

Sītagū  
International Buddhist Academy

# WISDOM



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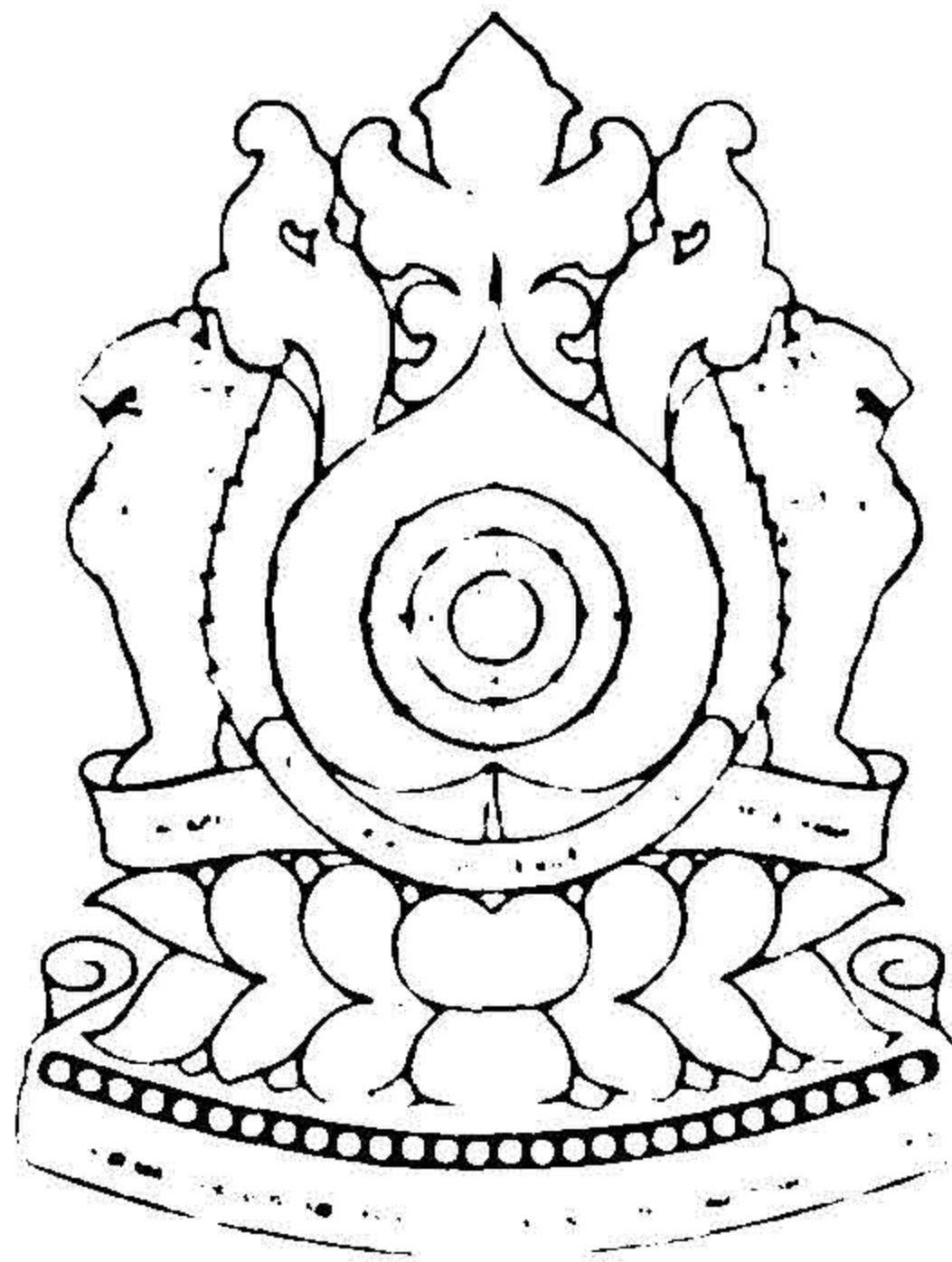
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**WISDOM**



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Sagaing Hills, Myanmar.

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# **WE RESOLVE**



**With no thought of  
pride or glory,**

**With utmost humility,**

**We resolve to make better**

**The world we live in and**

**To promote our Sasana**

**To the best of our ability.**

WISDOM  
PAÑÑĀ - UNDERSTANDING

Presented by

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## WISDOM

Now that is not easy to say what is Paññā, firstly even to know about Paññā, let alone to develop.

Therefore, in order to deal with the detailed method of its development, there is the following set of Questions:-

1. What is Paññā = Understanding?
2. In what sense is it Paññā = Understanding?
3. What are its Characteristic, function, manifestation and Proximate cause?
4. How many kinds of Paññā = Understanding are there?
5. How to develop this Paññā?
6. What are the benefits of developing Paññā = Understanding?

Here are the answers:-

1. What is Paññā = Understanding?

Paññā = Understanding is a many sort and, it has various aspects.

An answer that attempted to explain Paññā of all, would accomplish neither purpose nor its meaning, beside, trying to explain in detail about Paññā would lead to distraction.

So, we shall confine to the kind intended here, which is Paññā = Understanding consisting in insight knowledge associated with profitable (wholesome) consciousness.



## 2. In what sense, is it Understanding?

In the Understanding (Paññā) in that sense of act of Understanding, state of Understanding (Pajānāna = Verbal noun). What is this act of Understanding. It is knowing (Jānana) in a particular mode separate from the modes of perceiving (Sañjānanā) and cognizing (Vijānāna).

For, all though the state of knowing is equally present in perception (Saññā), in consciousness (viññāna), in Understanding (Pajānanā).

Nevertheless, perception is only the mere perceiving of an object as, say, blue, or yellow, it cannot bring about the penetration of its characteristics as impermanent, suffering and nonself.

Consciousness knows the objects as blue or yellow, and it can bring about the penetration of its characteristics, but it can not bring about by endeavouring the manifestation of supramundane path.

Understanding knows the object in the already stated, it bring about penetration of the characteristics and it bring about by endeavouring, manifestation of the supramundane path.

## 3. What are its characteristics, function, manifestation, and proximate cause?

Understanding has the characteristics of penetrating the both individual and particular essence of states. (A phenomenon's own essence, and Common)



Its function is to abolish the darkness of delusion which conceals the characteristics of states. Its manifestation is non-delusion or clear vision.

Its proximate cause is concentration. It was said by the Buddha "One who is concentrated, knows and sees correctly things as they are" (Samāhito Yatthābhūtaṃ Pajānāti).

4. How many kinds of Understanding are here?
  - A. Firstly as having the characteristics of penetration of the individual and common essences of states, it is one kind.
  - B. As mundane and supramundane, it is two kinds. Or as the defining of mentality and defining of materiality. It is two kinds.
  - C. As regards the two fold section, mundane is that associated with mundane path and the supramundane is that associated with supramundane path.

In the second dyad, when a man wants to begin insight, his understanding of the defining of the four mental aggregates is understanding as defining of mentality, and his understanding of the defining of the material aggregate is understanding as defining of materiality.

So, it is two kinds as follow:

The Knowledge of defining of mentality and Knowledge of defining of materiality.

As regards the triads, understanding acquired without



hearing from another. Understanding is that consisting in what is reasoned, or thought because it is produced by one's own reason or thought.

Understanding acquired by hearing from another. Understanding is that consisting in what is heard or listened, because it is produced by hearing, or listening.

Understanding that has reached absorption, having been somehow produced by (meditative) development. Understanding is that consisting in development.

#### As regard the tetrads, (Four Fold)

1. Knowledge that occurs contingent upon the truth of suffering is knowledge of suffering;
2. Knowledge that occurs contingent upon the origin of suffering is knowledge of the origin of suffering;
3. Knowledge that occurs contingent upon the cessation of suffering is knowledge of the cessation of suffering; and
4. Knowledge that occurs contingent upon the way leading to the cessation of suffering is knowledge of the way leading to the cessation of suffering. So, it is of four kinds, according to the four Noble truths.



How is it developed?

Now the things classed as aggregates, bases, elements, faculties, truths, dependent origination, etc., are the soil of this understanding.

The (first) two purifications, namely, Purification of Virtue and Purification of Consciousness, are its roots, while the five purifications, namely,

1. Purification of View,
2. Purification by Overcoming Doubt,
3. Purification of Knowledge and Vision of What is the Path and What is not the Path,
4. Purification of Knowledge and Vision of the Way,
5. Purification of Knowledge and Vision, are the trunk.

Consequently one who is perfecting these soils first fortify his knowledge by learning and questioning about those things, should try to be perfected the two purifications that are the roots, then he can develop the five purifications that are the trunk. This is in brief.

### DEFINING OF MENTALITY MATERIALITY

Herein, 'Purification of View' is the correct seeing of mentality-materiality.

One who wants to accomplish this, firstly, should discern the states according to characteristic of the respective things, as mentality (nāma)' in the sense of bending (namana)



because of its bending on to the object.

Then, just as a man, by following a snake that he has seen in his house, finds its abode, so too this meditator scrutinizes that mentality, he seeks to find out what its occurrence is supported by and he sees that it is supported by the matter of the heart.

After that, he discerns as materiality the primary elements, which are the heart's support, and the remaining, derived, kinds of materiality that have the elements as their support. He defines all that as 'materiality (rūpa)' because it is 'molested (ruppana)' (by cold, etc.) After that he defines in brief as 'mentality-materiality (nāma-rūpa)' the mentality that has the characteristic of 'bending' and the materiality that has the characteristic of 'being molested'.

After defining mentality-materiality thus according to its true nature, then in order to abandon this worldly designation of 'a being' and 'a person' more thoroughly, to surmount confusion about beings and to establish his mind on the plane of non-confusion, he makes sure that the meaning defined, namely, 'This is mere mentality-materiality, there is no being, no person' is confirmed by a number of Suttas. For this has been said:

'As with the assembly of parts  
The word "chariot" is countenanced,  
So, when the aggregates are present,  
"a being" is said in common usage'  
And again this has been said;



It is suffering alone rises,  
It is suffering alone appears and remains,  
It is suffering alone disappears and departs,  
Nothing rises else than suffering,  
And nothing ceases else than suffering.

So, in many hundred suttas it is only mentality- materiality that is illustrated, not a being, not a person. Therefore, just as when the component parts such as axles, wheels, frame poles etc., are arranged in a certain way, there comes to be the mere term of common usage 'chariot' yet in the ultimate sense when each part is examined, there is no chariot. Just as when trunk, branches, foliage, etc., are placed in a certain way, there comes to be the mere term of common usage 'tree', yet in the ultimate sense, when each component is examined, there is no tree, so too, when there are the five aggregates (as objects) of clinging, there comes to be the mere term of common usage 'a being', a person', yet in the ultimate sense, when each component is examined, there is no being as a basis for the assumption 'I am' or 'I'; in the ultimate sense there is only mentality. The vision of one who sees in this way is called correct vision.

## INTERDEPENDENCE OF MENTALITY AND MATERIALITY

This mentality-materiality is void, soulless and without curiosity, and while it walks and stands merely through the



combination of the two together, yet it seems as if it had curiosity and interestingness. This is how it should be regarded.

Furthermore, mentality has no efficient power, it cannot occur by its own efficient power... It does not eat, it does not drink, it does not speak, it does not adopt postures. And materiality is without efficient power; it cannot occur by its own efficient power. For it has no desire to eat, it has no desire to drink, it has no desire to speak, it has no desire to adopt postures. But rather it is when supported by mentality that materiality occurs. When mentality has the desire to eat, the desire to drink, the desire to speak, the desire to adopt a posture, it is materiality that eats, drinks, speaks and adopts a posture.

But for the purpose of explaining this meaning they gave this simile as an example; a man born blind and a stool-crawling cripple wanted to go somewhere. The blind man said to the cripple 'look, I can do what should be done by legs, but I have no eyes with which to see what is rough and smooth. The cripple said, 'look, I can do what should be done by eyes, but I have no legs with which to go and come'. The blind man was delighted, and he made the cripple climb up on his shoulder. Sitting on the blind man's shoulder the cripple spoke thus 'Leave the left, take the right; leave the right, take the left.'

Herein, the blind man has no efficient power; he is impotent; he cannot travel by his own efficient power, by his own strength. And the cripple has no efficient power; he



is impotent; he cannot travel by his own efficient power, by his own strength. But there is nothing to prevent their going when they support each other. So too, mentality has no efficient power; it does not arise or occur in such and such functions by its own efficient power. And materiality has no efficient power, it does not arise or occur in such and such functions by its own efficient power, But there is nothing to prevent their occurrence when they support each other.

"The mentality and materiality are really here, but here there is no human being to be found."

" The mentality and materiality are twins (pairs) and they both are support each other. When one breaks up they both break up due to depending on each others."

"And just as man depend upon a boat for traversing the sea, so does the mental body need the matter-body for occurrence. And as the boat depends upon the men for traversing the sea, so does the mater-body needs the mental body for occurrence. Depending each upon the other, the boat and men go on the sea. And so too, mind and matter both depend the one upon the other."

The correct vision of mentality and materiality, which, after defining mentality - materiality by these various methods, has been established on the plane of non-confusion by overcoming the perception of a being, is what should be understood as purification of View. Other terms for it are 'Defining of Mentality-materiality' and 'Delimitation of Formations.'



## PAÑÑĀ = UNDERSTANDING OF CAUSE AND CONDITION OF MENTALITY MATERIALITY

Knowledge established by overcoming doubt about the three divisions of time by means of discerning the conditions of that same mentality- materiality is called 'Purification by Overcoming doubt.

### WAYS OF DISCERNING CAUSE AND CONDITION

The Bhikkhu who wants to accomplish this sets about seeking the cause and condition for that mentality- materiality; just as when a skilled physician encounters a disease he seeks its origin.

### NEITHER CREATED BY A CREATOR OR CAUSELESS

To begin with, he considers thus: 'Firstly this mentality materiality is not causeless, because if that were so, it would follow that, ( having no causes to differentiate it,) it would be identical everywhere always and for all. It has no Overlord, etc., because of the non - existence of any Overlord, etc., over and above mentality-materiality, And because, if people then argue that mentality-materiality itself is its Overlord, etc., then it follows that their mentality-materiality, which they called the Overlord, etc., would itself be causeless. Consequently there must be a cause and condition for it. What are they?

Having thus directed his attention to mentality-materiality's cause and condition, he first discerns the cause and condi-



tion for the material body in this way: 'When this body is born it is not born without cause and condition. It has cause as its origin and root. When it is born thus, its causes (root-causes ) are the four things, namely, ignorance, craving, clinging, and kamma; since it is they that bring about its birth; and nutriment is its condition, since it is that consolidates it. So five things constitute its cause and condition. And of these, the three beginning with ignorance are the decisive-support for this body, as mother is for her infant; and kamma be gets it, as the father does the child; and nutriment sustains it, as the wet-nurse does the infant'.

### ITS OCCURRENCE IS ALWAYS DUE TO A CONDITION

After discerning the material body's condition in this way, he again discerns the mental body in the way beginning: 'Due to eye and to visible object eye consciousness arises'.

When he has thus seen that the occurrence of mentality-materiality is due to conditions, then he sees that, as now, so in the past too its occurrence was due to conditions, and in the future too its occurrence will be due to conditions.

Kamma, consciousness, temperature, and nutriment, constitute this fourfold condition for materiality. Herein only the past kamma is a cause for kamma-originated materiality; consciousness is a condition, when it is arising, for consciousness--originated materiality. Temperature and nutriment are conditions at the instant (moment) of their presence for temperature - originated and nutriment-originated materiality.



This is how one man discerns the conditions for mentality-materiality.

When he has seen that the occurrence of mentality-materiality is due to conditions in this way, he sees also that, as now, so too in the past its occurrence was due to conditions, and in the future its occurrence will be due to conditions. When he sees it in this way, his uncertainty about the three periods of time is abandoned in the way already stated.

'There is no doer of a deed  
Or one who reaps the deed's result;  
Phenomena alone flows on-  
No other view than this is right.'  
'And so, while kamma and result  
Thus causally maintain their round,  
As seed and tree succeed in turn,  
No first beginning can be shown.'  
'So neither can result be found  
Within the kamma, nor without;  
Nor does the kamma still persist  
In the result it has produced.'  
'The kamma of its fruit is void;  
No fruit exists yet in the kamma;  
And still the fruit is born from it,  
Wholly depending on the kamma.



The knowledge that has been established by the overcoming of doubt about the three periods of time by discerning the conditions of mentality-materiality according to the various methods should be understood as 'Purification by overcoming Doubt.' Other terms for it are 'Knowledge of the Relations of States, or Correct Knowledge' and 'Right Vision'.

When a man practising insight has become possessed of this knowledge, he has found comfort in the Buddhas' Dispensation, he has found a foothold, he is certain of his destiny, he is called a 'Lesser Stream-enterer'.

'To overcome our doubts,  
We must be ever mindful,  
And discern causes and conditions  
Both of mind and matter thoroughly.'



PURIFICATION BY KNOWLEDGE  
AND VISION OF  
WHAT IS THE PATH AND WHAT IS NOT THE PATH

Nāmarūpapariggahañāṇa  
KNOWLEDGE OF CONTEMPLATION ON  
MIND AND MATTER

Ayaṃ maggo, ayaṃ na maggoti evaṃ maggañca  
amaggañca ñatvā ṭhitaṃ ñāṇaṃ pana maggāmaggañāṇa-  
dassanavisuddhi nāma.

The Knowledge established by getting to know the path  
and the not- path thus 'This is the path, this is not the path' is  
called 'Purification by knowledge and vision of what is the  
path and what is not the path.

Taṃ sampādetukāmena kalāpasammasana saṅkhātāya  
nayavipassanāya tāva yogo karaṇīyo.

One, who desires to accomplish this, should first of all  
apply himself to the inductive insight called 'Comprehension  
by Groups.

Evaṃ tesāṃ tesāṃ dhammānaṃ paccatta lakkhaṇa  
sallakkhaṇavasena pavattā paññā,

Herein, the understanding that occurs by observing the  
specific characteristics of such and such states thus,

Ruppanalkkhaṇṇ rūpaṃ.



Materiality (rupa) has the characteristic of being molested (ruppana)

Vedayitalakkhaṇā vedanā.

Feeling has the characteristic of being felt.

Vijāṇanalakkhaṇaṃ viññānaṃ.

Consciousness has the characteristic of being known.

### THE THREE KINDS OF FULL UNDERSTANDING

Tatrāyaṃ vinicchayo\_tisso hi lokiyapariññā ñāta-pariññā tīraṇapariññā pahānapariññā ca. Abhiññāpaññā ñātatthena ñāṇaṃ. Pariññāpaññā tīraṇatthena ñāṇaṃ. Pahānapaññā pariccāgatthena ñāṇaṃ.

Here is the exposition: there are three kinds of mundane full understanding, that is, full-understanding as the known, full-understanding as investigating, and full-understanding as abandoning, with reference to which it was said:

Paccatta sallakkhaṇavasena pavattā paññā ñātapariññā nāma.

Understanding that is direct-knowledge is knowledge in the sense of being known.

Sāmaññalakkhaṇaṃ āropetvā pavattā lakkhaṇārammaṇikavipassanā paññā tīraṇapariññā nāma.

Understanding that is full-understanding is knowledge in the sense of investigating.



Niccasaññā dipajahanavasena pavattā lakkhaṇāramma-  
ṇikavipassanā paññā pahānapariññā nāma.

Understanding that is abandoning is knowledge in the  
sense of giving up.

Iti imāsu tīsu pariññāsu saṅkhāra-paricchedassa ceva  
paccayapariggahassa ca sādhitattā iminā yoginā  
ñātapariññāva adhigatā hoti, itarā ca adhigantabbā.

So, of these three kinds of full-understanding, only full-  
understanding as the known has been attained by this medi-  
tator as yet, which is because the Delimitation of Formations  
and the Discernment of Conditions have already been ac-  
complished; the other two still remain to be attained.

Ariyavaṃsa kathāyaṃ pana "Diṭṭhi ugghāṭanato  
mānasmugghāṭanato nikantipariyādānato"ti mātikaṃ  
ṭhapetvā ayaṃ nayo dassito.

In the discourse on the Noble Ones, 'Heritages, after  
setting forth the headings thus: 'As removal of [false] view,  
as abolition of conceit, as ending attachment', the following  
method is set forth:

"Ahaṃ vipassāmi, mama vipassanā"ti gaṇhato hi  
diṭṭhisamugghāṭanaṃ nāma na hoti. "Saṅkhārāva  
saṅkhāre vipassanti sammāsanti vavatthapenti parigga-  
ṇhanti paricchindantī"ti gaṇhato pana diṭṭhisamugghā-  
ṭanaṃ nāma hoti.

'There is no removal of [false] view in one who takes it  
thus "I see with insight, my insight"; there is removal of  
[false] view in one who takes it thus "Only formations see



formations with insight, comprehend, define, discern, and delimit them".

"Suṭṭhu vipassāmi, manāpaṃ vipassāmī"ti gaṇhato mānasamugghāto nāma na hoti. "Saṅkhārāva saṅkhāre vipassanti sammāsanti vavatthapenti pariggaṇhanti paricchindantī"ti gaṇhato mānasamugghāto nāma hoti.

There is no abolishing of conceit in one who takes it thus "I see thoroughly with insight, I see well with insight"; there is abolition of conceit in one who takes it thus "Only formations see formation with insight, comprehend, define, discern, and delimit them".

"Vipassitum sakkomī"ti vipassanam assādentassa nikantipariyādānam nāma na hoti. "Saṅkhārāva saṅkhāre vipassanti sammāsanti vavatthapenti pariggaṇhanti paricchindantī"ti gaṇhato nikantipariyā-dānam nāma hoti.

There is no ending of attachment in one who is pleased with insight thus "I am able to see with insight"; there is ending of attachment in one who takes it thus "Only formations see formations with insight, comprehend, define, discern, and delimit them".

Sace saṅkhārā attā bhavēyū, attāti gaheṭṭum vaṭṭeyū, anattā ca pana attāti gahitā, tasmā te avasavattanaṭṭhena anattā, hutvā abhāvaṭṭhena aniccā, uppādavaya-paṭipīḷanaṭṭhena dukkhāti passato diṭṭhiugghāṭanam nāma hoti.

'There is removal of (false) view in one who sees thus "If formations were self, it would be right to take them as



self; but being not-self they are taken as self.

Therefore,

huvā abhāvaṭṭhena aniccā, uppādavayapaṭipīḷanaṭṭhe-  
na dukkhā, avasavatta-naṭṭhena anattā.

They are impermanent in the sense of non-existence after having come to be. They are painful in the sense of oppression by rise and fall. They are not self in the sense of no power being exercisable over them.

Evam saṅkhāre anattato passantassa diṭṭhisamugghā-  
ṭanam nāma hoti. Aniccato passantassa mānasamugghā-  
ṭanam nāma hoti. Dukkhatto passantassa nikantipariyā-  
dānam nāma hoti. I ti ayam vipassanā attano attano  
ṭhāneyeva tiṭṭhatīti.

Thus there comes to be the removal of (false) view in one who sees formations as not self; there comes to be the abolishing of conceit in one who sees them as impermanent; there comes to be the ending of attachment in one who sees them as painful. So this insight is valid in each instance'.

## Udayabbayañāṇakathā

### KNOWLEDGE OF CONTEMPLATION OF RISE AND FALL

Aniccalakkhaṇam tāva udayabbayā-nam amanasikārā  
santatiyā paṭicchannattā na upaṭṭhāti. Udayabbayaṁ pana



pariggahetvā santatiyā vikopitāya aniccalakkhaṇam  
yāthāvasarasato upaṭṭhāti.

Firstly, the characteristic of impermanence does not become apparent because, when rise and fall are not given attention, it is concealed by continuity. However, when continuity is disrupted by discerning rise and fall, the characteristic of impermanence becomes apparent in its true nature.

Dukkhalakkhaṇam abhiñhasampañipīlanassa  
amanasikārā iriyāpathehi paṭicchannattā na upaṭṭhāti.  
Abhiñhasampañīlanam manasikatvā iriyāpathe ugghāṭite  
dukkhalakkhaṇam yāthāva-sarasato upaṭṭhāti.

The characteristic of pain does not become apparent because, when continuous oppression is not given attention, it is concealed by the postures. When the postures are exposed by attention to continuous oppression, the characteristic of pain becomes apparent in its true nature.

Anattalakkhaṇam nānādhātuvinibbhogassa amanasi-  
kāṛā ghanena paṭicchannattā na upaṭṭhāti. Nānādhātuyo  
vinibbhujitvā ghanavinibbhoge kate anattalakkhaṇam  
yāthāvasarasato upaṭṭhāti.

The characteristic of not self does not become apparent because, when resolution into the various elements is not given attention, it is concealed by compactness. When the resolution of the compact is effected by resolution into elements, the characteristic of not-self becomes apparent in its true nature.

Tattha aniccanti khandhapañcakam. Kasmā?



Uppādavayaññathattabhāvā, hutvā abhāvato vā. Uppādavayaññathattam aniccalakkhaṇam hutvā abhāvasaṅkhāto vā ākāravikāro.

Herein, the five aggregates are impermanent. Why? Because they rise and fall and change, or because of their non-existence after having been. Rise and fall and change are the characteristic of impermanence; mode alteration, in other words non-existence after having been, (is the characteristic of impermanence.)

"Ynadaniccam tam dukkham"ti (saṃ. ni. 3.15) vacana to pana tadeva khandhapañcakaṃ dukkham. Kasmā? Abhiṇhapaṭipīlanā, abhiṇhapaṭipīlanākāro dukkhalakkhaṇam.

Those same five aggregates are painful because of the words, 'What is impermanence is painful'. Why? Because of continuous oppression. The mode of being continuously oppressed is the characteristic of pain.

"Yaṃ dukkham tadanattā"ti (saṃ. ni. 3.15) pana vacanato tadeva khandhapañcakaṃ anattā. Kasmā? Avasavattanato, avasavattanākāro anattalakkhaṇam.

Those same five aggregates are painful because of the words, 'What is impermanence is painful'. Why? Because of continuous oppression. The mode of being continuously oppressed is the characteristic of pain.



Wisdom



Bhaṅgānupassanañānakathā

KNOWLEDGE OF CONTEMPLATION OF

DISSOLUTION

Tassevaṃ sallakkhetvā punappunaṃ "aniccaṃ dukkhamanattā"ti rūpārūpadhamme tulayato tīrayato taṃ ñāṇaṃ tikkhaṃ hutvā vahati, saṅkhārā lahuṃ upaṭṭhahanti, ñāṇe tikkhe vahante saṅkhāresu lahuṃ upaṭṭhahantesu uppādaṃ vā ṭhitim vā pavattaṃ vā nimittaṃ vā na sampāpuṇāti. Khayaṇābhedaṇirodheyaṃ sati santiṭṭhi. Tassa "evaṃ uppajjitvā evaṃ nāma saṅkhāragataṃ nirujjhatī"ti passato etasmiṃ ṭhāṇe bhaṅgānupassanaṃ nāma vipassanāñāṇaṃ uppajjati.

When he repeatedly observes in this way, and examines and investigates material and immaterial states, (to see) that they are impermanent, painful and not self, then if his knowledge works keenly and formations quickly become apparent, he no longer extends his mindfulness to their arising or presence or occurrence or sign but bring it to bear only on their cessation as destruction, fall and break up.

When insight knowledge has arisen in him in this way so that he sees how the field of formations, having arisen thus, ceases thus, it is called Contemplation of Dissolution at that stage, with reference to which it is said:

"Aniccato anupassanto niccasaññaṃ pajahati. Dukkhatō anupassanto sukhasaññaṃ, anattato anupassanto attasaññaṃ, nibbindanto nandim, virajjanto



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rāgam, nirodhento samudayam paṇissajjanto ādānam pajahati.

Contemplation as impermanent, he abandons the perception of permanence. Contemplation as painful, he abandons the perception of pleasure. Contemplation as not self, he abandons the perception of self. Becoming dispassionate, he abandons delight. Causing fading away, he abandons greed. Causing cessation, he abandons origination Relinquishing, he abandons grasping.

Tassevam bhaṅgam anupassato "saṅkhārāva bhijjanti, tesam bhedo maraṇam, na añño koci atthī"ti suññato upaṭṭhānam ijjhati.

"Khandhā nirujjhanti na catthi añño,  
Khandhāna bhedo maraṇanti vuccati.  
Tesam khayam passati appamatto,  
Maṇimva vijjham vajirena yoniso"ti.

Hence, the Ancient teachers said:

When he is contemplating dissolution in this way. He successes in waking formation appears as void.

"Aggregates cease and nothing else exists;  
Break-up all aggregates is known as death,  
He watches their destruction steadfastly,  
As one who with a diamond drills a gem".

Tatime aṭṭhānisamsābhavadiṭṭhippahānam,  
jīvitānikanti pariccāgo, sadāyuttapayuttatā, visuddhājīvitā,  
ussukkappahānam, vigatabhayatā, khantisoracca-  
paṭilābho, aratiratisahanatāti.



Contemplation of dissolution grows strong in him, bringing eight advantages, which are these: abandoning of false.

1. Bhavadiṭṭhippahānam = View of becoming.
2. Jīvitānikanti-pariccāgo = Giving up attachment to life.
3. Sadāyuttapayuttatā = Constant application.
4. Visuddhājīvitā = A purified livelihood,
5. Ussukkappahānam = No more anxiety,
6. Vigatabhayatā = Absence of fear,
7. Khantisoraccapaṭilābho = Acquisition of patience and gentleness,
8. Aratiratisahanatāti = Conquest of aversion (boredom) and sensual delight.

"Imāni aṭṭhaggaṇamuttamāni,  
Disvā tahiṃ sammāsate punappunam.  
Ādittacelassirasūpamo muni,  
Bhaṅgānupassī amatassa pattiya"ti.

Hence the Ancient teachers said:

"On seeing these eight perfect qualities,  
He comprehends formations constantly,  
Seeing break-up in order to attain,  
The Deathless, like the sage with burning turban"

Bhaṅgānupassanāñnam niṭṭhitam.  
Knowledge of Contemplation of Dissolution is ended.



## Bhayatupaṭṭhānañānakathā

### KNOWLEDGE OF APPEARANCE AS TERROR

Tassevaṃ sabbasaṅkhārānaṃ khyavayabhedanirodhā rammaṇaṃ bhaṅgānupassanaṃ āsevantassa bhāventassa bahulīkarontassa sabbabhavayonigatiṭṭhitisattāvāsesu pabhedakā saṅkhārā mahābhayaṃ hutvā upaṭṭhahanti.

As he repeats, develops and cultivates in this way the contemplation of dissolution, the object of which is cessation consisting in the destruction, fall and break-up of all formations, then formations classed according to all kinds becoming, generation, destiny, station, or abode of beings, appear to him in the form of great terror.

Tassa "atītā saṅkhārā niruddhā, paccuppannā nirujjhanti, anāgate nibbattanakasaṅkhārāpi evameva nirujjhissanti"ti passato etasmim̐ ṭhāne bhayatupaṭṭhānañānaṃ nāma uppajjati.

When he sees how past formation have ceased, present ones are ceasing, and those to be generated in the future will cease, in just the same way, then what is called knowledge as Appearance as terror arises in him at that stage.



## Ādīnavānupassanāñāṇakathā

### KNOWLEDGE OF CONTEMPLATION OF DANGER

Tassa taṃ bhayatupaṭṭhānañāṇaṃ āsevantassa bhāventassa bahulīkarontassa sabbabhavayonigatiṭṭhitisattā vāsesu neva tāṇaṃ, na leṇaṃ, na gati, nappaṭṭisaraṇaṃ paññāyati. Sabbabhavayonigatiṭṭhitinivāsagatesu saṅkhāresu ekasaṅkhārepi patthanā vā parāmāso vā na hoti. Tayo bhavā vītaccikaṅgārapuṇṇaṅgārakāsuyo viya, cattāro mahābhūtā ghoravisaāsīvisā viya, pañcakkhandhā ukkhittāsikavadhakā viya, cha ajjhattikāyatanāni suñña-gāmo viya, cha bāhirāyatanāni gāmaghātakacorā viya.

As he repeats, develops and cultivate the knowledge of appearance as terror he find no asylum, no shelter, no place to go to, no refuge in any kinds of becoming, generation, destiny, station, and abode there is not a single formation that he can place his hopes in or hold on to. The three kinds of becoming appear like charcoal pits full of growing coals, the four primary elements like hideous venomous snakes (Sam. 174), the five aggregates like murderers with raised weapons (S. 174), the six internal bases like an empty village, the six external bases like a village-riding robbers (S. 174-5.)

Sabbe saṅkhārā gaṇḍabhūtā rogaḥbhūtā sallabhūtā aggabhūtā ābādhabhūtā viya ca nirassādā nirasā mahā-ādīnavarāsibhūtā hutvā upaṭṭhahanti.



All formations appear as a huge mass of dangers destitute of satisfaction or substance, like a tumour, a disease, a dart, a calamity, an affliction. (M. i, 436)

Evamevāyaṃ yogāvacaro bhaṅgānupassanāvasena sabbasaṅkhāresu bhayato upaṭṭhitesu samantato niraśaṃ nirassādaṃ ādīnavameva passati. Tassevaṃ passato ādīnavañāṇaṃ nāma uppannaṃ hoti.

When all formations have appeared as a terror by contemplation of dissolution, this meditator sees them as utterly destitute of any core or any satisfaction and as nothing but danger.

Uppādo bhayanti bhayatupaṭṭhāne paññā ādīnave ñāṇaṃ.

"Arising is terror" is knowledge of danger. Understanding of appearance as terror thus "Occurrence is terror".

Anuppādo khemanti santipade ñāṇaṃ.

Knowledge of the state of peace is this: "Non-arising is safely". Knowledge of the state of peace is this: "Non-occurrence is safety".

## Nibbidānupassanāñāṇakatha

### KNOWLEDGE OF CONTEMPLATION OF DISPASSION

So evaṃ sabbasaṅkhāre ādīnavato passanto sabbabhavayonigativinñāṇaṭṭhitisattāvāsagate sabhedake



saṅkhāragate nibbindati ukkaṇṭhati nābhiramati.

When he sees all formations in this way as danger, he becomes dispassionate towards, is dissatisfied with, takes no delight in, the manifold field of formations belonging to any kind of becoming, destiny, station of consciousness, or abode of beings.

Ayaṃ yogīvaravāraṇo sabbasmimpi saṅkhāragate nābhiramati, anuppādo khemantiādinā nayena diṭṭhe santipadeyeva abhiramati, tanninnatappaṇatappabbhāramānaso hotīti.

This meditator finds delight, not in any formation, but only in the state of peace seen in the way beginning 'Non-arising is safety', and his mind tends, inclines, and leans towards that.

Taṃ panetaṃ purimena nāṇadvayena atthato ekaṃ.  
Tenāhu porāṇā-

"Bhayatupaṭṭhānaṃ ekameva tīṇi nāmāni labhati",

Knowledge of contemplation of danger is the same as the last two kinds of knowledge in meaning, Hence the ancient teachers said: "Knowledge of Appearance as Terror while one only has three names:

"sabbasaṅkhāre bhayato addasāti bhavatupaṭṭhānaṃ nāmajātaṃ. Tesuyeva saṅkhāresu ādīnavaṃ uppādetīti ādīnavānupassanā nāma jātaṃ. Tesuyeva saṅkhāresu nibbindamānaṃ uppannanti nibbidānupassanā nāma jātan"ti.



It saw all formations as terror, thus the name "Appearance as Terror arose; It aroused the appearance of danger in those same of formation, thus the name "Contemplation of Danger" arose; It arose, becoming dispassionate towards those same formation, thus the name "Contemplation of Dispassion' arose.

Pāḷiyampi vuttaṃ- "yā ca bhayatu-paṭṭhāne paññā, yañcaādīnave ñāṇaṃ, yā ca nibbidā, ime dhammā ekatthā, byañjanaṃeva nānaṃ"ti.

Also it is said in the text: 'Understanding of Appearance as Terror, Knowledge of Danger, and Dispassion: these things are one in meaning, only the letter is different'. (Ps. ii.63)

## Muñcitukamyatāñāṇakathā

### KNOWLEDGE OF DESIRE FOR DELIVERANCE

Iminā pana nibbidāññena imassa kulaputtassa nibbindantassa ukkaṇṭhantassa anabhīramantassa sabbabhavayonigativīññāṭṭhitisattāvāsagatesu sabhedakesu saṅkhāresu ekasaṅkhārepi cittaṃ na sajjati, na laggaṭi, na bajjhati, sabbasmā saṅkhāragatā muccitukāmaṃ nissaritukā maṃ hoti.

When, owing to this knowledge of dispassion, this clansman becomes dispassionate towards, is dissatisfied with, takes



no delight in, any single one of all the manifold formations in any kind of becoming, generation, destiny, station of consciousness or abode of beings, his mind no longer sticks fast, cleaves, fastens on to them, and he become desirous of being delivered from the whole field of formations and escaping from it.

Evam sabbasaṅkhāresu vigatālayassa sabbasmā saṅkhāragatā muccitukāmassa uppajjati muñcitukamyatā ñāṇanti.

Then when he thus no longer relies on any formations and is desirous of being delivered from the whole field of formations, knowledge of Desire for Deliverance arises in him.

### Paṭisaṅkhānupassanāñāṇakathā

#### KNOWLEDGE OF CONTEMPLATION OF REFLEXION

So evam sabbabhavayonigatīhitinivāsagatehi sabhedakehi saṅkhārehi muccitukāmo sabbasmā saṅkhāragatā muccitum puna te evam saṅkhāre paṭisaṅkhānupassanāñāṇena tilakkhaṇam āropetvā pariggaṇhāti.

Being thus wishes the deliverance from all the manifold formations in any kind of becoming, in order to be delivered from the whole field of formations, he again discerns the three characteristics of those same formations by knowledge of reflexion.



## Saṅkhārupekkhāñānakathā

### KNOWLEDGE OF EQUANIMITY ABOUT FORMATION

760. So evaṃ paṭisaṅkhānupassanāñāṇena "sabbe saṅkhārāsuññā"ti pariggahetvā puna "suññamidaṃ attena vā attaniyena vā"ti (ma. ni. 3.69) dvikoṭikaṃ suññataṃ pariggaṇhāti. So evaṃ neva attānaṃ, na paraṃ kiñci attano parikkhārabhāve ṭhitam disvā puna "nāhaṃ kvacani, kassaci kiñcanatasmim, na ca mama kvacani, kismiñci kiñcanatatthī"ti yā ettha catukoṭikā suññatā kathitā, taṃ pariggaṇhāti. Kathaṃ? Ayañhi nāhaṃ kvacanīti kvaci attānaṃ na passati. Kassaci kiñcana tasmimti attano attānaṃ kassaci parassa kiñcanabhāve upanetabbaṃ na passati. Bhātiṭṭhānevā bhātaraṃ, sahāyaṭṭhāne vā sahāyaṃ, parikkhāraṭṭhāne vā parikkhāraṃ maññitvā upanetabbaṃ na passatīti attho. Na ca mama kvacanīti ettha mamasaddaṃ tāva ṭhapetvā na ca kvacanīti parassa ca attānaṃ kvaci napassatīti ayamattho. Idāni mama saddaṃ āharitvā mama kismiñci kiñcanatatthīti so parassa attā mama kismiñci kiñcanabhāve atthīti na passatīti. Attano bhātiṭṭhāne vā bhātaraṃ, sahāyaṭṭhāne vā sahāyaṃ parikkhā raṭṭhāne vā parikkhāranti kismiñci ṭhāne parassa attānaṃ iminā kiñcanabhāvene upanetabbaṃ na passatīti attho.

Evamayam yasmā neva katthaci attānaṃ passati, na taṃ parassa kiñcanabhāve upanetabbaṃ passati, na parassa attānaṃ passati, na parassa attānaṃ attano kiñcanabhāve upanetabbaṃ passati. Tasmānena catukoṭikā suññatā pariggahitā hotīti.



Having thus discerned by knowledge of contemplation of reflexion that 'All formations are void', he again discerns voidness in the double logical relation thus: 'Thus is void of self or of what belongs to self.

When he thus seen that there is neither a self nor any other (thing or being) occupying the position of a self's property, he again discerns voidness in the quadruple logical relation as set forth in this passage: 'I am not anywhere 'anyone's owning, nor is there anywhere my owning in anyone. How?

This (meditator, thinking) I ...not anywhere, does not see a self anywhere, (thinking) am ....anyone's owning, he does not see a self of his own to be inferred in another's owning; the meaning is that he does not see (a self of his own) deducible by conceiving a brother (to own it) in the case of a brother, a friend (to own it) in the case of a friend, a chattel (to own it) in the case of a chattel. (As regard the phrase) nor ....anywhere my, leaving aside the word, my here for the moment, (the words) nor anywhere he does not see another's self anywhere. Now bringing in the word my, is there ....my owning in anyone: he does not see thus 'Another's self exists owing to some state of my owning (of it)'; the meaning is that he does not see in any instance another's self deducible owing to this fact of his owning a brother in the case of a brother, a friend in the case of a friend, chattel in the case of a chattel. So (i) he sees no self anywhere (of his own), (ii) nor does he see it as deducible in the fact of another's owning, (iii) nor does he see another's self, (iv) nor does he see that as deducible in



the fact of his own owning. This is how he discerns voidness in the quadruple logical relation.

766. *Evam suññato disvā tilakkhaṇaṃ āropetvā saṅkhāre pariggaṇhanto bhayaṇca nandiṇca vipphāya saṅkhāresu udāsīno ahosi majjhatto, ahanti vā mamanti vā na gaṇhāti.*

### (KNOWLEDGE OF EQUANIMITY ABOUT FORMATIONS)

765\ 61. When he has discerned formations by attributing the three characteristics to them and seeing them as void in this way, he abandons both terror and delight, he becomes indifferent to them and neutral, he neither takes them as 'I' nor as 'mine'.

778. *Taṃ panetaṃ purimena ñāṇadvayaena atthato ekaṃ. Tenāhuporāṇā "idaṃ saṅkhārupekkhā ñāṇaṃ ekameva tīṇi nāmāni labhati, heṭṭhā muñcitukamyatā-ñāṇaṃ nāma jātaṃ, majjhe paṭisaṅkhānupassanāñāṇaṃ nāma, ante ca sikhāppattaṃ saṅkhārupekkhāñāṇaṃ nāma".*

### (THE LAST THREE KINDS OF KNOWLEDGE ARE ONE)

77\ 79. This (Knowledge of equanimity about formations) is the same in meaning as the two kinds that precede it. Hence the Ancient teachers said: 'This knowledge of equanimity about formations is one only and has three names. At the outset it has name of Knowledge of Desire for Deliverance. In the middle it has the name Knowledge of Reflexion. At the end when it has reached its culmination it is called



### Knowledge of Equanimity about Formations'.

794. Yakkhīti eko kira puriso yakkhi-niyā saddhim saṁvāsaṁ kappesi, sā rattibhāge "sutto ayan"ti mantvā āmakasusānaṁ gantvā manussamaṁsaṁ khādati. So "kuhiṁ esā gacchatī"ti anubandhitvā manussamaṁsaṁ khādamānaṁ disvā tassā amanussibhāvaṁ ñatvā "yāva maṁ na khādati, tāva palāyissāmī"ti bhīto vegena palāyitvā khemaṭṭhāne aṭṭhāsi. Tattha yakkhiniyā saddhim saṁvāso viya khandhānaṁ "ahaṁ mamā"ti gahaṇaṁ, susāne manussamaṁsaṁ khādamānaṁ disvā "yakkhinī ayan"ti jānanaṁ viya khandhānaṁ tilakkhaṇaṁ disvā aniccādi bhāvajānanaṁ, bhītakālo viya bhayatupaṭṭhānaṁ, palāyitukāmatā viya muñcitukamyatā, susānavijahanaṁ viya gotrabhu, vegena palāyanaṁ viya maggo, abhaya-dese ṭhānaṁ viya phalaṁ.

776\ 98. The Ghoul. A man went to live with a ghoul, it seems. At night, thinking he was asleep, she went to the place where the dead were exposed and ate human flesh. He wondered where she was going and followed her. When he saw her eating human flesh, he knew that she was a non-human being. He was frightened, and he thought 'I shall escape before she eats me'. Quickly escaping, he went to a safe place and stayed there.

776\ 99. Herein, taking the aggregates as 'I' and 'mine' is like the man's living with the ghoul. Recognizing the aggregates as impermanent, etc., by seeing the three characteristics is like the man's recognizing that she was a ghoul on seeing her eating human flesh in the place for the dead.



Appearance as terror is like the time when the man was frightened. Desire for deliverance is like his desire to escape. Change-of-lineage is like his leaving the place for the dead. The path is like his escaping quickly. Fruition is like his standing in the place without fear.

## Anulomañāṇakathā

### CONFORMITY KNOWLEDGE

804. Tassa taṃ saṅkhārupekkhāñṇaṃ āsevantassa bhāventassa bahulīkarontassa adhimokkhasaddhā balavatarā nibbattati, vīriyaṃ supaggahitaṃ hoti, sati sūpaṭṭhitā, cittaṃ susamāhitaṃ, tikkhatarā saṅkhārupekkhā uppajjati. Tassa "dāni maggo uppajjissatī"ti saṅkhārupekkhā saṅkhāre aniccāti vā dukkhāti vā anattāti vā sammāsītva bhavaṅgaṃ otarati.

Bhavaṅgānantaraṃ saṅkhārupekkhāya katanayeneva saṅkhāre aniccāti vā dukkhāti vā anattāti vā ārammaṇaṃ kurumānaṃ uppajjati manodvārāvajjanaṃ. Tato bhavaṅgaṃ āvaṭṭetvā uppannassa tassa kiriyacittassā-nantaraṃ avīvikaṃ cittasantatiṃ anuppabandhamānaṃ tatheva saṅkhāre ārammaṇaṃ katvā upppajjati paṭhamāṃ javanacittaṃ, yaṃ parikammanti vuccati. Tadanantaraṃ tatheva saṅkhāre ārammaṇaṃ katvā uppajjati dutiyaṃ javanacittaṃ, yaṃ upacāramti vuccati. Tadanantarampi tatheva saṅkhāre ārammaṇaṃ katvā uppajjati tatiyaṃ javanacittaṃ, yaṃ anulomanti vuccati.



## 782\ 128. (Conformity Knowledge)

As he repeats, develops and cultivates that equanimity about formations his faith becomes more resolute, his energy better exerted, his mindfulness better established, his mind better concentrated, while his equanimity about formations grows more refined.

He thinks 'Now the path will arise'. Equanimity about formations after comprehending formations as impermanent, or as painful, or as not self, sinks into the life-continuum. Next to the life-continuum, mind-door adverting arises making formations its objects as impermanent or as painful or as not self according to the way taken by equanimity about formations. Then next to the functional (adverting) consciousness that arose displacing the life-continuum, the first impulsion consciousness that arises making formations its object in the same way, maintaining the continuity of consciousness. This is called the 'preliminary work'. Next to that a second impulsion consciousness arises making formations its objects in the same way. This is called the 'access'. Next to that (670) a third impulsion consciousness also arises making formations its object in the same way. This is called 'conformity'. These are their individual names. But it is admissible to call all three impulsions 'repetition' or 'preliminary-work' or 'access' or 'conformity' indiscriminately.

Evamidaṃ aniccādivasena saṅkhāre ārabbhā uppajjamānaṃ atthannañca nāṇānaṃ tathakiccatāya anulometi, upari ca sattatimsāya bodhipakkhiyadhammānaṃ. Teneva saccānulomikañāṇanti vuccatīti.



So this conformity, which arises contingent upon formations through (comprehending) impermanence, etc., conforms to the function of truth both in the eight kinds of knowledge and in the thirty-seven states partaking of enlightenment that follow. Hence, it is called 'Knowledge in conformity with truth'.







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