra mundane wholesome phenomena (= *Lokuttara kusala dhamma*) in “*Dhamma sangāṇī Pali* Scripture” in (4) types as follow:

1. Person who has “Weary practice with Sluggish Supernormal Knowledge”= Slow realisation of the right Path and Fruition only after strenuous effort (= *Dukkha paṭipadā dandhabhinna puggala*).

2. Person who has “Weary practice with Quick Supernormal Knowledge”= Quick realisation of the right Path and Fruition after strenuous effort (= *Dukkha paṭipadā khippabhinna puggala*).

3. Person who has “Cheerful practice with Sluggish Supernormal Knowledge”= Slow realisation of the right Path and Fruition after exertion at a comfortable pace (= *Sukha paṭipadā dandhabhinna puggala*).

4. Person who has “Cheerful practice with Quick Supernormal Knowledge”= Quick realisation of the right Path and Fruition after exertion at a comfortable pace (= *Sukkhapaṭipadā khippa bhinna puggala*). (*Abhi-1-72-85*.)

Again, the Buddha classifies two types of procedure in each person as: \_\_\_\_\_ -

1. The type of Practice = Effort (= **Paṭipadā**). and
2. The type of Supernormal Knowledge = Realisation (= **Abhiññā**).

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Among these procedures: \_\_\_\_\_

1. Seizing on Corporeality (= **Rūpa pariggaha**)
2. Seizing on Mentality (= **Arūpa pariggaha**)
3. Seizing on both Corporeality and Mentality (= **Rūparūpa pariggaha**)
4. Analytical Determination of Corporeality and Mentality with Knowledge (= **nāmarūpa vavatthana**)

\_\_\_\_\_ are (4) types of procedures which are included in the Knowledge of Distinction between Mind and Body (= **nāmarūpa pariccheda ñāṇa**).

Again, \_\_\_\_\_

1. Seizing on the Causes and Effects of present time (= **Paccaya pariggaha**),
2. Seizing on the Causes and Effects of Long time ie:- the Past and Future (= **Addhana pariggaha**)

\_\_\_\_\_ these two types of Seizing (= **Pariggaha**) are known as Knowledge of Seizing on the Cause and effect (= **Paccaya pariggaha ñāṇa**).

Further; \_\_\_\_\_

1. The Knowledge of Distinction between Mind and Body (= **nāmarūpa pariccheda ñāṇa**)
2. The Knowledge of Seizing on the Cause and Effect (= **Paccaya pariggaha ñāṇa**)
3. The Knowledge of Physical and Mental Phenomena in the Light of the three Characteristics of Impermanence, Suffering and Not-self (= **Sammasana ñāṇa**)
4. The Knowledge of perceiving the changes through which physical and mental phenomena undergo constantly = up to the state of freedom from the pollutants of Insight Knowledge (= **Upakkilesa**) = up to the attainment of purity in the aspect of discriminating between what is right path and what is not (= **Maggamagga ñāṇadassana visuddhi**)

\_\_\_\_\_ up to the level of these Knowledges, the Buddha mentions as the Section of Practice (= **Paṭipadā**).

After attainment of Freedom from the Pollutants of Insight Knowledge (= **Upakkilesa**): \_\_\_\_\_

1. The Knowledge (mature enough) of perceiving the changes through which Mind and Body undergo constantly (= **Udayabbaya ñāṇa**)
2. The Knowledge of perceiving the dissolution of physical and mental phenomena (= **Bhaṅga ñāṇa**)
3. The Knowledge of perceiving the fearful dangers faced by physical and mental phenomena (= **Bhaya ñāṇa**)
4. The Knowledge of perceiving the flaws inherent in Mind and Body phenomena (= **Adīnava ñāṇa**)
5. The Knowledge of Disenchanted attitude towards physical and mental phenomena (= **Nibbinda ñāṇa**)
6. The Knowledge of adoption of the idea of liberating oneself from the Conditioned phenomena (= **Muccitukamyatā ñāṇa**)
7. The Knowledge Reviewing the Impermanence, Proneness to suffering and Not-self nature of the Conditioned phenomena (= **Paṭisaṅkhā ñāṇa**)
8. The Knowledge of perceptivity to regard the Conditioned phenomena with indifference (= **Saṅkhārupekkhā ñāṇa**)

9. The Knowledge of ability to persue the foregoing steps and adapt one's powers of perception to the attainment of the right Path and Fruition (= *Anuloma ñāṇa*)

All these above mentioned (9) types of Insight Knowledges are included in the “Purity of having practised the adaptation to the right path “(= *Paṭipadāñāṇa dassana Visuddhi*).

The last Knowledge ie: --

10. The Knowledge of the Noble Path to *Nibbāna* (= *Ariyamagga ñāṇa*)

\_\_\_\_\_ - this Knowledge of the Noble Path to *Nibbāna* is included in the section of “Purity of Intellect and Knowledge of the Right Path” (= *ñāṇa dassana visuddhi*).

(The meanings of all these Steps of Knowledge will be fully explained in the Chapter of Insight Meditation). These two Sections of “Purity of having practised the adaptation to right path”- and-“Purity of Intellect and Knowledge of the Right Path” (= *Paṭipadā ñāṇa dassana visuddhi*, *Ñāṇa dassana visuddhi*) are classified as the type of Supernormal Knowledge (= *Abhinna*) in the Commentary and Subcommentary Scriptures. So

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1. If a *meditator* finds difficulties in both Practice and Supernormal Knowledge, such kind of person is known as person with “**Weary practice and sluggish Supernormal Knowledge**” (= *Dukkhaṭṭipadā dandhabhinna puggala*).
2. If a *meditator* finds difficulties in the Practice, but not tiresome in attainment of Supernormal Knowledge, he is known as a person with **Weary practice and Swift Supernormal Knowledge** (= *Dukkhaṭṭipadā khippabhinna puggala*).
3. Another *meditator* finds no difficulties in the section of Practice, but he may find difficulties in the attainment of Supernormal Knowledge, such kind of person is known as a person with **Pleasurable Practice and Sluggish Supernormal Knowledge** (= *Sukhaṭṭipadā dandhabhinna puggala*).
4. Another *meditator* may find no difficulties in both the Practice and Supernormal Knowledge, such kind of person is known as a person with **Pleasurable Practice and Swift Supernormal Knowledge** (= *Sukhaṭṭipadā khippabhinna puggala*).

\_\_\_\_\_ these are the basic definitions, mentioned in the above Commentary and Subcommentary *Pali* scriptures. In the section of Practice (= *Paṭipadā*), it is also mentioned to discern the Character-Essence-Perception-and Proximate cause of the Corporeality-Mentality-Cause and Effect = Conditioned phenomena (= *Saṅkhāra dhamma*).

There is a question why to discern in this way. If you *meditator* want to know the answer to this question, read further following explanations written in the: \_\_\_\_\_

1. Great Life History of the Buddha (= *Mahā Buddhavamsa*)
2. The Dictionary of Burmese-English for *Tipitaka* Scriptures.

## Explanations in the Great Life History of the Buddha \_\_\_\_\_ (4) Types of Compactness (*Ghana*)

There are (4) types of Compactness known as (1) Compactness of consciousness of a series of sensations, seemingly merge into a continuum (= *Santati ghana*) (2) Compactness of conceiving the octad groups of matters (= *Attha kalāpa*) which are always in a flux of genesis, statis and dissoultion in the body as solid entity of bodily organs and the body (= *Samuha ghana*) (3) Compactness of the conception of various consciousness like seeing consciousness, Hearing consciousness etc; etc as a soul, entity or as a unified whole (= *Kicca*



*ghana*), (4) Compactness of conceiving the conglomeration of various Sense objects as palpable solid entity (= *Arammana ghana*).

1. Among these (4) types of Compactness, the continuous formation in order without interruption of various physical matters and mental processes which are seemingly merge into a single solid entity is known as Compactness as Continuity (= *Santati ghana*).

The continuous arising without interruption means, the following phenomenon arises as soon as the preceeding phenomenon is passing away (= *Bhanga khana*). In other words, the following phenomenon distinctly arises as soon as the preceeding phenomenon degenerated. To this phenomenon the Sub commentary teachers explained as “there is no interval between the preceeding and following phenomena” (= *Purimapacchimanam nirantarata*). Due to this nature of non-interrupted arising; the nature of arising is more powerful and overwhelms the nature of dissolution which becomes less obvious. So, the people wrongly think that “the presently seen phenomena are nothing, but these are the phenomena previously seen”. Very good example of this nature is appearance of “a fire whirl when someone waves the burning firewood hold in the hand “. (This is the Compactness as Continuity = *Santati ghana*).

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2. The Mentalities such as Contact (= *Phassa*) and Materialities such as Earth elements (= *Pathavī*) etc; etc; are aggregated in various Groups of Mentality and Materiality and perceived as single entity of ultimate nature. It is known as Compactness as Mass (= *Samuha ghana*).

When, the Mentalities or Materialities arise, these never occur as single unit. There are at least eight types of Mentalities (ie:- Eye-consciousness and seven Mental concomittants present in every occurrence of consciousness = *Cakkhu vinñāṇa citta + Sabbacitta sadharana cetasika*) in Mental process and at least eight types of Materialities (ie:- Eight types of Corporeal group = *Attha kalāpa rūpa*) on Corporeality side. So, arising of at least these eight natural phenomena which seemingly merge into a single natural entity is known as Compactness as Mass (= *Samuha ghana*).

3. The Mentality and Materiality exist in single unit or; type of Mental group and Material group (= *nāma kalāpa, Rūpa kalāpa*) arise to perform their respective duty. In such occasions, it is very hard for a person who has no intellectual ability of the Knowledge in Higher Doctrines (= *Abhidhamma panna*) to analyse like “It is the function of Contact, or It is the function of Feeling, or It is the function of Perception etc; etc; or” It is the duty of Earth element, or It is the duty of Water element, or Fire element or Air element etc; etc. So, when the Mentality and Materiality perform their respective functions, that performance seemingly merge into a single natural entity which is difficult to know. This is the Compactness as Duty (= *Kicca ghana*).

4. When various Mentalities in each Group of mentality take up the Sense object collectively and when various Materialities in each Group of Materiality exist as a single Sense-object, their occurrence seemingly merge into a single natural entity in Ultimate natural sense. This is known as Compactness as Sense object (= *Arammana ghana*).

So, in conclusion, the various Materialities and Mentalities are arising as Causative phenomena or Resultant phenomena (= *Paccaya dhamma, Paccayuppana dhamma*), in the various situations and the nature of which are difficult to be perceived; since these phenomena are compacted in continuity, mass, function and various senses. This

phenomena are known as Compactness as Continuity, Compactness as Mass, Compactness as Duty and Compactness as Sens-object respectively (= *Santatighana*, *Samuha ghana*, *Kicca ghana*, *Arammana ghana*). [ The descriptions of (4) types of Compactness (= *Ghana*) are extracted from *Dhamma sangani* Original Subcommentary- Page (60) and *Dhamma sangani* Detail Subcommentary-Page (66). ]

**“In Ultimate reality Meditation, discern only the Original Nature, like; only the nature of peppery taste is perceived in eating up a chilli seed”**

According to this phrase, you will attain Knowledge of Ultimate reality, only when you discern the original nature of various Materialities and Mentalities with Insight Knowledge (= *Ñāṇa*). Only when you attain the Knowledge of Ultimate reality, you will realize the nature of Compactness (= *Ghana*). Only when you realize the nature of Compactness, you will attain Knowledge of Not-self (= *Anatta*). If one does not discern original nature with knowledge, he will not realise the Ultimate reality. If one does not realise the Ultimate reality, he will not realise the nature of Compactness. If he does not realise the nature of Compactness, he will not realise the Knowledge of Not-self. So, the wise men say that the nature of Compactness (= *Ghana*) conceals the Characteristic of Not-self (= *Anatta lakkaṇā*)

(*Mahā Buddhavamsa - volume IV, page-323-325.*)

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### Explanations in the Dictionary of Pāli-Burmese for Tipitaka Scriptures

*Ghana vinibbhoga-[ Pu ]- [ Ghana + vinibbhoga. Vinibhujanam vinibbhogassa karanam vinibbhogo ñāṇam; Dhammanam ghanassa ekattassa vinibbhogo ghanavinibbhogo. Atthasa, yo. 76. Vinibhujanam puthakkaranam vinibbhogo. Ghamassa samuhassa vinibbhogo ghanavinibbhogo. Sammo, yo. 147. ]*

Knowledge of the Compactness (= aggregation) by differentiation, analysis and criticism, \_\_\_\_\_ Knowledge by analysis and differentiation to a nature of conglomeration, which appears to the mind as a single solid entity; \_\_\_\_\_ Demolition of the concept of single solidity.

The Ultimate truth phenomena are occurring in series like; Five-door advertence, seeing consciousness, receiving consciousness, Investigating consciousness (= *Pañca dvāravajjana*, *cakkhu viññāṇa*, *sampaticachana*, *santīrana*) etc; etc in the Thought process. In such occurrence, foregoing consciousness and following consciousness are not single consciousness. But there is no interval between these two, so as these two seem to be a single consciousness. It is known as “Compactness of Continuity” (= *Santati ghana*).

Not being perceived as single conglomerated consciousness (in the knowledge of a *meditator*) “Analytical Knowledge like; this is Five door advertence consciousness, that is seeing consciousness etc; etc” is known as Knowledge of Analysis and Differentiation of Compactness of Continuity, or Destruction of Compactness of Continuity (= *Ghana vinibbhoga*).

There are many associated Mental Concomitants like Contact, Feeling , Perception; etc; etc; to a single consciousness, or a single consciousness occurs simultaneously with Mental Concomitants like Contact, Feeling, Perception etc. So, since these phenomena are arising collectively, it is difficult to separately know as Contact, Feeling and Perception etc. The existence of these phenomena as single mass is known as

“Compactness as Mass”(= *Samuha ghana*).

Not perceiving as single phenoma, instead the Analytical Knowledge like - “this is Contact, this is Feeling and this is Perception”; etc-is known as “Knowledge of Analysis and Differentiation of Compactness of Mass, or Destruction of Compactness of Mass”(= *Ghana vinibbhoga*).

In Mental concomitants like Contact, Feeling; etc;- the Contact has function of striking or impact (= *Sanghattana kicca*) and Feeling has function of experiencing or suffering (= *Anubhavana kicca*). Although these have separate functions, when these arise in connection with a single consciousness, it is very difficult to know the special function of each and every Concomitants and their function are seemingly single one. It is known as “Compactness of Function or Duty”(= *Kicca ghana*).

So, not perceiving as a single function, instead the Knowledge that the Contact has function of impact or the Feeling has function of Experiencing etc, etc, is known as “Knowledge of Analysis and Differentiation of Compactness as Duty, or Destruction of Compactness as Duty”(= *Ghana vinibbhoga*).

All the consciousness and Mental concomitants when arising in the Eye-door thought process and taking up only the Sense-object of sight, although these are not single unit, they seem to be a single entity. That nature is known as “Compactness as Sense-object”. (= *Arammana ghana*).

So, although it seems to be a single unit due to taking up of a kind of Sense-object, if one perceives as separate nature like “this is Five-door advertence consciousness, this is seeing consciousness etc; etc; or this is the Contact mental concomitant, this is the Feeling mental concomitant etc; etc”; it is known as “Knowledge of Analysis and Differentiation of Compactness of Sense-object or Destructive Analysis of Compactness as Sense-object “(= *Ghana vinibbhoga*). (*Netṭi-ṭṭha-154. Sam-ṭṭ-1-271. Mūlaṭṭ-1-60.*)

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The Characteristic of Not-Self (= *Anatta lakkhana*) is perceptible only in the years of Buddhist Era, when the Buddha attains enlightenment. It is not perceptible in the period beyond the Buddhist Era. (*Abhi-ṭṭha-2-46.*)

The Characteristic of Not-self is under cover of the nature of “Compactness” (= *Ghana*) like Continuity, Mass etc; etc. So the nature of it is not knowledgeable, nor visible nor perceptible. If a person can destruct the nature of the Compactness;- the Characteristic of Not-self will be truly perceptible in it's own original nature.

(*Abhi-ṭṭha-2-47.*)

## Pāli Text

[ **Remark** -- These are the explanations for (4) types of Compactness written in the Great Life History of the Buddha (= *Mahā Buddhavanisa*) and the Dictionary of Burmese-English for *Tipitaka* Scriptures. The explanations for (4) types of Compactness in this “Practical Way to *Nibbāna*” Scripture (= *Nibbānagāmini paṭipadā*) are already described in the First Volume of this Scripture. ]

You *Meditator* should discern the Corporeal Aggregates and Mental Aggregates, known as Corporeal Compactness and Mental Compactness (= *Rūpa ghana, nāma ghana*) with Analytical and Discriminating Knowledge so as to attain the Knowledge of Ultimate truth for the Ultimate phenomena. So, you *meditator* should definitely seize on and analyse

with Insight knowledge to the Corporeality and Mentality in terms of Character-Essence-Perception and Proximate Cause so as to reach the Knowledge of Ultimate reality after destructing the Conception of Compactness. (= *Ghana*). In conclusion; may all you noble persons who want to attain the true teachings of the Buddha, realise the Ultimate truth sense of all Conditioned phenomena known as the Truth of Suffering and the Truth of Origin of Suffering, by seizing on with Analytical knowledge in terms of Character-Essence-Perception and Proximate cause of these, and after attaining Discriminating knowledge of the existence of Corporealies and Mentalities in Compactness.

Pa-Auk Tawya Sayadaw  
Pa-Auk Forest  
Buddhist Era -- 2538  
Myanmar Era -- 1356  
Month of Wagaung.