

*"namo tassabhagavato arahato sammāsambuddhassa"*

NIBBĀNA GĀMINIPATIPADĀ

**THE WAY OF PRACTICE LEADING TO  
NIBBĀNA**

**VOLUME V**

**Section of *vipassanā* practice & *samatha* practice**

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## INTRODUCTORY TREATISE

### Initial applications of Great Gentlemen

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After the Exalted One had got one *vassa* (rains retreat) he went to royal city called *kapilavatthu* first time and then returned back to *Veḷuvana* monastery, *Rājagaha* city. During returning and staying temporarily at the midway, the mango forest called *Anupiya*, six princes, namely, *Anuruddha*, *Bhaddiya*, *Ānanda*, *Bhagu*, *Kimila*, *Devadatta* together with a barber called *Upāli* approached to the foot of the Exalted One and they ordained as *bhikkhu* life.

Among those newly ordained seven *bhikkhus*, the venerable *Bhaddiya Thero* had got the Fruit-Knowledge of Arahant during that first *vassa* while the venerable *Anuruddha Thero* had got the Divine-eye (*dibba cakkhu*) together with eight kinds of mundane attainments (*lokiya samāpatti*); the venerable *Devadatta* had got mundane super psychic knowledges together with eight kinds of mundane attainments; the venerable *Ānanda* had got the Fruit-Knowledge of Upstream-enterer. Later the venerable *Bhagu Thero* and the venerable *Kimila Thero* had got the Fruit-Knowledge of Arahant.

Though the Venerable *Anuruddha Thero* had got the Divine-eye which can see thousand cosmological systems existing in infinite numbers of universe especially and continued to *vipassanā* practice strenuously, he was unsuccessful in that *vassa*. One day the Venerable *Anuruddha Thero* went to the Venerable *Sariputta Thero* and asked as follows:

1. “*Bhante Sariputta*....I’ve got ability to see thousand cosmological systems with the help of Divine-eye which is very clear and beyond ordinary human’s sight.”
2. “I endeavoured strenuously both *samatha* and *vipassanā* practices without stopping short and drawing back. The mindfulness, which can keep in mind three general characters called *anicca*, *dukkha*, *anatta*, of conditioned things together with causal *dharmas* which are called *kāya*, *vedanā*, *citta*, *dhamma*, always appears in my insight. Both physical and mental phenomena are tranquil without worry. The mind is well concentrated, due to presence of a single object.”
3. “Though it is so, my mind is not delivered from taints *dharmas* with obsession on conditioned thing through selfish desire, wrong view,” asked by the Venerable *Anuruddha*.

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At that time the venerable *Sariputta* gave a speech to the venerable *Anuruddha* as follows:\_\_\_\_\_

1. *Āvuso Anuruddha*..... This kind of thinking that I’ve got ability to see thousand cosmological systems with the help of Divine-eye which is very clear and beyond ordinary human’s sight is only arising of conceit in your continuum.
2. *Āvuso Anuruddha* ..... This kind of thinking that “I endeavoured strenuously both *samatha* and *vipassanā* practices without stopping short and drawing back. The mindfulness which can keep in mind three general characters called *anicca*, *dukkha*, *anatta*, of conditioned things together with causal *dharmas* which are called *kāya*, *vedanā*, *citta*, *dhamma*, always appears in my insight. Both physical and mental

phenomena are tranquil without worry. The mind is well concentrated, due to presence of a single object,” is only arising of restlessness in your continuum.

3. *Āvuso Anuruddha*..... This kind of thinking that “Though it is so, my mind is not delivered from taints *dhammas* with obsession on conditioned things through selfish desire, wrong view,” is only arising of skeptical doubt in your continuum.

“*Āvuso Anuruddha*..... I would like to urge you to send your mind of meditation towards objects of *samatha* and *vipassanā* practices which lead to deathless element called *nibbāna* without taking into heart these three kinds of *dhamma* called conceit, restlessness, skeptical doubt which are occurring in your continuum”, said and corrected the way of practice by the venerable *Sāriputta*. (*Ang-A-3- 225*)

After asking permission from the Exalted One, the venerable *Anuruddha Thero* went to and stayed in eastern bamboo forest, Ceti Division. He continued to develop *vipassanā* obligation of *bhikkhus*. At that time the Exalted One was staying in *Bhesa kaḷāvana* Monastery, depending on the town called *Susumāragiri* as alms round village, *Bagga* Division. Bamboo forest lies eastward of *Bhesakaḷāvana* forest, *Bagga* Division.

The Venerable *Anuruddha Thero* endeavoured both *samatha* and *vipassanā* practices strenuously through walking deportment only for (15) days without sleeping anymore. Due to presence of weariness with strenuous practice, the venerable *Anuruddha Thero* relaxed his efforts by sitting on a cloth which was spread on grass and foliage, under a bamboo grove. At that time initial applications of great gentlemen called *mahapurisa vitakka* arose apparently in the continuity of mind of the Venerable *Anuruddha Thero*.

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After thinking of seven kinds of initial applications of great gentlemen the Venerable *Mahā Thero* was wearisome to continue to consider the eighth one. It is right.\_\_\_\_\_ After thinking of seven kinds of initial applications of great gentlemen upto wisdom, it is natural fixed law that in the aspect of ability of disciple’s reasoning power it will be wearisome to consider beyond that seventh kind. The Venerable *Anuruddha Thero* was, therefore, wearisome to continue to consider the eighth kind of initial application of great gentlemen.

Due to knowing on weariness in that way, the Exalted One came immediately through Super-psychic Knowledge and preached on (8) kinds of initial applications of great gentlemen to the Venerable *Anuruddha*.

Afterwards the Exalted One preached in detail about these facts if anybody has got (8) kinds of initial applications of great gentlemen, he can attain easily mundane first absorption, second absorption, third absorption, fourth absorption and if anybody with these eight kinds of initial applications of great gentlemen enters into four kinds of mundane absorptions, he can fulfil these five kinds of contentment, i.e.,

1. the contentment of acquired robe called *cīvarasantosa*,
2. the contentment of acquired alms-food called *piṇḍapāta santosa*,
3. the contentment of acquired shelter, i.e., the base of tree, called *senāsanasantosa*,
4. the contentment of acquired sheet laid out for sitting or lying down, i.e., grass and foliage, called *sayanāsanasantosa*,
5. the contentment of acquired medicine, i.e., eastern gooseberry (*Emblic myrobalan*) and chebulic myrobalan fruit which are soaked with cow’s urine, called *besajjasantosa*, resulting in availability of both pleasantness in *samatha*, *vipassanā* practices called *bhāvanārāmatā ariyavamsa paṭipadā* and unconditioned element called *nibbāna* which is extinguishment of various heat of defilements. Then the Exalted One instructed him to continue to practice for coming *vassa* at this bamboo

forest called *pāciyavamsadāya* and returned back to *bhesakaḷāvana* monastery. When the Exalted One reached into monastery he preached again (8) kinds of initial applications of great gentlemen called *mahāpurisa vitakkha* to *bhikkhus* by means of both brief and detailed accounts. Here it will be presented on essence of those eight kinds of initial applications as follows.

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### *Pāli Quotation (Ang-3-65)*

1. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person with greedlessness but not in the continuum of the person with greediness. (*Ang-3-65*)

There are four kinds of persons with greedlessness, viz., (1) *paccaya appiccha puggala* = the person with greedlessness in four requisiteness, who always accepts a few offerings when large amounts are available, who always accepts less amount than availableness which is a few offering without accepting all offerings;

(2) *adhigama appicchapuggala* = the person with greedlessness in fame who secretes about he attained the Supramundane *dhammas* so as not to be known by others;

(3) *pariyatti appicchapuggala* = the person with greedlessness in fame who secretes about he is learned in scriptures so as not to be known by others;

(4) *dhutanga appicchayuggala* = the person with greedlessness in fame who secretes about he follows any austere regimen among thirteen kinds to forsake lust so as not to be known by others.

Even though he is a person with greedlessness, he never want to be known by others as he is a person with greedlessness. Though he is a contented person with four requisiteness as they are, he never want to be known by others as he is a contented person. Though he is a pleasing person with three kinds of seclusion *dhammas*, he never want to be known by others as he is a pleasing person with three kinds of seclusion *dhammas*. Though he is a person with enthusiastic diligence, he never want to be known by others as he is a person with enthusiastic diligence. Though he is a person with outshining mindfulness, he never want to be known by others as he is a person with outshining mindfulness. Though he is a person with access concentration and full concentration, he never want to be known by others as he is a person with concentration. Though he is a person with penetrative *vipassanā* knowledge, he never want to be known by others as he is a person with penetrative *vipassanā* knowledge. Though he is a pleasing person with *nibbāna* which is void from *papañca dhammas*, i.e., selfish desire, conceit, wrong view, which are extensible rounds of rebirth, he never want to be known by others as he is a pleasing person with *nibbāna* which is void of *papañca dhammas*. He is a person with greedlessness that much.

2. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person with contentments of four requisiteness which are available, respectable and enough only but not in the continuum of the person with discontentment. (*Ang-3-65*)
3. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who is pleasing with three kinds of seclusion *dhammas*” but not in the continuum of the person “who is pleasing with associations of both friends and defilements. (*Ang-3-65*)

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There are three kinds of seclusion *dhammas*, i.e., physical seclusion (*kāyaviveka*), mental seclusion (*cittaviveka*), fruition seclusion (*upadhiviveka*). The solitary habitude in such manners, walking, standing, sitting, sleeping, eating with loneliness after abandoning companions is designated as *kāyaviveka*. Due to inability to fulfil nine kinds of the supramundane *dhammas* through mere physical seclusion, eight kinds of attainments called *aṭṭhasamāpatti* are brought forth by making preliminary signs of *kasiṇa*-objects. These eight kinds of attainments are designated as *cittaviveka*. Due to inability to fulfil nine kinds of the Supramundane *dhammas* through mere mental seclusion, when one performs *vipassanā* practice by discerning on three general characters of conditioned things after making those absorptions and attainments as fundamental of *vipassanā* practice he reaches into the Fruit-Knowledge of Arahant with *Paṭisambhidañāṇa* (penetrative analytical knowledge or Discriminative Knowledge). This Noble Fruit-Knowledge of Arahant, *nibbāna*, are designated as *upadhiviveka* in all aspects of nature. That *nibbāna* is void from both sensual pleasures, defilements, *abhisankhāra dhammas* which is capable of reforming new existence, and five aggregates. That *nibbāna* is, therefore, designated as *upadhiviveka*. The person who is pleasing with three kinds of seclusion always endeavours only *samatha* and *vipassanā* practices by instructing surrounding people in order to have the mind which inclines, bends towards three kinds of seclusion. (*Ang-3-66, Ang-A-3-26*)

4. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who always endeavours both *samatha* and *vipassanā* practices in order to remove unwholesome *dhammas* but in order to improve wholesome *dhammas*; who has got enthusiastic diligence” but not in the continuum of the person “who is full of laziness”. (*Ang-3-65*)
5. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got outshining mindfulness, i.e., the outshining mindfulness which can keep in mind conditioned things called *kāya, vedanā, citta, dhamma*; the outshining mindfulness which can keep in mind causal *dhammas* of conditioned things called *kāya, vedanā, citta, dhamma*; the outshining mindfulness which can keep in mind nature of *anicca, dukkha, anatta* of those conditioned things together with causal *dhammas*” but not in the continuum of the person “who is lacking in mindfulness.” (*Ang-3-65*)
6. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got two kinds of concentration called access concentration, full concentration” but not in the continuum of the person “who is lacking in two kinds of concentration called access concentration, full concentration. (*Ang-3-65*)

In this case, according to the term, *Samādhi*, the Supreme Buddha, himself, explained that it means the first absorption, the second absorption, the third absorption, the fourth absorption in that *Anuruddha mahāvitakka Sutta* (*Ang-3-67*). Among three kinds of concentration, i.e., sense sphere concentration called access concentration which is reaching into climax; fine material sphere concentration, immaterial sphere concentration, due to preaching on the middle one, fine material sphere concentration, it is called the preaching methodology of showing middle one by which the beginning, sense sphere concentration and the end, immaterial sphere concentration must also be inferred. It should be considered the explanation that “eight kinds of attainments together with access concentration are called *cittavisuddhi* (the purification of mind)” found in *Visuddhi Magga* (*Vs-2-222*)

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7. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got *vipassanā* knowledge, the Noble Path-Knowledge” but not in the continuum of the person “who is lacking in *vipassanā* knowledge, the Noble Path-Knowledge”. (*Ang-3-65*)
8. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who is pleasing with *nibbāna* which is void from *papañca dhamma*, i.e., selfish desire, conceit, wrong view, which are extensible rounds of rebirth” but not in the continuum of the person “who is pleasing with obsession on *papañca dhamma* (= obsession as I, mine, my self-identity)”. (*Ang-3-65*)

These (8) factors plays vital important role in responsibilities of every virtuous person who has heartfelt desire to attain (9) kinds of the supra mundane *dhammas*. It will be explicit again on number, 5, 6 and 7, i.e., mindfulness, concentration, wisdom, as follows:\_\_\_\_\_

**Sati (mindfulness)**\_\_\_\_\_

***Pāli Quotation (M-A-1-248)***

The Exalted One preached on the objects which are foundations of mindfulness through dividing four categories, i.e., *kāya, vedanā, citta, dhamma*. Among those objects, according to the term, *kāya*, it includes some *samatha* practices, mindfulness of breathing (*ānāpānassati*) etc. The Exalted One instructed that all kinds of conditioned things called *kāya, vedanā, citta, dhamma* occurring in both internal and external continuums must be kept in mind previously after developing any kind of concentration like concentration of mindfulness of breathing. Afterwards the Exalted One instructed to discern conditioned things through both *paccayato udayabbaya dassana* by which how resultant *dhammas* called *kāya, vedanā, citta, dhamma* arise, due to obvious occurrence of causal *dhammas* and how resultant *dhammas* as called *kāya, vedanā, citta, dhamma* cease, due to absolute cessation of causal *dhammas* are kept in mind; and *khaṇato udayabbayadassana* by which momentary arising and perishing phenomena of both kinds of causal and resultant *dhammas* are kept in mind. Then the Exalted One instructed to keep in mind pure phenomenon of perishing away of those *kāya, vedanā, citta, dhamma* together with causal *dhammas*. It includes two sections, i.e., previous section in which phenomena of arising and perishing away of *kāya, vedanā, citta, dhamma* together with causal *dhammas* are discerned and the second section in which pure phenomenon of perishing away of those conditioned things are discerned as *anicca, dukkha, anatta* alternately.

During keeping in mind in that way, the mindfulness keeps in mind *kāya, vedanā, citta, dhamma*, which are objects of *vipassanā* knowledge while the wisdom called *paññā* knows penetratively those *kāya, vedanā, citta, dhamma* upto the ultimate nature. The mindfulness keeps in mind how resultant *dhammas, kāya, vedanā, citta, dhamma* arise apparently, due to obvious occurrence of causal *dhammas* while the wisdom knows penetratively how resultant *dhammas, kāya, vedanā, citta, dhamma* arise apparently, due to obvious occurrence of causal *dhammas*. The mindfulness keeps in mind how resultant *dhammas, kāya, vedanā, citta, dhamma* cease, due to cessation of causal *dhammas* while the wisdom knows penetratively how resultant *dhammas, kāya, vedanā, citta, dhamma* cease, due to cessation of causal *dhammas*. The wisdom knows penetratively both phenomena of arising and perishing away and nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta,*

*dhamma* together with causal *dhammas*. The wisdom knows penetratively both pure phenomenon of perishing away and nature of *anicca,dukkha,anatta* of *kāya,vedanā, citta, dhamma* together with causal *dhammas*.

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Thus the mindfulness is capable of keeping in mind objects of *samatha* and *vipassanā* practices while the wisdom is capable of discerning those objects over and over as they really are. There is no kind of discerning called *anupassanā* without mindfulness. Therefore only in the continuum of person with outshining mindfulness these (9) kinds of Supra mundane *dhammas* can be fulfilled but not in the continuum of person without outshining mindfulness on the nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta, dhamma* together with causal *dhammas*. It is because number, 7, which is preached on *vipassanā* knowledge, in the next method, *kāyanupassanā, vedanānupassanā, cittanupassanā, dhammanupassanā* are unable to be developed in the absence of mindfulness.

## Samādhi\_\_\_\_\_

*Samādhim bhikkhave bhāvētha ,samāhito, bhikkhave bhikkhu yathābhūtam pajānāti (Sam-2-12, Sam-3-363)*

*Bhikkhus....* Develop concentration called Samadhi. *Bhikkhus....* A *bhikkhu* who has got concentrated mind knows things differentially as they really are. (*Sam-2-12, Sam- 3-363*)

The *bhikkhu* with concentrated mind knows that these are *rūpa, vedanā, saññā, saṅkhāra, viññāṇa*, differentially as they really are. He knows differentially on phenomena of cause of arising and arising of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* as they really are. He knows differentially on phenomena of cause of cessation and cessation of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* as they really are. (*Sam-2-12*)

The *bhikkhu* with concentrated mind knows differentially that these are Noble Truth of Suffering as they really are. He knows differentially that these are Noble Truth of origin of suffering as they really are. He knows differentially that these are Noble Truth of Cessation of suffering as they really are. He knows differentially that these are Noble Truth of Course of practice leading to Cessation of Suffering, *nibbāna* as they really are (*Sam-3-363*)

According to the instructions of the Exalted One, which are found in these *Pāli* Texts, the righteous *meditator* has to develop the first absorption concentration, the second absorption concentration, the third absorption concentration, the fourth absorption concentration in order to know properly on five clinging aggregates, i.e., corporeality, feeling, perception, formations, consciousness which are called *dukkhasacca*; in order to know properly on how resultant five aggregates arise apparently, due to obvious occurrence of causal *dhammas* called *samudaya sacca* ; in order to know properly on how resultant five aggregates cease, due to absolute cessation of causal *dhamma* called *lokiyanirodha sacca*; in order to attain *vipassanā* knowledge called *lokiyamaggasacca* which knows properly on the nature of *anicca, dukkha, anatta* of five clinging aggregates together with causal *dhammas*; in order to know properly on all Four Noble Truths including *lokuttara nirodha sacca* (Supramundane Noble Truth of Cessation of Suffering) and *lokuttara magga sacca* (Supramundane Noble Truth of Course of Practice Leading to Cessation of Suffering) through the Noble Path-Knowledge and the Noble Fruit-Knowledge. In other

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words, he must develop any kind of concentration of two kinds called access concentration and full concentration inevitably. This is because these *dhammas* can be known in the presence of concentration. Therefore both the way of developing concentration upto the fourth absorption through mindfulness of breathing and ways of developing concentration through (10) kinds of *kaṣiṇa* object, eight kinds of attainments etc., are presented in section of *Ānāpānassati Samādhi*, Volume I and section of *Samatha* Practice, Volume V respectively in this paper.

The righteous *meditator* who wants to face with the Great Unconditioned Element, the Eternal Peace called *nibbāna* which is absolute emancipation from all kinds of suffering and worries should like to follow respectfully on the instruction that “these nine kinds of supramundane *dhammas* can be fulfilled only in the continuum of the person who has got two kinds of concentration called access concentration and full concentration but not in the continuum of the person who is lacking in two kinds of concentration called access concentration, full concentration”.

### ***Paññā* (Wisdom)**

#### ***Pāli Quotation (Ang-3-67)***

The reason why the preaching that “*Bhikkhus*.... These nine kinds of Supra mundane *dhammas* can be fulfilled only in the continuum of the person who has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge) but not in the continuum of the person who is lacking in wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge),” is that – *bhikkhus*.... Under this Noble Admonishment, the practicing *bhikkhu* has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge); he has fulfilled the wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge), which is capable of penetrative knowing and seeing on conditioned things called five clinging aggregates together with causal *dhammas*; which is capable of breaking down the bulk of greediness, bulk of hatred, bulk of delusion; which is capable of knowing and seeing on phenomena of arising and perishing away of those conditioned *dhammas*; which is the course leading to *nibbāna* which is extinguishing of suffering of round *dhammas*; which is pure and noble realization. That preaching in a way that “*Bhikkhus*.... These nine kinds of Supra mundane *dhammas* can be fulfilled only in the continuum of the person who has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge) but not in the continuum of the person who is lacking in wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge),” is worth preaching with regarding to these facts. (*Ang-3-67*)

Translation of above *Pāli* Text is performed with referring to explanation of the following commentary.

#### ***Pāli Quotation (M-A-3-22, Ang-A-3-2)***

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The term, *udayatthagāminiyā*, means capable of penetrative knowing and seeing on phenomena of arising and perishing away of five clinging aggregates. The term, *ariyāya*, means pure and noble realization, due to lying distance from defilements by means of long lasting removing ability (*vikkhambhana pahāna*), i.e., one hour, two hours etc., in *samatha* stage; and by means of absolute eradication (*samuccheda pahāna*) during the Noble Path (-moment). The term, *paññāya samannāgato*, means it has fulfilled both *vipassanā* knowledge

and the Noble Path-Knowledge. The term, *nibbedhikāya*, means those *vipassanā* knowledge and Noble Path-Knowledge which are capable of breaking down bulk of defilements. It means one has got those *nibbhedhikā paññā*. Among those *vipassanā* knowledge and Noble Path-Knowledge called *nibbedhikā paññā*, the Noble Path-Knowledge is capable of breaking down bulk of greediness, bulk of hatred, bulk of delusion by means of absolute eradication, resulting in designation as *nibbedhikā paññā*.

*Vipassanā* knowledge is capable of breaking down bulk of greediness, bulk of hatred, bulk of delusion by means of temporary removing (*tadangapahāna*), resulting in designation as *nibbedhikā paññā*. Furthermore *vipassanā* knowledge is worth saying as *nibbedhikā*, due to ability to arise the Noble Path-Knowledge called *nibbedhikā*. The term, *sammā dukkhakkhaya gāminiya*, means the Noble Path-Knowledge because it is capable of going toward *nibbāna* through extinguishing sufferings of rounds of rebirth and defilement rounds properly. The Noble Path-Knowledge is called the wisdom which is capable of reaching to *nibbāna* which is extinguishing of sufferings of rounds of rebirth and defilements round properly. *Vipassanā* knowledge is called the wisdom which is capable of going toward *nibbāna* through extinguishing sufferings of rounds of rebirth and defilements round temporarily. In the next method, it should be recognized the fact this *vipassanā* knowledge is designated as *dukkhakkhaya gāmini paññā* (=the wisdom which is capable of reaching into *nibbāna* which is extinguishing of all kinds of suffering), because it is capable of attaining the Noble Path-Knowledge which is capable of extinguishing sufferings of rounds of rebirth and defilements round. (*M-A-3-22, Ang-A-3-2*)

In this paper called *nibbāna gāminipatipadā*, with heartfelt desire to attain *vipassanā* knowledge, the Noble Path-Knowledge which are capable of extinguishing sufferings of rounds of rebirth and defilements round –

1. It has been presented on ways of discerning of corporeal *dhammas* called *rūpakakkhandhā* which are inclusive in five clinging aggregates in order to know properly upto the field of ultimate nature in Section of *rūpakammaṭṭhāna*.

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2. It has been presented on ways of discerning of mental *dhammas* called *vedanākkhandhā, saññākkhandhā, saṅkhārakkhandhā, viññāṇakkhandhā* which are inclusive in five clinging aggregates in order to know properly upto the field of ultimate nature in Section of *nāmakammaṭṭhāna*.
3. Ways of discerning on causal *dhammas* of five clinging aggregates occurring in three periods, past, future, present and two continuums are presented in the section of *paticcasamuppāda* in order to keep in mind those *dhammas* as they really are. It is presented with especially referring to attain both the Knowledge of Cause and Condition and the Knowledge of Arising and Passing Away or *vipassanā* knowledge which are capable of discerning on how resultant *dhammas* arise apparently, due to obvious occurrence of causal *dhammas*, and how resultant *dhammas* cease, due to absolute cessation of causal *dhammas*, which are called *paccayatoudaya bbaya dassana*; which are capable of discerning on phenomena of both arising and perishing away of conditioned things.
4. Ways of discerning on conditioned things called corporeality, mentality, cause and result through characteristic, function, manifestation, proximate cause are presented in the Section of *lakkhaṇadicatukka* with intention for attainment of clearer and clearer knowledge on corporeal and mental *dhammas* together with causal *dhammas*.

5. Now ways of alternate discerning as *anicca, dukkha, anatta* both by taking objects of phenomena of arising and perishing away of conditioned things together with causal *dhammas* and by taking object of pure phenomenon of perishing away of conditioned things together with causal *dhammas* are presented in this Section of *Vipassanā* with heartfelt desire to attain *vipassanā* knowledge and the Noble Path-Knowledge for virtuous readers.

### Designating as “*tathāgata*”

There are many reasons to designate the Perfectly Self-Enlightened One as “*tathāgata*”. Among those reasons, a kind of reason why the Exalted one is designated as “*tathāgata*” is as follow:\_\_\_\_\_

#### *Pāli Quotation (Di-3-111, Ang-1-332)*

*Bhikkhus....* I, myself, called *tathāgata* has got incomparable Supreme Path-Knowledge of Aranhant together with the Knowledge of Omniscience at such night. (It was the night of full moon day of Kason, Great Era 103.) He will enter into the final death with *anupādisesa nibbāna dhātu* which has no remain of consequence *kammajarūpa* at such night. (It was the night of full moon day of Kason, Great Era 148). Throughout (45) rains retreat (*vassa*) between those two nights, such *dhammas* were delivered and instructed. All *dhammas* which had been delivered are right as I had delivered but never occur as another state of affair called wrong. I am, therefore, worth designating as *tathāgata*. (*Dī-3-111, Ang-1-332*)

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Every *dhamma* which has been delivered by the Exalted One throughout (45) rains retreat from the day attaining the Knowledge of Omniscience until the day entering into the Eternal Peace after final death, is right. It never occur as another state of affair called wrong. Therefore\_\_\_\_\_

these noble preaching called *Mahāpurisa vitakka* (=Initial applications of Great Gentlemen), i.e.,

“These nine kinds of Supra mundane *dhammas* can be fulfilled only in the continuum of the person with greedlessness but not in the continuum of person with greediness. It can be fulfilled only in the continuum of the person with contentments of four requiteness which are available, respectable and enough only, which are called *santuṭṭhi dhammas* but not in the continuum of person without *santuṭṭhi dhammas*. It can be fulfilled only in the continuum of the person who is pleasing with three kinds of seclusion *dhammas* but not in the continuum of the person who is pleasing with associations of both friends and defilements. It can be fulfilled only in the continuum of the person who always endeavours both *samatha* and *vipassanā* practices but not in the continuum of the person who is full of laziness. It can be fulfilled only in the continuum of the person who has got outshining mindfulness which can keep in mind nature of *anicca, dukkha, anatta* of conditioned things called *kāya, vedanā, citta, dhamma* together with causal *dhammas* but not in the continuum of the person with forgetfulness. It can be fulfilled only in the continuum of the person who has got two kinds of concentration called access concentration and full concentration but not in the continuum of the person who is lacking in any kind of concentration. It can be fulfilled only in the continuum of the person who has got *vipassanā* knowledge, the Noble Path-Knowledge but not in the continuum of the person who is lacking *vipassanā* knowledge, the Noble Path-Knowledge. It can be fulfilled only in the continuum of the person who is

pleasing with *nibbāna* which is void from three kinds of *papañca dhamma* but not in the continuum of the person who is pleasing with obsession on three kinds of *papañca dhamma*”,

are right absolutely but never occur as another kind of state of affair called wrong.

Therefore if the righteous *meditator* has also heartfelt desire to attain (9) kinds of Supramundane *dhammas*, he has to perform the practice

1. “in order to fulfil improvement of” *appiccha dhamma* (greedlessness),
2. “in order to fulfil improvement of” *santuṭṭhi dhamma* (contentment),
3. “in order to fulfil improvement of” three kinds of seclusion *dhammas*,
4. “in order to fulfil improvement of” enthusiastic diligence in *samatha* and *vipassanā* practices,
5. “in order to fulfil improvement of” outshining mindfulness on *kāya, vedanā, citta, dhamma* together with causal *dhammas*,
6. “in order to fulfil improvement of” any kind of concentration called access concentration, full concentration,
7. “in order to fulfil improvement of” *vipassanā* knowledge, the Noble Path-Knowledge,
8. “in order to fulfil improvement of” the mind which is pleasing with *nibbāna* which is extinguishing of three kinds of *papañca dhamma*.

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Monday, 9<sup>th</sup> waxing of the moon, Pyatho

Myanmar Era 1356

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*"namo tassabhagavato arahato sammāsambhuddhassa"*

NIBĀNA GĀMINIPATIPADĀ

**THE WAY OF PRACTICE LEADING TO  
NIBBĀNA**

**VOLUME V**

**Page 1 – 58**

**BY**

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## SECTION OF VIPASSANĀ PRACTICE

*Maggāmaggaññadassana visuddhi Niddesa*

### STAGE OF KNOWLEDGE OF COMPREHENSION

#### 1.1 *kalāpa sammasana* (way of generalizing on the whole) called *nayavipassanā*

*tam sammādetukāmena kalāpasammasana saṅkhātāya nayavipassanāya tāvayogo karanīyo. (Vs-2-241)*

*Vipassanā* Knowledge, which escapes from imperfection dhammas called *upakkilesa*, which leads to right path of *vipassanā* practice, is time-honoured path which is previous to the Noble Path (*pubbabhāga magga*). Those imperfection dhammas, illumination (*obhāsa*) etc, are, actually, not time-honoured path which is previous to the Noble Path. Thus the Knowledge which exists through distinguishing and keeping in mind both time-honoured path and not time-honoured path is called *maggāmagga ñāṇa dassana visuddhi* (Purification of the Knowledge which knows the right Path and not-Path). (*Vs-2-241*)

The meditator who wants to fulfil that purification of the knowledge which knows the right Path and not-Path has to

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endeavour *nayavipassanā* called *kalāpa sammasana* (way of generalizing on the whole) previously. (*Vs-2-241*)

*Pāli Quotation (Mahāṭṭ-2-386)*

*(M-1-297)(M-A-9-232 Chnnovāda Sutta)*

The way of discerning and generalizing through three general characters called *annica, dukkha, anatta* on corporeal and mental dhammas, which are occurring in (11) modes of situations, viz, past, future, present, internal, external, gross, subtle, inferior, superior, far, near as a whole (*kalāpa*) is called *kalāpa sammasana*. This term, *kalāpa sammasana*, is the usage of noble *Mahā Thera* who dwell in *jambhudīpa* (= great island which is the home of the *Eugenia* tree and lies south of Mount Meru).

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The way of discerning and generalizing on these all kinds of corporealities (feeling, perception, formation, consciousness) which are occurring in (11) modes of situations, past, future, present etc., as “This is not mine; this I am not; this is not my self-identity (= *anicca, dukkha, anatta*)” is called *naya vipassanā*. This term,

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*naya vipassanā* , is the usage of noble *Mahā Theras* who dwell in the island called Sri Lanka. (*Mahāṭṭ-2-386*)

This knowledge of generalizing on the whole is not inclusive in any kind of practice of purification. Some teachers explained inhabitancy of *vipassanā* knowledge (*vipassanācāra*) without pondering that *kalāpa sammasana*. However the Supreme Buddha instructed in various *Sutta* (*Anatta lakkhaṇa Sutta*, *Khandha Vagga*, *Samyutta* etc.) to ponder and discern that *kalāps sammasana* through either partially or totally. In the Pali Text of *Paṭisambhidā Magga*, pp - 51, it is preached as the beginning of *vipassanā* because the way of generalizing on the whole called *kalāpa sammasana* is very easy to take into heart for beginner. When powerful illumination called *obhāsa* etc., appears in the continuum of practising meditator *vipassanā* knowledge which is purified from imperfections (= knowledge of Arising & Passing Away) can also be arisen after distinguishing right Path & not-Path by *maggāmagga*-

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*ñāṇa*. The commentator Sayadaw scrutinized and presented the fact the meditator who wants to fulfil purification of the knowledge which knows the right Path and not-Path has not to endeavour *naya vipassanā* called *kalāpa sammasana* (way of generalizing on the whole) previously, due to presence of these three kinds of reason.

*Pali Quotation (Vs-2-244)(Mahāṭṭ-2-391)*

With referring to *Paṭisambhidā Magga* (pp 51, 52,55, 6-9) and *Abhiñeyya Sutta*, *Samyutta Nikāya* (*Sam-2-258*) etc., various ultimate elements which are discerned objects of *vipassanā* knowledge, Knowledge of Comprehension (*sammasana ñāṇa*) etc., are explicit in various ways in the Stage of Knowledge of Comprehension, Commentary called *Visuddhi Magga*, as follows: \_\_\_\_\_

1. Five kinds of clinging aggregates (*upādānakkhandhā*) which are occurring in (11) modes of situations, viz, past, future, present, internal, external, gross, subtle, inferior, superior, far, near,
2. Ultimate dhammas which are occurring in each door (*dvāra*) together with door and object,

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3. Five kinds of clinging aggregate,
4. Six kinds of doors,

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5. Six kinds of objects (*ārammana*),
6. Six kinds of consciousness (*viññāṇa*),
7. Six kinds of contact (*phassa*),
8. Six kinds of feeling (*vedanā*)
9. Six kinds of perception (*saññā*),
10. Six kinds of volition (*cetanā*),
11. Six kinds of craving (*taṇhā*),

12. Six kinds of initial application (*vitakka*),
13. Six kinds of sustained application (*vicāra*),
14. Six kinds of elements (earth-element, water-element, fire-element, air-element, space-element, consciousness-element),
15. (10) kinds of *kasīna*-jects,
16. (32) bodily parts (*koṭṭhāsa*),
17. (12) kinds of bases (*āyatana*),
18. (18) kinds of elements (*dhātu*),
19. (22) kinds of controlling faculties (*indriya*),
20. Three kinds of elements (sensual element, fine-material-element, immaterial-element),
21. Nine kinds of existences (sensual existence, fine-material existence, immaterial existence, one-group-existence, four-groups-existence, fine-groups-

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existence, existence with perception (*saññībhava*), existence without perception (*a-saññībhava*), existence with neither-perception-nor-non-perception (*neva-saññī nā saññī bhava*),

22. Four kinds of illimitableness (*jhāna*) (=four kinds of absorption of fine-material sphere),
23. Four kinds of illimitableness (*appamaññā*) (= absorption of loving-kindness, absorption of compassion, absorption of appreciative joy, compassion, absorption of equanimity)
24. Four kinds of attainment (*samāpatti*) (= absorption of boundless space, absorption of boundless consciousness, absorption of neither-perception-nor-non-perception),
25. (12) factors of dependent-origination (*paṭicca samuppāda*) are enumerated in this way. (*Vs-2-242, 243, 244*)

sdfd

The meditator, who has reached to other bank of five kinds of discrimination (*pariggaha*), who has finished to keep in mind conditioned things together with causal dhammas through *lakkhaṇa-rasa-paccuṭṭhāna-padaṭṭhā* (= characteristic, function,

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manifestation, proximate cause ) can understand easily the fact those *dhammas* enumerated above are only ultimate *dhammas* called consciousness, mental concomitants, corporealities, which are occurring in three periods called past, future, present and two continuums called internal, external. He has also understood the fact those *dhammas* are only twofold corporeality-mentality, fivefold aggregates, twelvefold bases, eighteenfold elements, twelvefold factors of dependent-origination. However the reason why it is explained in dividing (25) kinds is explicit in *Mahāṭṭkā* as follows:\_\_\_\_\_

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In the *Pāli* Text of *Paṭisambhidā Magga* way of discrimination on discerned objects of *vipassanā* knowledge must be recognized as the following method:\_\_\_\_\_

In this *Pāli* Text of *Magga* (5) kinds of clinging aggregates which are occurring in (ii) modes of situations, past, future, present, internal, external etc., are taken as discerned objects of *vipassanā* knowledge previously in order to understand easily for beginners of *vipassanā* practice.

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Those aggregates are available by means of *dhammas* occurring in door together with door and object. (Corporeal *dhammas* are doors *dhammas* and objects *dhammas* while mental *dhammas* are the mind-door *dhammas*, *dhammas* which are occurring in (6) doors and objects *dhammas*. Therefore, after those aggregates are shown, (10) kinds of hexads (= from '6' doors to '6'sustained applications) are explained as discerned objects of *vipassanā* knowledge contiguously by means of door-hexad (*dvārachakka*) etc.

Furthermore, among three general characters, the character of non-self is very difficult to be distinguished. Therefore, (6) kinds of elements called earth-element, water-element, fire-element, air-element, water-element, fire-element, air-element, space-element, consciousness-element, are preached as objects of *vipassanā* knowledge in order to show clearly on that character of non-self.

Heretics who who controversial opinions of this admonishment of the Supreme Buddha usually take into heart

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such *kasiṇa*-objects as 'self' (*atta*). The way way to taking into heart on those *kasiṇa*-objects as *atta* occurs in the continuum of those heretics. Actually those *kasiṇa*-objects are only phenomenon of striking as objects of these absorptions (= Fine-material and Immaterial absorptions. Ten kinds of *kasiṇa*-objects are explained as objects of *vipassanā* knowledge in order to show clearly in this way. [Those kinds of concept (*paññatti*) called *kasiṇa*-objects are, actually, not objects of *vipassanā* knowledge. Only absorption *dhammas* which arise by taking the object of concepts of *kasiṇa*-objects are objects of *vipassanā* knowledge. It means concepts of *kasiṇa*-objects are explained as objects of *vipassanā* knowledge in order to eradicate the opinion of heretic in a way that those *kasiṇa*-objects are taken into heart as *atta* (=self).]

Afterwards (32)kinds of bodily parts are explained as objects of *vipassanā* knowledge in order to take into heart by means of loathsome attention (*paṭikūla manasikāra*) as a surrounding of *dukkhānupassanā* (contemplation on suffering). [In *Girimānanda*

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*Sutta* (Ang-3-433) the Supreme Buddha instructed that 32 bodily parts must be contemplated as unpleasingness perception (*asubha saññā*). In *Meghiya Sutta* the Buddha instructed that "*asubhābhāvetabbā ragassa pahānāya* (*Udāna-120*) = practice of unpleasingness (*asubhabhāvanā*) must be developed to abandon lust in *vipassanā* stage". In two kinds of unpleasingness, i.e., *saviññāṇaka asubha* (unpleasingness on living body) it is *saviññāṇaka asubha*. In *samatha* stage that unpleasingness perception is designated as loathsome attention (*paṭikūlamanasikāra*) and in *vipassanā* stage it is designated as unpleasingness perception which is surrounding of contemplation on suffering. In *samatha* stage the *meditator* must take into heart object of loathsomeness nature of (32) bodily parts upto the first absorption concentration. In *vipassanā* stage, it is a way of discerning in order to see danger of body through contemplation on danger as surrounding of contemplation on suffering.]

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Both (12) bases and (18) elements are explained as objects of *vipassanā* knowledge in order to direct in a way that *vipassanā* practice must be carried out both moderate method of discerning and detailed method of discerning on those ultimate *dhammas* which are explained as objects of *vipassanā* knowledge through brief method of discerning by means of fivefold-aggregates method.

Controlling faculty *dhammas* are explained as objects of *vipassanā* knowledge in order to show clearly on character of non-self in a way that among those aggregates-bases-elements *dhammas* mentioned above, although forthcoming controlling faculty *dhammas* are present apparently with the occurrence of voidness of self, absence of endeavouring, lack of anxiety, they occur by means of controlling ability on both compatible *dhammas* and depended *dhammas* in the aspect of ultimate nature. (Controlling faculty *dhammas* which are worth discerning as objects of *vipassanā* knowledge are especially referred.)

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Again three kinds of elements called sensual element, fine-material-element, immaterial-element are explained as objects of *vipassanā* knowledge in order to direct the fact although discerned objects of *vipassanā* knowledge are varied in this way they have only three varieties through the occurrence of inclusion in three realms only.

After sign of conditioned things ( *saṅkhāra nimitta* ) which is discerned object of *vipassanā* knowledge is directed ( 9 ) kinds of existences, sensual existence etc., are explained as objects of *vipassanā* knowledge in order to show clearly how resultant *dhammas* called consciousness, mind-matter, bases, contact, feeling which are *upādinnaka pavatta* arise due to apparent arising of causal *dhammas* called ignorance, craving, clinging, formation, action (= in order to show clearly how various kinds of existences called resultant corporeal *dhammas*, resultant mental *dhammas*, resultant

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corporeal and mental *dhammas* arise due to apparent arising of causal *dhammas*.

Furthermore (1)four kinds of absorption of Fine-material sphere (2) four kinds of absorption of *brahama*'s deportment ( *brahamavihāra* ) (3) four kinds of absorption of Immaterial sphere are explained as objects of *vipassanā* knowledge in order to show the fact the practising *meditator* who is mastery in advancement of *vipassanā* practice which takes into heart *abhiññeyya dhammas* called ultimate *dhammas* which are worth knowing penetratively by *vipassanā* knowledge has to develop advancement of *vipassanā* practice on acquired lofty absorption *dhammas*.

[Notes:\_\_\_\_\_ In olden days those persons with *samatha* vehicle usually transfers to *vipassanā* practice after developing both eight kinds of attainment ( *samāpatti* ) and four kinds of protective meditation called *caturarakkha*

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*kammaṭṭhāna*. The commentator Sayadaw explained all four kinds of absorption of *brahama*'s deportment (illimitable *dhammas*) as discerned objects of *vipassanā* knowledge because those righteous persons who can develop absorption of loving kindness until infinite universe can enter absorption of compassion, appreciative joy, equanimity easily.

However because in the subcommentary, *Mahāṭṭhā* it is explained that “*lābhino eva pana mahaggata cittāni supākaṭāni honti* = lofty absorption *dhammas* are obvious in only *vipassanā* knowledge of righteous persons who have got lofty absorptions (*Mahāṭṭhā-2-353*), it should be recognized the fact this explanation refers to only those righteous persons with *samatha* vehicle who *attain* those kinds of absorptions.]

Because ten kinds of *kasiṇa* - objects are explained in above the commentator Sayadaw has finished to explain absorptions of *kasiṇa* also simultaneously. Therefore in these explanations,

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*cattāri jhānāni, catasso appamaññā, catasso samāpattiyo (Vs-2-43)*, according to the word, *cattāri jhānāni*, it means absorptions of Fine material Sphere which have signs of concentration (*samatha nimitta*), *ānāpāna paṭibhāga nimitta* (sign of full concentration of mindfulness of breathing)etc, other than absorptions with *kasiṇa*-objects etc.

Twelve factors of dependent-origination are explained as objects of *vipassanā* knowledge in order to show the fact every ultimate *dhamma* must be taken into heart through discriminating causal and resultant *dhammas*. It is right. The way of taking into heart by alternative generalizing on three general characters called *anicca, dukkha, anatta*, after scrutinizing and discriminating on causal and resultant *dhammas* can clarify three general characters. Finally factors of dependent origination are, therefore, worth taking as

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objects of *vipassanā* knowledge. (*Mahāṭṭhā-2-389*)

If the righteous person has got experience to develop(10)kinds of *kasiṇa*, (8) kinds of *attainments*, (4) kinds of *brahama*'s practice and has got those absorptions, above (25) kinds of ways of discerning can not be difficult for him with (5) kinds of discernment (*pariggaha*).If one has not experience to develop those kinds of absorption, he has to perform *vipassanā* practice through mindfulness of breathing in which only four kinds of absorption, from first absorption to fourth absorption, are discerned as object of *vipassanā* knowledge. If he has developed four kinds of protective meditation, those absorption *dhammas* must also be discerned as object of *vipassanā* knowledge. There is a question that which *dhamma* must be discerned as beginning among those numerous *dhammas*. The answer is as follows:\_\_\_\_\_

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#### A. Obvious and easy object must be begun

As those instructions found in above *Pāli* Text, commentary and subcommentary such corporeal and mental *dhammas* are deserving to discern as *anicca, dukkha, anatta* alternatively; among those corporeal and mental *dhammas* such corporeal and mental *dhammas* are obvious in the insight, resulting in reaching into easy distinguishing by the righteous person. That righteous person should like to begin the function of comprehension on those obvious and easy corporeal and mental *dhammas* by discerning as *anicca, dukkha, anatta*.(*Vs-2-244*)

The commentator Sayadaw explained that among those corporeal and mental *dhammas* obvious and easy corporeal and mental *dhammas* must be begun as object of *vipassanā* knowledge with the intention that beginning of *vipassanā* practice should be performed from obvious objects.

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Actually after discerning on those obvious and easy corporeality-mentality all kinds of corporeal and mental *dhammas* with out remainder are worth discerning as three general characters through expedience by which obscure corporeal and mental *dhammas* should be discerned later. (*Mahāṭṭ-2-391*)

#### B. Noticeable facts\_\_\_\_\_

Above explanations found in commentary and subcommentary must be recognized carefully. The instruction means *vipassanā* practice must be begun from obvious and easy corporeality-mentality only. It does not mean those obscure corporeality-mentality are not essential to be discerned. Furthermore it refers to only those righteous persons who has fulfilled with knowledge of Analysing Mentality-Corporeality and knowledge of cause and condition. As mentioned in *rūpakammaṭṭhāna*, volume I, this instruction does not refer to those persons who are unable to know and see penetratively ultimate nature of both corporeal and mental *dhammas*,

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who are unable to see penetratively how present resultant *dhammas* arise, due to past causal *dhammas* and how future resultant *dhammas* arise, due to present causal *dhammas*, who enter into the meditation hall by carrying numerous kinds of nescience on the shoulder, who can not differentiate between concept (*paññati*) and ultimate nature systematically.

#### C. Expedience

The instruction means the practising *meditator* has to perform *vipassanā* practice by discerning on obvious and easy object at the beginning stage only. Because subcommentator Sayadaw instructed in *Mahāṭṭkā-2-391*. That all kinds of corporeal and mental *dhammas* without remainder are worth discerning as three general characters through expedience by which obscure corporeal and mental *dhammas* should be discerned later, those kinds of expedience will be presented continuously as follows:\_\_\_\_\_

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*samādhim bhikkhave bhāvētha, samāhito bhikkhave bhikkhu yathābhūtam pajānāti: (Sam-2-12, Sam-3-363)*

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1. According to above instruction of the Buddha, found in *Samādhi Sutta* the concentration is very essential to be developed.....

(a) in order to know and see penetratively on five aggregates up to ultimate nature,

- (b) in order to know how resultant five aggregates arise, due to apparent arising of causal **dhammas**, ignorance, craving, clinging, formation, action, etc.,
- (c) in order to know how resultant five aggregates cease completely, due to complete cessation of caused **dhammas**, ignorance, craving, clinging, formation, action, ect., and
- (d) in order to know and see four Noble Truths as they really are.  
This is a kind of expedience.

***ime cattāro mahābhūte pariggaṇhantassa upādārūpam pākatam hoti. (Abhi-A-2-241)***

- 2. As mentioned in ***rūpakammaṭṭhāna*** during keeping in mind corporeal

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**dhammas** which are occurring in (6) doors, (42) bodily parts, if a **meditator** faces with difficulty to keep in mind derived corporealities, he must keep in mind four great elements within the same corporeal unit over and over. Derived corporealities within the same corporeal unit will be clarified gradually. This is also a kind of expedience.

***Pāli Quotation (Vs-2-225)***

- 3. After corporeal **dhammas** are kept in mind through various ways of discernment (fivefold aggregate method, twelvefold bases method, eighteenfold elements method, etc.), if mental **dhammas** are not apparent in the insight of **meditator** who keeps in mind mental **dhammas** resulting from very subtle occurrence of mental **dhammas**, That **meditator** has to scrutinize and ponder only corporeal **dhammas** over and over again, he has to distinguish and keep in mind specific characters of corporeal **dhammas** through characteristic-function-manifestation-proximate cause, without abandoning on endeavouring of obligation of practice.

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The advantages are\_\_\_\_\_ corporeal **dhammas** are very clarified thoroughly without interlacement between each other in the insight of that **meditator** resulting from clear appearance without intertwinement through endeavouring as mentioned above.

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Mental **dhammas** which have objects of those corporeal **dhammas** will be appeared as specific nature of themselves automatically through various states of affairs in the practising **meditator**'s insight. (***Vs-2-225***)

***rūpapariggaho arūpapariggahassa upāyo, upatthambho ca. (Mahāṭṭi-2-355)***

Distinguishing and keeping in mind corporeal **dhamma** is a kind of expedience and supporting factor for distinguishing and keeping in mind mental **dhamma**. (***Mahāṭṭi-2-355***)

Those righteous persons who have heartfelt desire to **attain nibbanā** must recognize definitely the fact all kinds of ultimate nature of corporeal and mental **dhammas** without remainder must be generalized and discerned as three general characters after

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obscure corporeal and mental *dhammas* must also be clarified by following these kinds of experiences as mentioned above.

## 1.2 Way of discerning through twofold-corporeality-mentality method

According to above instructions, because present corporeal and mental *dhammas* are very obvious in the righteous *meditator*'s insight, a way of discerning on each group of corporeal *dhammas* and mental *dhammas* which are occurring in present period will be presented as beginning. During performing *vipassanā* practice either internal or external objects can be discerned as he likes for beginning stage. In this work way of keeping in mind on corporeality-mentality is presented through internal corporeal *dhamma* as beginning and then in this *vipassanā* stage also the way of discerning on internal corporeal *dhamma* will be presented previously.

In this stage (10) kinds of non-real corporealities must be omitted

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from list of objects of *vipassanā* knowledge because those corporealities are not worth discerning as three general characters in *viapassanā* practice. Therefore only real corporealities occurring in (6) doors, (42) bodily parts must be discerned as priority, as mentioned in tables of *rūpakammaṭṭhāna*, Volume I.

During discerning in that way all kinds of real corporealities occurring in (6) doors, (42) bodily parts can be discerned on the whole as he likes. However if the *meditator* is immatured in knowledge, those real corporealities occurring in either each door or each bodily part can be discerned on the whole.

For instance\_\_\_\_\_ (54) kinds of corporealities occurring in the eye-door (=eye constituents) must be kept in mind on the whole and he can discern as *anicca*, *dukkha*, *anatta* alternatively.

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### A. Three general characters

In the commentary called *Visuddhi Magga* pp-301, it is instructed the fact that\_\_\_\_\_

1. The Noble Path can not be reached by merely discerning as *anicca*;
2. The Noble Path can not be reached by merely discerning as *dukkha*;
3. The Noble Path can not be reached by merely discerning as *anatta*;
4. Therefore *vipassanā* practice must be performed by discerning on conditioned things as *anicca* sometimes, *dukkha* sometimes, *anatta* sometimes. (*Vs-2-301*)

With referring to *Sahetuanicca Sutta*, *Sahetu dukkha Sutta*, *Sahetu anatta Sutta*, *Khandha Vagga*, *Samyutta* (*Sam-2-20*) and *Ajjhattānicca Sutta*, *Ajjhattādukkha Sutta*, *Ajjhattānatta Sutta*, *Bāhirānicca Sutta*, *Bāhira dukkha Sutta*, *Bāhirānatta Sutta*, *Saḷāyatana Vagga*, *Samyutta* (*Sam-2-238*), some noble teachers suggested that three general characters are not essential to be discerned but discerning on one character only can accomplish



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the function and the Noble Path can be reached. The righteous person should like to reason according to the following explanations found in commentary and sub-commentary.

***Pāli Quotation (Sam-A-3-2) 4 Paragraph  
(Sam-tī-2-283) 1 Paragraph***

The essence of above explanations of commentary and sub-commentary are as follows:\_\_\_\_\_

In the *Pāli* Text *Salāyatana Vagga, Samyutta*, the Supreme Buddha preached three general characters in *Ajjhattānicca Sutta*, while only two general characters called *dukkha*, *anatta* in *Ajjhattadukkha Sutta*; only one general character called *anatta* in *Ajjhattānatta Sutta*. Similarly three general characters, two general characters and only one general character can be found in *Bāhirānicca Sutta*, *Bāhiradukkha Sutta* and *Bāhiranatta Sutta* respectively.

During instructing in that way the Supreme Buddha preached in conformity with individual

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preference of practising *meditators* who are deserving to know and see penetratively on Four Noble Truths by the Noble Path-Knowledge.

1. The Supreme Buddha instructed those *bhikkhus* who need to discern and ponder conditioned things (of either internal or external ones) as all three general characters in order to discern and ponder through all three general characters. (*Ajjhattānicca Sutta, Bāhirānicca Sutta* \_\_\_\_\_ *Sam-2-236, 237*)

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2. Among those *bhikkhus* some has already finished to know and see penetratively on the character of impermanence (*anicca*), resulting in powerful in knowledge of Contemplation of Impermanence (*aniccānupassanā*). However Knowledge of Contemplation of Suffering and Knowledge of Contemplation of Non-self are weak in those *bhikkhus*. The Supreme Buddha knew that if required two general characters will be preached those disciples can know and see penetratively or Four Noble Truths. In other words\_\_\_\_\_ the Supreme Buddha had

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already known that if those disciples endeavour for matureness of Knowledge of Contemplation of Suffering and Knowledge of Contemplation of Non-self, they will know and see Four Noble Truths after maturing of Knowledge of Contemplation of Impermanence also. The Supreme Buddha, therefore, instructed to perform contemplation of suffering and contemplation of Non-self only in *Ajjhattadukkha Sutta*, the second one. (It should be recognized similarly on *BāhiradukkhaSutta*.)

3. Then in *Ajjhattanatta Sutta (Sam-2-237)* and *Bāhirānatta Sutta (Sam-2-238)*.The

general character of non-self is emphatically instructed to be discerned as *vipassanā* practice. Those *bhikkhus* were already matured in knowledge of contemplation of Impermanence and knowledge of contemplation of suffering but not knowledge of contemplation of non-self. The Supreme Buddha had already known that it those *bhikkhus* perform contemplation of Non-self as priority, they will know and see

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penetratively on Four Noble Truths. In other words the Supreme Buddha had already known that if conditioned things are discerned by the knowledge of contemplation of Non-self as priority, those knowledge of contemplation of Impermanence and knowledge of contemplation of suffering are also able to recognize well, resulting in penetrative knowing and seeing on the Four Noble Truths. The Supreme Buddha, therefore, instructed to perform the knowledge of contemplation of Non-self as priority.

This is the essence of explanations of above commentary and subcommentary. If any righteous *meditator* has an assumption those explanations are not conformity with the *Pāli* Text, he should like to read those original *Pāli* Texts as follows:\_\_\_\_\_

### 1. *Pāli Quotation (Sam-2-236) (Sam-2-237)*

*Bhikkhus* ... The “eye-transparent-element” is *anicca*; that eye-transparent-element which is *anicca*, is *dukkha*; that eye-transparent-element which is *dukkha*, is

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*anatta*; that eye-transparent-element which is *anatta*, must be discerned as “*netam mama, nesohamasami, na meso attā* = this eye-transparent-element is not mine, this eye-transparent-element I am not, this eye-transparent-element is not my self”... by breaking down mass of corporeality and mass of mentality with the help of light of *vipassanā* knowledge as they really are. (*Sam-2-236*)

*Bhikkhus* ... the visible-object is *anicca*; that visible-object which is *anicca*, is *dukkha*; that visible-object which is *dukkha*, is *anatta*; that visible-object which is *anatta*, must be discerned as “*netam mama, nesohamasami, na meso attā* = this visible-object is not mine, this visible-object I am not, this visible-object is not my self”... by breaking down mass of corporeality and mass of mentality with the help of light of *vipassanā* knowledge as they really are. The Supreme Buddha preached similarly on remaining internal bases and external bases.

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### 2. *Pāli Quotation (Sam-2-237) (Sam-2-238)*

*Bhikkhus* ... The eye-transparent-element is *dukkha*; that eye-transparent-element which is *dukkha*, is *anatta*; that eye-transparent-element which is *anatta*, must be discerned as “*netam mama, nesohamasami, na meso attā* = this eye-transparent-element is not mine, this eye-transparent-element I am not, this eye-transparent-element is not my self ”... by breaking down mass of corporeality and mass of mentality

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with the help of light of *vipassanā* knowledge as they really are. (*Sam-2-237*)

**Bhikkhus** ... The visible-object is *dukkha*; that visible-object which is *dukkha*, is *anatta*; that visible-object which is *anatta*, must be discerned as “*netam mama, nesohamasami, na meso attā*= this visible-object is not mine, this visible-object I am not, this visible-objects not my self ”... by breaking down mass of corporeality and mass of mentality with the help of light of *vipassanā* knowledge as they really are. (*Sam-2-238*) The Supreme Buddha preached similarly on remaining internal bases and external bases.

### 3. Pāli Quotation (*Sam-2-237*) (*Sam-2-238*)

**Bhikkhus** ... The eye-transparent-element is *anatta*; that eye-transparent-element which is *anatta*; must be discerned as “*netam mama, nesohamasami, na meso attā* = this eye-transparent-element is not mine, this eye-transparent-element I am not, this eye-transparent-element is not my self ”... by breaking down mass of corporeality and mass of mentality with the help of light of *vipassanā* knowledge as they really are. (*Sam-2-237*)

**Bhikkhus** ... The visible-object is *anatta*; that visible-object which is *anatta*; must be discerned as “*netam mama, nesohamasami, na meso attā* = this visible-object is not mine, this visible-object I am not, this visible-object is not my self ”... by breaking down mass of corporeality and mass of mentality with the help of light of *vipassanā* knowledge as they really are. (*Sam-2-238*) The Supreme Buddha preached similarly on remaining internal bases and external bases.

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In *Ajjhattānicca Sutta* and *Bāhirānicca Sutta*, after conditioned things occurring in (12) kinds of bases called (6) internal bases and (6) external bases are preached as *anicca, dukkha, anatta* and the Buddha continued to instruct those conditioned things must be discerned as “*netam mama, nesohamasami, nameso attā*, for *vipassanā* practice.

Furthermore, in *Ajjhattadukkha Sutta* and *Bāhiradukkha Sutta*, after conditioned things occurring in (12) kinds of bases called (6) internal bases and external bases are preached as *dukkha, anatta* and the Buddha continued to instruct those conditioned things must be discerned as “*netam mama, nesohamasami, nameso attā*”, for *vipassanā* practice.

Furthermore, in *Ajjhattānatta Sutta* and *Bāhirānatta Sutta*, after conditioned things occurring in (12) kinds of bases called (6) internal bases and external bases are preached as *anatta* and the Buddha continued to instruct those conditioned things must be discerned as “*netam mama, nesohamasami, nameso attā*, for *vipassanā* practice.

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*netam mama, nesohamasami, namesoattā ti samanupassāmīti aniccam, dukkham, anatā ti samanupassāmi. (M-A-4-232)*

According to explanation found in above *Channovāda Sutta*, the instruction to discern as “*netam mama, nesohamasami, na meso attā*,” is the same as the instruction that conditioned things must be discerned as “*anicca, dukkha, anatta*,” it should be recognized in this way.

Explanations found in commentary and subcommentary are conformity with the Buddha’s preaching found in *Pāli* Text as *Ganges* water and *Yumanā* water are mixed together. Similarly the Supreme Buddha preached in conformity with individual preference of disciples who were deserving to know and see penetratively on Four Noble Truths in *Anicca*

*Sutta, Dukkha Sutta, Anatta Sutta, Yadanicca Sutta, Yamdukkha Sutta, Yadanattā Sutta, Sahetuanicca Sutta, Sahetudukkha Sutta, Sahetuanatta Sutta, Khandha Vagga Samyutta.*

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The *meditator* must recognize the fact all three kinds of general characters have to be discerned as *vipassanā* practice.

*Pāli Quotation (Sam-A-2-242)*

Detailed account will be presented again in section of way of discerning on Non-corporeal septet (*arūpasattaka*). In this stage one should recognize all three kinds of general characters must be discerned alternately as *vipassanā* practice.

### **B. Way of discerning on *aniccalakkhaṇa* as beginning**

Among three general characters the practising *meditator* can perform *vipassanā* practice by discerning on any character as beginning as he likes. (*Please see Vs-2-3001*). In this work the way of discerning on impermanence character (*anicca lakkhaṇa*) will be presented as beginning.

Previously (54) kinds of ultimate

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*dhammas* (=real corporealities) occurring in the eye-door must be kept in mind. The *meditator* must discern as “*anicca*” by seeing the nature of perishing away the nature of disappearing, the nature of ceasing of those ultimate corporeal *dhammas* just after arising with help of insight knowledge.

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The nature of arising and perishing away of those corporeal *dhammas* will be very swift. Although those phenomena are very swift the *meditator* must discern as *anicca* slowly. If he discerns as *anicca* so swiftly, he will be tired due to inability to follow the process of arising and perishing away. There is no disadvantage in slow discerning as *anicca* for enormous times of phenomena of arising and perishing away. If the *meditator* sees the slow phenomena of arising and perishing away, he must scrutinize to see very swift phenomena of arising and perishing away, as they really are.

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When he has got success in internal continuum he must continue to discern external continuum by taking object of phenomena of arising and perishing away of (54) kinds of corporealities occurring in eye-door of external continuums on a whole because those are the same as external ones. He must discern swiftly on internal continuum sometimes, and on external continuums sometimes. During discerning on external continuums he must discern near persons on the whole previously and then he must external to ten directions gradually later. He should like to try to see all kinds of corporeal *dhammas* occurring in (31) realms on the whole. When he satisfies to discern eye-door remaining doors, ear-door etc., must also be

discerned by following example in the eye-door. For instance the must discern internal and external continuums alternatively as “*anicca*” by seeing phenomena of arising and

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perishing away of corporeal *dhammas* occurring in either each door or each bodily part, such as \_\_\_\_\_ (54) kinds of corporealities of the ear-door, (44) kinds of corporealities of the body-door, (44) kinds of corporealities of hair etc., as shown in tables of *rūpakammaṭṭhāna*.

### C. Noticeable fact

During discerning in that way noticeable fact is the *meditator* must not discern as *anicca* by taking the object of nature of arising and perishing away of corporeal units. Corporeal unit is, actually, a smallest system of corporeality, compactness of corporeality, compactness of form (*samūhaghana*) etc., and a conceptual mass with compactness of form. The concept is not worth discerning as three general characters but (8) kinds, (9) kinds, (10) kinds of ultimate nature of corporealities within corporeal unit are worth discerning as object of *vipassanā* practice.

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Due to presence of two reasons, i.e., any *meditator* will be stranded in the concept only and inability to discern all corporeal *dhammas* on the whole with the help of immatured knowledge in the beginning stage, he is instructed to discern corporealities which are occurring in either each door or each bodily part on the whole.

When he satisfies to discern corporeal *dhammas* occurring in each door and bodily part of both internal and external continuums on the whole he must discern all kinds of corporeal *dhammas* occurring in (6) doors and (42) bodily parts on the whole by taking object of phenomena of arising and perishing away for internal and external continuums alternatively. He must extend and discern up to (31) realms or the whole universe gradually.

In this case, two kinds of discerning on the whole called *kalāpasammasana* or *nayavipassanā*, viz,

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1. Way of discerning on the whole by taking object of corporeal *dhammas* occurring in each door and each bodily part and
2. Way of discerning on the whole by taking object of corporeal *dhammas* occurring in all (6) doors and all (42) bodily parts, must be recognized carefully.

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When he can discern corporeal *dhammas* of living world on the whole corporealities produced by temperature and corporealities within sound nonads produced by temperature, which are occurring in external non-living world must be discerned as *anicca* up to the whole universe gradually. The *meditator* must not discern as *anicca* by taking object of phenomena of arising and perishing away of corporeal units of external non-living world similarly. But he must discern as *anicca* by taking object of phenomena of arising and

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perishing away of ultimate reality of corporeal *dhammas* with the help of penetrative knowledge.

Afterwards he must discern as *anicca* by taking object of phenomena of arising and perishing away of corporeal *dhammas* occurring infinite universes as possible as he can. Alternative discerning on internal and external continuums must be performed continuously.

#### **D. dukkhalakkhaṇā (character of suffering)**

After the *meditator* satisfied to discern character of impermanence as mentioned above those corporealities occurring in both corporealities occurring in both each door, each bodily part and all (6) doors, all (42) bodily parts must be discerned as *dukkha*, *dukkha* by seeing both the nature of being oppressed by incessant phenomena of arising and perishing away of those corporeal *dhammas* and the nature of dreadfulness through oppressing with incessant phenomena

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of arising and perishing away of those corporeal *dhammas*. When he satisfies to discern alternatively on internal and external continuums of living world he must discern similarly on non-living world as mentioned in the way of discerning as *anicca*. When he satisfies to discern as two general characters, *anicca* and *dukkha*, upto infinite universes, he can discern as the character of non-self called *anatta lakkhaṇa*.

#### **E. anattalakkhaṇa (character of non-self)**

When the nature of impermanence and the nature of suffering of corporealities occurring in (6) doors, (42) bodily parts are afloat in the insight, the practising *meditator* must discern continuously and repeatedly as *anatta*, *anatta* by seeing the nature of absence of self which is usually said and obsessed by those persons with self wrong view who accept paradox of the teaching of the Buddha, such as,

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1. *nivāsī atta*, the ‘self’ which exists eternally in one life after another without destruction as durable essence of self, even though body is changed to new one,
2. *kāraka atta*, the ‘self’ which can do every work which is deserving to do,
3. *vedakaatta*, the ‘self’ which can feel every feeling which is deserving to feel.

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4. *sayamvasī atta*, the ‘self’ which can create as indulgence of itself,
5. *sāmiatta*, the ‘self’ which possesses the body,
6. *adhiṭṭhāyaka atta*, the ‘self’ which can organize and manage every work which is deserving to do, in those corporealities with the nature of impermanence and suffering. As explained in the character of impermanence, the righteous *meditator* must discern both internal and external continuums and both living and non-living world by spreading knowledge upto infinite universes.

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When the practising *meditator* scrutinize corporeal *dhammas* occurring in infinite universes and he sees only phenomena of perishing away just after arising and then he can not find any kind of ‘self’ called *atta* which is indestructible essence as durable one. ( It should be recognized similarly on mentality.)

Because the perception of non-self can arise in the continuum of *meditator* with perception of impermanence in this way, the Supreme Buddha preached that ... “*aniccasaññino hi megghiya anattasaññā saññhāti = Megghiya* ... the perception of non-self exists well in the continuum of *meditator* with perception of impermanence. (*Udāna-120*)

*aniccalakkhaṇ hi diṭṭhe anattalakkhaṇam diṭṭhameva hoti. tesu hi lakkhaṇesu ekasamim diṭṭhe itaradvayam diṭṭhameva hoti. (Udāna-A-214).*

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When the character of impermanence is seen well the character of non-self can also be seen well. It is right.\_\_\_\_\_ When any kind of three general characters is seen remaining two characters can be seen well.

In this case the *meditator* should not misunderstand the meaning. It does not mean any one of three general characters can achieve the Path-Knowledge.

1. During discerning on conditioned things as *anicca* the *meditator* must see the phenomena of arising and perishing away of those conditioned things by penetrative knowledge.
2. During discerning on conditioned things as *dukkha* the *meditator* must see the nature of being oppressed by incessant phenomena of arising and perishing away of those conditioned things by penetrative knowledge.
3. During discerning on conditioned things as *anatta* the *meditator* must

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see the nature of absence of ‘self’ which is indestructible essence as durable one within those conditioned things by penetrative knowledge.

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Whatever kind of three general characters must therefore, be discerned upon conditioned things through seeing the phenomena of perishing away just after arising of those conditioned things by insight. Therefore it means when any kind of three general characters is seen remaining two characters can also be seen by penetrative knowledge.

### F. Way of *vipassanā* discerning on mental *dhammas*

Because during keeping in mind mental *dhammas* those *dhammas* can be kept in mind through accordant base-door, it will be presented

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on *vipassanā* discerning on mental *dhammas* through base-door for beginners of *vipassanā* practice.

When the nature of impermanence, suffering, non-self of corporeal *dhammas* of both internal and external continuums is discerned satisfactorily mental *dhammas* can be changed

as the object of *vipassanā* practice. Previously, as mentioned in tables of *nāmakammaṭṭhāna*, Volume II, the righteous *meditator* must keep in mind mental *dhammas* through accordant basic door in which any kind of three mental *dhammas*,

1. consciousness,
2. contact,
3. feeling can be discerned as beginning.

If the righteous *meditator* has got absorption *dhammas* upto the four the absorption of mindfulness of breathing, he can begin from those mental *dhammas* previously. During keeping

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in mind in that way mental *dhammas* must be kept in mind on the whole in accordance with tables of cognitive processes of absorption. After keeping in mind mental *dhammas* he must generalize as *anicca*, *anicca* by seeing the phenomenon of perishing away just after arising of those mental *dhammas*. During discerning in that way what rate of phenomena of arising and perishing away may be but discerning as *anicca* must be slowly. Mental *dhammas* occurring in each cognitive process of absorption from the first absorption to the fourth absorption must be discerned as *anicca* one after another over and over again. If the righteous *meditator* has got mental *dhammas* of both (10) kinds of *kasiṇa*-objects upto (8) kinds of *attainment* and four protective meditation, he must discern on those mental

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*dhammas* in similar way. When he satisfies to discern on those absorption mental *dhammas* he must continue to discern remaining kinds of mental *dhammas*.

Generally the way of discerning on mental *dhammas* through accordant base-door can be clarified in *meditator*'s insight in *vipassanā* stage because mental *dhammas* were kept in mind through accordant base-door in *nāmakammaṭṭhāna*. Furthermore both mental *dhammas* which *dhammas* which has not been discerned can be understood easily. Therefore the righteous *meditator* must discern mental *dhammas* shown in tables of *nāmakammaṭṭhāna* through one row after another. During discerning in that way *vipassanā* practice must be performed by seeing occurrence of numerous mind-door-cognitive processes which take object of five fold-objects (*pañcārammaṇa*), visible - object etc, after each one time of five-doors-cognitive processes,

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eye-door-cognitive process etc., by separating many times of life-continuums between each cognitive process. It can be sufficient to discern for one time of generalizing as *anicca* by seeing numerous cognitive processes on the whole. It should be understood similarly on twofold corporeality-method. The Knowledge of Arising and Passing Away etc., must also be recognized in similar way.

When the righteous *meditator* who is mastery to keep in mind mental *dhammas* of all (6) lines called visible-object line, audible-object line, olfactory-object line, sapid-object line, tactile-object line, ideational-object line, can perform *vipassanā* practice on mental *dhammas* of cognitive processes of absorption in this way he must keep in mind mental *dhammas* of both whole some group and unwholesome group of all (6) lines and then he must discern



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as **anicca**, **anicca** after seeing incessant phenomena of arising and perishing away of those mental **dhammas**, over and over again. Alternate discerning on internal and external continuums must be performed. For external continuum he must perform **vipassanā** practice by stretching knowledge practice by stretching knowledge out towards (31) realms on the whole. Mental **dhammas** shown in each row of tables of **nāmakammaṭṭhāna** must be discerned one after another systematically.

### G. Alternate discerning on internal and external continuums.

During performing **vipassanā** practice the practising **meditator** who has experienced to keep in mind corporeality - mentality of both internal and external continuums can begin **vipassanā** practice from not only internal continuum but also external ones as he likes.

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If he begins from internal continuum as mentioned above, he must continue to discern external continuum. When he can discern swiftly alternate discerning on internal and external continuums of each line must be carried out.

During discerning in that way **vipassanā** practice must be performed by seeing occurrence of numerous mind door-cognitive processes which take object of five fold-objects, (**pañcārammaṇa**), visible- objects., after each one time of five-doors-cognitive processes, eye-door-cognitive process etc., by separating many times of lift-continuums between each cognitive process. It should be recognized similarly on discerning as **dukkha** and **anatta**.

When he can discern swiftly on mental **dhammas** of visible-objects of both internal and external continuums, he must discern mental **dhammas** of remaining lines, from audible-object to ideational-object

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in similar way. For external continuum he in similar way. For external continuum he must discern as **anicca** over and over stretching knowledge out towards either the whole universe or infinite universe.

Generally most **meditators** become powerful knowledge of various contemplations, contemplation of impermanence etc., through external continuum in which near persons as beginning. If distant external mental **dhammas** are discerned as beginning he can not grasp on the whole, resulting in inobvious appearance in the insight.

**Pāli Quotation ( M-ṭī-3-274,275)**

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The way of discerning as **vipassanā** practice by generalizing three characters on all kinds of corporeal **dhammas** and mental **dhammas** occurring in both internal continuum of himself and other's continuum in which all kinds of corporeal and mental **dhammas** are discerned on the whole without differentiating as man, woman,

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person, being etc., due to similarity as external ones, is the field of *sammasanacāra* (way of discerning on the whole) of disciples. (*M-ṭī-3-247, 275*)

In accordance with above annotation of *Anupāda Sutta*, during discerning external continuums it must be carried out without differentiating man, woman etc., but by generalizing on the whole as the same objects of external ones only. When the righteous *meditator* can discern as *anicca* from near surroundings upto infinite universes by stretching knowledge out gradually he must change to discern as *dukkha*.

**Character of suffering**\_\_\_\_\_ The righteous *meditator* must discern as *dukkha*, *dukkha* by seeing both the nature of being oppressed by incessant phenomena of arising and perishing away and the nature of dreadfulness due to incessant

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oppression by phenomena of arising and perishing away of mental *dhammas* of both internal and external continuums. In all (6) lines both whole some and unwholesome groups must be discerned thoroughly. Internal and external continuums must be discerned alternately. He must discern numerous (31) realms (= infinite universes) by stretching knowledge out gradually.

**Character of non-self**\_\_\_\_\_ When the righteous *meditator* clarifies on the character of suffering he must continue to discern the nature of non-self. As mentioned above, he must discern as *anatta*, *anatta* by seeing the nature of absence of self called *sāmī*, *nivāsī*, *kāraka*, *vedaka*, *adiṭṭhāyaka* which are indestructible essence of self as durable one within those mental *dhammas*. In all (6) lines both whole some and unwholesome groups of mental *dhammas* must be discerned thoroughly.

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**H. Sometimes internal, sometimes external, sometimes corporeal *dhamma*, sometimes mental *dhamma***

**Pāli Quotation ( *Abhi-A-1-270, 271, Vs-2-300*)**

In accordance with instructions of above commentaries during alternate discerning as three general characters the righteous *meditator* must discern

1. internal conditioned things sometimes,
2. external conditioned things sometimes,
3. corporeal *dhammas* sometimes,
4. mental *dhammas* sometimes,
5. as *anicca* sometimes,
6. as *dukkha* sometimes,
7. as *anatta* sometimes over and over again.

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During discerning in that way the way of discerning on corporeal and mental *dhammas* through accordant base-door can be clarified generally in *meditator*'s insight in *vipassanā* stage because both corporeal and mental *dhammas* were kept in mind through accordant base-door as group wise system. It can be recognized easily both those conditioned



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things which have been discerned and conditioned things which have not been discerned yet. In this *vipassanā* stage all kinds of both wholesome group and unwholesome group of every line must be discerned thoroughly from the beginning as either visible-object line or ideational object line as mentioned in the way of keeping mind mental *dhammas* and the way of keeping in mind combination of corporeality-mentality.

During discerning in that way the righteous *meditator* must try to see so swift phenomena of arising and perishing away of conditioned things but slow generalizing as each character must be performed. Every consciousness and mental concomitants consisting in each mind moment of cognitive process must be differentiated in insight but not be entangle<sup>3d</sup>. Unless each compactness of corporeal and mental *dhammas* is broken down, he will be stranded in concept (*paññatti*) only. Alternate discerning as three general characters must be carried out by seeing phenomena of arising and perishing

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away of ultimate corporeality-mentality by breaking down each compactness of corporeality and mentality with the help of penetrative knowledge. Those mental *dhammas* of life-continuums which are occurring between consciousness of various cognitive processes must also be discerned as three general characters alternately.

During discerning in that way the *meditator* can begin from either internal or external conditioned things as he likes. However\_\_\_\_\_ because the Noble Path can not be reached by *vipassanā* discerning on

1. only internal conditioned things,
  2. only external conditioned things,
  3. only corporeal *dhammas*,
  4. only mental *dhammas*,
- he must perform *vipassanā* practice through alternate discerning on
1. internal conditioned things sometimes,
  2. external conditioned things sometimes,
  3. corporeal *dhammas* sometimes,
  4. mental *dhammas* sometimes,
  5. as *anicca* sometimes,
  6. as *dukkha* sometimes,
  7. as *anatta* sometimes, appropriately.
- (*Abhi-A-1-270-271; Vs-2-300*)

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These instructions are worth following respectfully for every righteous *meditator* who is beginner for *vipassanā* practice. During discerning in that way the practising *meditator* must endeavour *vipassanā* practice by alternate discerning on the ultimate nature of corporeality mentality as three general characters after compactness of corporeality and mentality were broken down by penetrative knowledge.

**Sound nonad (*Sadda navaka kalāpa*)**

The sound is inclusive in six kinds of objects. It can be discerning by taking either internal sound, breathing sound etc., or any kind of external sounds as object. However the sound is able to arise through corporeal unit in accordance with the natural fixed law of corporeal *dharmas*. In this *vipassanā* stage

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sound nonad corporealities must be discerning on real corporealities only. Similarly during discerning on visible - object the righteous *meditator* must be careful to discern upto the field of ultimate nature of various corporealities, such as, (8) kinds of corporealities, if visible object is included within vital nonad; (10) kinds of corporealities, if visible - object is included within decads, body-decad etc., by breaking down each compactness of corporeality. It should be understood similarly on olfactory-object, sapid-object, tactile-object etc.

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### **I. How it is inclusive in four kinds of mindfulness foundation (*satipaṭṭhāna*)**

During discerning on corporeal and mental *dharmas* as *vipassanā* practice in that way\_\_\_\_\_

1. if *vipassanā* practice is carried out by discerning three general characters after keeping in mind corporeality-mentality through corporeal *dharmas* as priority, it falls in *kāyānupassanā satipaṭṭhāna* (contemplation on bodily constituents as mindfulness foundation); while.
2. if *vipassanā* practice is carried out by discerning three general characters after keeping in mind corporeality-mentality through feeling as priority, it falls in *vedānupassanā satipaṭṭhāna* (contemplation on feeling as mindfulness foundation);
3. if *vipassanā* practice is carried

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out by discerning three general characters after keeping in mind corporeality mentality through consciousness as priority, it falls in *cittānupassanā satipaṭṭhāna* (contemplation on consciousness as mindfulness foundation)

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4. if *vipassanā* practice is carried out by discerning three general characters after keeping in mind corporeality mentality through contact (*phassa*) as priority, it falls in *dhammānupassanā satipaṭṭhāna* (contemplation on consciousness as mindfulness foundation)

### **J. Significant fact to be noticed**

During discerning on feeling as priority, the righteous *meditator* must distinguish each kind of feeling consisting in every mind moment, such as bodily agreeable feeling,

mentally agreeable feeling, mentally disagreeable feeling, neutrality feeling etc. (Please see tables of *nāmakammaṭṭhāna*.)

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If the *meditator* can discern bodily agreeable feeling, mentally agreeable feeling, bodily disagreeable feeling, mentally disagreeable feeling, neutrality feeling which are occurring in all (6) lines as priority, these ways of discerning, such as

1. on *sāmisa sukha dukkha upekkhā vedanā* (= feeling which is related to sensual pleasure)and
2. *nirāmisa sukha dukkha upekkhā vedanā* (= feeling which is not related to sensual pleasure), are also inclusive.

Because bodily disagreeable feeling called *dukkha dukkha* and bodily agreeable feeling called *vipariṇāma dukkha* are being oppressed by incessant phenomena of arising and perishing away they are also inclusive in *saṅkhāra dukkha* (= suffering of phenomena of arising and perishing away).

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#### K. *dhammānupassanā satipaṭṭhāna*

It can be said in the next method, if those ultimate elements of corporeal and mental *dhammas* are discerned through

1. fivefold aggregates method by dividing (5) groups,
2. twelvefold bases method by dividing (12) groups,
3. eighteenfold elements method by dividing (18) groups,
4. twofold preaching methodology of Noble Truths, *dukkha sacca*, *samudaya sacca*, by dividing (2) groups, respectively, it falls into *dhammānupassanā satipaṭṭhāna*.

Those ways of discerning, five-fold aggregates method etc., will be presented later. Now way of discerning on conditioned things occurring in three periods called past, future, present will be presented as follows.

#### L. Way of discerning on conditioned things occurring in three periods.

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When the righteous *meditator* satisfies to discern alternately on present conditioned things through alternate discerning on internal and external ones; alternate discerning on corporeal and mental *dhammas*; alternate discerning as *anicca, dukkha, anatta*; respectively, he can discern on those corporeal and mental *dhammas* occurring in three periods called past, present, future in similar way.

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Previously the righteous *meditator* should like to take object again how corporeality-mentality which are occurring in three periods, from successive past lives to present life, from present life to the end of successive future lives, are discerned through alternate discerning on

1. internal continuum

2. external continuums,
3. only corporeal *dhammas*,
4. only mental *dhammas*,
5. corporeality-mentality, in the

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stage of Knowledge of cause and condition. Now *vipassanā* practice must be carried out as way of keeping in mind in that stage similarly.

Pure corporeal *dhammas* which are existing in three periods from successive past lives to resent life, from resent life to the end of successive future lives, must be discerned as *anicca*, *anicca* straight through three periods by seeing the nature of arising phase-static phase-perishing phase (*uppāda-ṭhiti-bhanga*), in other words, by seeing the phenomena of arising and perishing away of corporeal *dhammas* of various previous successive lives (tenth past life of ninth past life etc.,) which in mind. After internal corporeal *dhammas* within three periods were discerned over and over external corporeal *dhammas* within three periods must be discerned as *anicca*, *anicca* in similar way. The *meditator* must discern by

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breaking down each compactness of corporeality and reaching into the field of ultimate nature of every corporeal *dhammas*. When the knowledge of Contemplation on Impermanence is clarified in the insight he must continue to perform *vipassanā* practice in order to clarify knowledge of Contemplation as suffering called *dukkhanupassananā* and Knowledge of Contemplation on Non-self called *anattanupassanā ñāṇa* in similar way.

When the righteous *meditator* satisfies to discern corporeal *dhammas* which are existing in three periods and two continuums by stretching knowledge out towards both (31) realms and infinite universe gradually he must continue to discern mental *dhammas* which are existing in three periods and two continuums similarly.

During discerning in that way every mental *dhamma* which is

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existing in three periods (i.e., tenth past life, ninth past life as beginning) must be discerned as three general characters alternately. If the *meditator* is able to discern proficiently, he must discern external continuums until infinite universes by stretching knowledge out gradually.

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During performing *vipassanā* practice in that way any disciple is unable to discern every corporeal and mental *dhammas* occurring throughout life. It is very difficult to discern at least every corporeality mentality occurring within one hour. However he must discern corporeality mentality which occur at close intervals as possible as he can. This field of object of *vipassanā* practice has been explained in opinion of partiality (*ekadesa*) in Volume I. Partial field of object of *vipassanā* practice depends upon efficiency of knowledge

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which had been cultivated through perfection (*pāramita*) of previous lives and efficiency of concentration developed in present life.

During discerning external objects, it is explained in commentary of *Majjhima Nikāya* that \_\_\_\_\_ *yaṭṭhikoṭṭiya uppāḷento viya ekadesameva sammāsanto ... (M-A-4-58)* as walking stick touches the ground while can be discerned by *vipassanā* knowledge are similar to touched ground while those external *dhammas* which can not be discerned by *vipassanā* knowledge are similar to untouch ground for disciples, such as the Most Venerable *Moggallāna*. It should be recognized similarly on internal *dhammas*. However the righteous must discern all qualitative kinds of ultimate *dhammas* with out any remain thoroughly.

Especially in the aspect of

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range of efficiency of disciple's knowledge during discerning external continuum if *vipassanā* practice is performed by discerning corporeality-mentality on the whole without differentiating man, woman, person, being etc., the Noble Path and Fruit, *nibbanā* can be reached. (See explanation found in subcommentary of *Anupāda Sutta*, *M-ṭī-3-274,275*)

*thero pana bahiddhā dhammepi santāna vibhāgena keci keci uddharitvā sammasi, tañca kho nāṇenaphuṭṭhamattam katvā. (M-ṭī-3-275)*

The Most Venerable *Moggallāna*, however, performed *vipassanā* practice by selecting some specific external *dhammas* after differentiating continuums. He merely touched those specific external *dhamma* for *vipassanā* practice. (*M-ṭī-3-275*)

According to explanations of above scripture, during discerning

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external *dhammas* the righteous *meditator* can perform *vipassanā* practice by selecting some specific corporeality-mentality of external beings which are touched merely by *vipassanā* knowledge . However the way of discerning by selecting some specific corporeality-mentality of external continuums may be more convenient for only those righteous persons with Super-psychic Knowledge, such as the Most Venerable *Moggallāna*.

\* *Translator's Notes*

[*Pāli Quotation (M-ṭī-3-274, 275)*

This *Pāli* Quotation and translation are repeated again because it has been shown in page 18 last paragraph & page 19 first paragraph.]

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When the righteous *meditator* satisfies to discern all ultimate elements called consciousness, mental concomitants, corporealities through two fold corporeality - mentality method he can discern over and over again through the most preferable one

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among three character. If he can discern in that way he will finish to discern conditioned things occurring in three periods called past, future, present by discerning on

1. internal (corporeality - mentality ) sometimes.
2. external ( corporeality - mentality ) sometimes.
3. corporeal *dhammas* sometimes,
4. mental *dhammas* sometimes,

5. as the nature of *anicca* sometimes
6. as the nature of *dukkha* sometimes.
7. as the nature of *anatta* sometimes.

In the insight of *meditator* who can discern in that way, the way of reasoning that “corporeal and mental *dhammas* always perish away just after arising in various moments and in various lives, those are unable to transferred from one moment to another or from one life to another”, will be appeared and clarified well. That principle of conditioned things are penetratively known and seen

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experiential right view knowledge of him self. However in this stage of beginning of Knowledge of Comprehension called *sammasana ñāṇa* the righteous *meditator* can know and see only partial of ultimate *dhammas* up to the field of ultimate nature by experiential right view knowledge. There will be some ultimate corporeality mentality which have not been discerned up to momentary present by *vipassanā* knowledge.

### 1.3 Fivefold aggregates method discerning

Now five aggregate method discerning which is inclusive in *dhammānupassanā satipaṭṭhāna* will be presented continuously.

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In each mind moment which is existing in three periods called past, future, present and two continuums called internal and external\_\_\_\_\_ the following groups \_\_\_\_\_

1. depended base corporeality any object corporeality are one group;

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2. the feeling within each mind moment is one group;
  3. the perception within each mind moment is one group;
  4. remaining mental concomitants, excluding feeling and perception, within each mind moment are one group;
  5. the consciousness within each mind moment is one group;
- are divided and discerned as objects of *vipassanā* practice. This way of discerning is very convenient for sharp wisdom persons called *tikkhapañṇavā* who are well clarified in corporeal *dhamma* but not in mental *dhammas*. This way of discerning is convenient for those persons who prefer brief method of *vipassanā* practice called *sankhittaruci puggala*.

The way of discerning on conditioned things shown in the table must be performed row by row. Please see again tables of *nāmakammaṭṭhāna*. The first row

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of table which shows eye-door-cognitive process and mind-door-cognitive process, which associate with both knowledge and pleasurable interest, which arise by taking visible object as object, must be kept in mind again. The righteous *meditator* must discern in order to understand the fact numerous succeeding mind-door cognitive processes can arise by following preceding one eye-door cognitive process which are separated by life-continuums. Depended base corporeality and object corporeality must also be discerned.

1. All mind moments occurring straight through the row must be discerned by taking object depended base corporealities and object corporeality of every mind moment, as object.
2. All mind moments occurring straight through the row must be discerned by taking object of feeling of every mind moment, as object.
3. All mind moments occurring straight through the row must be

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discerned by taking object of perception of every mind moment, as object.

4. All mind moments occurring straight through the row must be discerned by taking object of formations of every mind moment, as object.
5. All mind moments occurring straight through the row must be discerned by taking object of consciousness of every mind moment, as object.

After ward the second row must also be discerned in similar way. Remaining rows, the third row etc., can be understood easily. All (6) lines must be discerned thoroughly for both internal and external continuums. If the *meditator* can generalize one character for numerous cognitive processes on the whole, it will be sufficient for *vipassanā* practice.

In the stage of *nāmakammaṭṭhāna*, the righteous *meditator* has experience to discern each has experience to discern each row through various methods, such as,

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1. twofold corporeality-mentality method,
2. fivefold aggregates method,
3. twelvefold bases method,
4. eighteenfold elements method, for attainment of knowledge of Analyzing  
Mentality - Corporeality.

In this *vipassanā* stage he must discern on those conditioned things as he keeps in mind corporeality-mentality in that way similarly. It should be understood similarly on way of discerning of matured *vipassanā* knowledge, knowledge of Arising and Passing Away, Knowledge of Dissolution etc.

During discerning in that way the righteous *meditator* must discern.

1. pure corporealities,
2. pure feeling,
3. pure perception,
4. pure formations,
5. pure consciousness, which are existing in three periods, from successive past lives to present, from present life to the end of

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future life on the whole. Both internal and external conditioned things must be discerned in similar way. The following preachings instruct to discern in that way.

**Pāli Quotation (Vs -2-244)**

(Paṭisam-51, Vs-2-245)

(Vs-2-245)



According to instructions found in *Pāli* Text called *Paṭisambhidā Magga* and commentary called *Visuddhi Magga*, the righteous *meditator* can perform *vipassanā* practice through discerning on each aggregate after dividing five groups of corporeal and mental *dhammas* occurring in three periods and two continuums. Previously way of discerning on internal five aggregates will be presented as follows:\_\_\_\_\_

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### 1. Corporeal aggregate \_\_\_\_\_ As mentioned in twofold

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corporeality-mental method, the righteous *meditator* must discern as *anicca*, *anicca* on corporeal *dhammas* existing in the continuum of himself, from successive past lives to present life, from present life to the end of future life successively, on the whole. Characters of suffering and non-self and external continuums must also be discerned in similar way.

### 2. Feeling aggregate \_\_\_\_\_

Various kinds of feeling which are consisting in various mind moments which are occurring in three periods, from successive past lives to the end of future life of continuum of the *meditator* must be selected and discerned as *anicca*, *anicca* repeatedly and continuously. Even though every feeling consisting in various mind moments within various lives are unable to be discerned, he must try to discern

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various kinds of feeling as possible knowledge. During discerning in that way specific kinds of feeling within each mind moment, i.e., bodily agreeable feeling, bodily disagreeable feeling, mentally agreeable feeling, mentally disagreeable feeling, neutral feeling, must be distinguished by insight knowledge. (The *meditator* can understand which kind of feeling associates in which kind of mind moment as mentioned in *nāmakammaṭṭhāna*, Volume II)

When the *meditator* satisfies to develop the Knowledge of Contemplation of Impermanence he must continue to develop remaining two kinds of knowledge, i.e., the knowledge of contemplation of suffering and the knowledge of contemplation of Non-self in similar way. Alternate discerning on internal continuum and external continuums

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must be carried out over and over.

3. Perception aggregate \_\_\_\_\_ As mentioned in feeling aggregate, various kinds of perception which are consisting in various mind moments which are occurring in three periods must be selected and discerned as *anicca*, *anicca*, over and over again. Remaining two characters, character of suffering and character of non-self must also be discerned similarly. Both kinds of continuums, i.e., internal and external continuums must be discerned alternately. During discerning in the way (6) kinds perceptions, i.e., visual perception, sound perception, olfaction perception, sapid perception, tactile perception, sapid perception, tactile perception, *dhamma* perception, must be distinguished and discerned as *anicca*, *dukkha*,



*anatta* alternately. If *vipassanā* practice can be performed by discerning on all kinds of cognitive processes, i.e., (6) kinds of cognitive processes, eye-door-cognitive process etc.,

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etc., and those consciousness which are free from cognitive process, i.e., *paṭisandhi*, life-continuum, death consciousness, which are occurring throughout various lives, (6) kinds of perception will also be inclusive completely. Those mental *dhammas*, i.e., feeling, formations, consciousness, which are occurring associating with perception within the same mind moment will also be inclusive completely.

4. **Formations aggregate**\_\_\_\_\_ As mentioned in feeling aggregate the righteous *meditator* must discern mental concomitants, excluding feeling and perception, which are consisting in various mind moments within various lives, through discerning on the volition as priority. The righteous *meditator* must discern as *anicca*, *anicca* by seeing the phenomena of perishing away of formations aggregate *dhammas*, just after arising, which are occurring associating within each mind moment from successive past lives to the end of future life.

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Alternate discerning on internal continuum and external continuums must be carried out over and over. Character of suffering and character of non-self must also be discerned similarly. During discerning in that way (6) kinds of volition, i.e., visual volition, sound volition, olfaction volition, sapid volition, tactile volition, *dhamma* volition which lead formation aggregate *dhammas* must be distinguished and discerned as object of *vipassanā* practice over and over again.

5. **Consciousness aggregate**\_\_\_\_\_ The righteous *meditator* must discern as *anicca*, *anicca* on various kinds of consciousness which are consisting and associating with above mental concomitants *dhammas* called feeling, perception, formations within the same mind moment, which are occurring in three periods, after selecting consciousness as priority. Alternate discerning on internal and external continuums

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must be carried out. Characters of suffering and non-self must also be discerned in similar way.

Thus the *meditator* has to endeavour *vipassanā* practice continuously in order to *attain* purified *vipassanā* knowledge called the Knowledge of Contemplation of Impermanence, the Knowledge of Contemplation of Suffering, the Knowledge of Contemplation of Non-self through dividing five aggregates and discerning one by one as three general characters and two continuums alternately.

When the righteous *meditator* can discern proficiently five aggregates as mentioned above, he has finished to perform *vipassanā* practice through discerning on

1. past five aggregates,
2. present five aggregates,
3. future five aggregates,
4. internal five aggregates,
5. external five aggregates,

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to which these (6) kinds of five aggregates viz.,

1. *oḷārikā* = gross five aggregates,
  2. *sukhuma* = subtle five aggregates,
  3. *hīna* = inferior five aggregates,
  4. *pañīta* = superior five aggregates,
  5. *dūra* = far five aggregates,
  6. *santika* = near five aggregates,
- are also inclusive simultaneously.

#### A. Gross corporeality - subtle corporeality

During performing *vipassanā* practice by discerning all kinds of corporealities occurring in (6) doors, (42) bodily parts on the whole, among those corporealities \_\_\_\_

(12) kinds of corporealities, viz.,

(5) kinds of transparent corporealities called eye-transparent-element, ear-transparent-element, nose-transparent-element, tongue-transparent-element, body-transparent-element; and (7) kinds of object corporealities called visible-object, audible-object, olfactory-object, sapid-object, tactile-object

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(= earth-element, fire-element, air-element), are called gross corporealities (*oḷārika*) because those are worth distinguishing by means of striking each other as occurrence of *visayī*, *visaya* with the help of *meditator*'s insight.

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Five transparent corporealities are *visayīrūpa* while seven object corporealities are *visayarūpa*. When each *visayarūpa*, visible-object etc., strikes on respective *visayīrūpa*, eye-transparent-element etc., the *meditator* can distinguish that "This is eye-transparent-element, this is visible-object" etc., by his *vipassanā* knowledge easily. Due to easy apprehensible occurrence of those corporealities in the *meditator*'s insight, those (12) kinds of corporealities are designated as gross corporealities.

These real corporealities, i.e., water-element, sex-corporeality (= femininity, virility), vitality, heart-base, nutriment are, actually, not corporeal *dhammas* which can be distinguished by means of striking each other as occurrence of *visayī*, *visaya* with the help of *meditator*'s insight. Those are

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corporeal *dhammas* which can be distinguished by continuity of consciousness of great wholesome (great functional) impulses of mind-door-cognitive process or only *vipassanā* knowledge which is inclusive in that mind-door-cognitive process. Those corporeal *dhammas* are, therefore, designated as subtle corporealities in the *meditator*'s insight. (Ten kinds of non-real corporealities are also subtle ones. However those are not worth discerning as object of *vipassanā* practice, resulting in omitting in this work.) (*Vs-2-81*)

## B. Inferior corporeality - superior corporeality

It should be recognized on two kinds of inferior and superior corporealities through

1. periphrasis method and
2. definite method respectively

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corporealities of *sudassī brahama* are more inferior than those of *akaniṭṭha brahama*; but corporealities of the former are more superior than those of *sudassā brahama*. It should be recognized successive inferiority and superiority until denizen of hell through periphrasis method.

In accordance with definite method, the unwholesome consequence consciousness arises by taking object of such corporeal *dhamma* and then that corporeality which is the object of unwholesome consequence consciousness is inferior. The wholesome consequence consciousness arises by taking object of such corporeal *dhamma* and then that corporeality which is the object of whole some consequence consciousness is superior. (*Vs-2-103*)

In this section the righteous *meditator* should like to take object of continuity of cognitive processes, eye-door-cognitive process etc., again. Among those (6) kinds of cognitive processes five fold consciousness, receiving, investigating, registering

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consciousness, which are consequence consciousness, are also included. If those consequence consciousness are unwholesome ones, resulting from taking objects of such corporeal *dhammas*, those corporealities which are objects of those unwholesome consequence consciousness, are designated as inferior corporealities (*hīna rūpa*), due to occurrence of pure undesirable objects of those corporealities.

If those consequence consciousness called five fold consciousness, receiving, investigating, registering consciousness are wholesome ones, resulting from taking objects of such corporeal *dhammas*, those corporealities are designated as superior corporealities (*paṇīta rūpa*), due to occurrence of desirable objects of those corporealities which arise by means of efficiency of wholesome actions ( *kusala kamma* ).

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*Pāli Quotation ( Mahāṭṭ-2-156,157, Abhi-A-2-8 )*

It will be explicit as follows:\_\_\_\_\_

As unwholesome consequence consciousness itself is undesirable *dhamma* which arises by taking undesirable object only but not by taking desirable ones, wholesome consequence consciousness, on the other hand, is desirable *dhamma* which arises by taking desirable object only but not by taking undesirable ones. It is right. It is explained in the commentary called *sammoha vinodanī* as follows:\_\_\_\_\_

The Supreme Buddha preached distinctively five kinds of undesirable objects of sensual *dhammas* by means of corporealities produced by unwholesome. There is no undesirable object of corporealities produced by wholesome *kamma*. The Supreme Buddha preached distinctively five kinds of desirable

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objects of sensual *dhammas* by means of corporealities produced by wholesome *kamma* and all kinds of corporealities produced by wholesome *kamma* are desirable ones. It is right. “There is no undesirable corporeality produced by wholesome *kamma* and all kinds of corporealities produced by wholesome *kamma* are desirable ones”, explained in the commentary called *Sammoha vinodanī*.

**C. Far corporeality (*dūra rūpa*) \_\_\_\_\_  
near corporeality (*santikarūpa*)**

Subtle corporeality mentioned above is designated as far corporeality because of occurrence of difficulty to know penetratively and it is far from discerning knowledge of *meditator*. Gross corporeality (*oḷārikā rūpa*), on the other hand, is designated as near corporeality (*santike rūpa*) because of occurrence of easiness to

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know penetratively and it is near from discerning knowledge of *meditator*. (*Vs-2-81*)

In the next method. It should be recognized on far and near occurrence through taking into consideration successively on spatial dimension in this far duplex (*dura duka*).

In that explanation, how can corporeal *dhamma* be designated as near from discerning knowledge of *meditator* through spatial dimension? How can corporeal *dhamma* be designated as far from discerning knowledge of *meditator* through spatial dimension?

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Twelve cubits (one cubit equal about 17 to 22 inches or 43 to 56 centimetres) of normal persons with common speech is called *savanūpacāra*. The corporeality lying within range of that

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*savanūpacāra* is called near corporeality while the corporeality lying outside that range is called far corporeality.

In those two kinds of spatial dimensions of near and far, if the subtle corporeality lies outside range of (12) cubits, it can be designated as far corporeality through both characteristic and spatial dimension. If it lies within range of (12) cubits, it can be designated as near corporeality through spatial dimension only but not characteristic.

If the gross corporeality lies within range of (12) cubits, it can be designated as near corporeality through both characteristic and spatial dimension. If it lies outside range of (12) cubits, it can be designated as far corporeality through spatial dimension

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only but not characteristic. (*Mahāṭṭi-2-158*)

Furthermore because the commentator Sayadaw explained how corporeal *dhamma* can be designated as far or near through spatial dimension by taking consideration successively (*upādāyupādāya*), the corporeality of oneself is called near corporeality while

other's corporeality is called far corporeality even though it lies inside body of oneself (fetus or parasitic worm etc.,)

The corporeality of being which lies inside body of oneself (fetus or parasitic worm etc.,) is called near corporeality while corporeality lying outside body of oneself is called far corporeality. By following examples in this way\_\_\_\_\_ it should be recognized on far and near corporealities by means of within or outside range of

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1. a room,
2. facade of a building,
3. wall or fencing around a religious structure ( parivena ),
4. the whole monastery,
5. a village,
6. a division or state
7. a country,
8. ocean,
9. universe. (*Mahāṭṭ-2-158*)

Ways of classifying on past, future, present corporealities and internal corporeality, external corporeality are presented in above sections. The righteous *meditator* who has understood well above explanations can understand the Supreme Buddha's instruction to perform *vipassanā* practice on conditioned things through fivefold aggregates method found in various *Suttas*, *Anattalakkhaṇa Sutta* etc.

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*Pāli Quotation (Sam-2-56, Anattalakkhaṇa Sutta )*

*Bhikkhus* ... due to five aggregates

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are *anicca, dukkha, anatta* in that way , there are ....

1. Whichever all past corporeal *dhammas*,
2. Whichever all future corporeal *dhammas*,
3. Whichever all present corporeal *dhammas*,
4. Whichever all internal corporeal *dhammas*,
5. Whichever all external corporeal *dhammas*,
6. Whichever all gross corporeal *dhammas*,
7. Whichever all subtle corporeal *dhammas*,
8. Whichever all inferior corporeal *dhammas*,
9. Whichever all superior corporeal *dhammas*,
10. Whichever all far corporeal *dhammas*,
11. Whichever all near corporeal *dhammas*,

These all kinds of corporeal *dhammas* existing in these (11)modes of situations must be discerned as “this is not mine, this I am not; this is not my self-identity (= *anicca, dukkha, anatta*)”, with the help of penetrative light of *vipassanā* knowledge. (*Sam-2-56*)

In the commentary called *Visuddhi Magga, 2, page (245)* it is also

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instructed to discern gross corporeality, subtle corporeality, inferior corporeality, superior corporeality, far corporeality, near corporeality separately. According to that instruction, the righteous *meditator* can discern separately as he likes.

If the righteous *meditator* can discern all kinds of corporeal *dhammas* which are existing in three periods called past, future, present and two continuums called internal and external ones indiscriminately, gross corporealities, subtle corporealities, inferior corporealities, superior corporealities, far corporealities, near corporealities are also inclusive within those corporeal *dhammas*. Those corporeal *dhammas* must, therefore, be discerned either separately or on the whole as he likes. Mental aggregates, feeling aggregate etc., must also be recognized similarly in that way. (See *Paṭisam-A-1-233*)

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#### D. Gross feeling - subtle feeling

*akusalā vedanā oḷārikā; kusalāvyākātā vedanā sukhumā. (Abhi-2-4)*

= Unwholesome feeling is called gross while wholesome and indeterminate feeling are subtle. The way of classification as gross or subtle feeling preached by the Supreme Buddha in *Pāli* Text of Analysis called *Vibhanga* (*Abhi-2-4*) should be recognized by means of ....

1. origin (*jāti*)
2. nature (*sabhāva*)
3. person (*puggala*)
4. mundane and supra-mundane (*lo-kiya lokuttara*)

##### 1. Way of classification by means of origin

Unwholesome feeling has the origin with non-extinguishable worry because of occurrence

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of both source to perform unwholesome deed with blamefulness, killing other being etc., and presence of worry with fire of defilement. It is, therefore, grosser than wholesome feeling with extinguished fire of defilement.

Unwholesome feeling is grosser than consequence indeterminate feeling because of both occurrence of arising together with anxiety, due to deserving to occur resultant; occurrence of arising together with efficiency of *kamma* which is capable of arising consequence; and occurrence of presence of consequence, due to ability to produce consequence, if it coincides other factors called destination failure (*gataviptti*), personality failure (*upadhi vipatti*), time failure (*kāla vipatti*), instigation failure (*payoga vipatti*), in other words, because of both occurrence of apparent presence of endeavour, bodily

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action etc., : occurrence of presence of presence called impulsion ( *javana* ) occurrence of presence of efficiency of *kamma* by means of capability to produce consequence; occurrence of presence of worry with fire of defilement; and occurrence of blameful *dhamma* with faults, lust, anger, delusion etc.

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Unwholesome feeling is grosser than functional indeterminate feeling (*kiriya avyākatavedanā*) because of both occurrence of presence of efficiency of *kamma* by means of capability to produce consequence; occurrence of presence of worry with fire of defilement; occurrence of presence of suffering of defilement (*kilesa dukkha*); and occurrence of blameful *dhamma* with faults, lust, anger, delusion etc.(*Vs-2-104*)

Wholesome feeling and indeterminate feeling have the origin

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with tranquility because of occurrence of both absence of fault; absence of worry called defilement; and absence of suffering called defilement. In this way it should be understood reversely from unwholesome feeling and how wholesome feeling and indeterminate feeling are subtler than unwholesome feeling (*Vs-2-104; Mahāṭṭ-2-159*)

Both kinds of wholesome and unwholesome feeling are also grosser than two kinds of indeterminate feeling called consequence and functional indeterminate feeling because of both occurrence of apparent presence of endeavour, bodily action etc; occurrence of presence of perseverance called impulsion (*javana* ); and occurrence of presence of efficiency of *kamma* by means of capability to produce consequence appropriately. (*Vs-2-104*)

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Both kinds of wholesome and unwholesome feeling are grosser than consequence indeterminate feeling because of presence of above reasons. Those are grosser than functional indeterminate feeling because of occurrence of presence of efficiency of *kamma* by means of capability to produce consequence. In the next method, those are grosser than functional indeterminate feeling because of occurrence of presence of significant endeavour and perseverance through occurring with consequence *dhamma* (*savipāka dhamma*) which possesses efficiency of *kamma*, which can produce consequence. It should be understood in this way. ( *Mahāṭṭ-2-159* )

Consequence indeterminate feeling is subtler than wholesome and unwholesome feeling because of occurrence of both absence of endeavour, bodily action etc., absence of perseverance called impulsion (*javana*); and absence of efficiency

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of *kamma* by means of incapability to produce consequence. (*Vs-2-105, Mahāṭṭ-2-160*)

Functional indeterminate feeling, however, is subtler than whole some and unwholesome feeling because of occurrence of absence of efficiency of *kamma* by means of incapability of produce consequence, in the next method, because of occurrence of presence of significant endeavour bodily action etc., and perseverance called impulsion through occurring without consequence *dhamma* (*avipāka dhamma*) which lacks efficiency of *kamma* which can produce consequence. In this way it should be understood reversely from



wholesome and unwholesome feeling and how consequence and functional indeterminate feeling are subtler than wholesome and unwholesome ones.

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**It is right**\_\_\_\_\_ Both consequence feeling without endeavour, bodily action etc., and perseverance through throwing of power of *kamma* and occurring the nature of image of *kamma* and functional feeling with endeavour and perseverance

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are subtler than wholesome and unwholesome feeling because of absence of capability to produce consequence.

[*Arahants* also perform bodily action; verbally action called morality, verbally action called preaching *dhamma*, and mentally action called *samatha vipassanā* practices. During performing those functions impulsions fall successively. Those impulsions are only functional ones (*kiriya javana* ) because *arahants* have abandoned both whole some and unwholesome deeds. Functional impulsions also lack efficiency of *kamma* which can produce consequence. It should be recognized above explanations refer to this principle.]

**It is right.**\_\_\_\_\_ Wholesome feeling and unwholesome feeling with the nature of ability to produce consequence are gross because they arise through bearing pregnancy

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called consequence. (Vs-2-105, *Mahāṭṭ-2-160*) *akusalā vedanā oḷārikā, kusalā vyākatā vedanā sukhumā. kusalākusalā vedanā oḷārikā, avyākatā vedanā sukhumā.* (*Abhi-2-4*)

Those kinds of unwholesome feeling are gross because of occurrence of both arising together with worry of defilement and presence of undesirable bad consequence. (*Abhi-A-2-13*)

Those kinds of wholesome feeling are subtle because of occurrence of both absence of worry of defilment and presence of desirable good consequence. (*Abhi-A-2-13*)

Those kinds of indeterminate feeling are subtle because of occurrence of both absence of perseverance and absence of efficiency of *kamma* which can produce consequence. (The word, *nirussahatthena* (=because of occurrence of absence of perseverance), shows consequence indeterminate feeling

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while the word, *avipākattthena* (= because of occurrence of absence of efficiency of *kamma* which can produce consequence ), shows functional indeterminate feeling respectively.) (*Abhi-A-2-13*)

Those kinds of whole some and unwholesome feeling are gross be cause of occurrence of both arising together with perseverance called impulsions and arising together with efficiency of *kamma* which can produce consequence. (*Abhi-A-2-13*)

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Those kinds of indeterminate feeling, actually, are subtle because of occurrence of both absence of perseverance for arising of consequence and absence of efficiency of *kamma* which can produce consequence. (*Abhi-A-2-13*)



Thus classification of gross and subtle ones must be recognized by means of wholesome origin and consequence functional indeterminate origin previously.

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## 2. Classification of gross and subtle ones by means of nature

*dukkhā vedanā oḷārikā, sukhā ca adukkha masukhā ca vedanā sukhumā. Sukha dukkhā vedanā oḷārikā, adukkhamasukhā vedanā sukhumā. (Abhi-2-4)*

Disagreeable feeling is grosser than agreeable feeling and neutrality feeling by means of specific nature because of occurrence of both absence of pleasant nature; presence of trembling nature; capability to agitation; presence of dreadfulness; and capability to suppressing. (Vs-2-105)

Agreeable feeling and neutrality feeling are subtler than disagreeable accordingly feeling because of occurrence of both pleasant nature; calm nature; superior nature; capability to neutrality. (Vs-2-105) The nature of naturalness towards object (*majjattatā*) is absent in agreeable feeling while the nature of pleasantness (*sāta*)

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is absent in neutrality feeling. The nature of calmness (*santatā*) is available in both agreeable feeling and neutrality feeling. Therefore the commentator said the word, *yathāyogam* = accordingly. (Mahāṇṅkā-2-160)

Furthermore both kinds of agreeable feeling and disagreeable feeling are grosser than neutral feeling called *adukkhamasukha* (= neither disagreeable nor agreeable feeling ) because of occurrence of both presence of trembling nature; capability to agitation; and obvious nature. That neutrality feeling in turn is subtler than those agreeable feeling and disagreeable feeling classification of gross and subtle ones by means of specific nature must be recognized in this way. (Vs-2-105)

Those kinds of disagreeable feeling are gross because of occurrence of both unpleasant nature; deserving to feel with

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difficulty; and in capability to resistance. Those kinds of agreeable feeling are subtle because of occurrence of both pleasant nature; deserving to feel with readiness. Those kind of neutrality feeling are subtle because of occurrence of both calmness and superiority. (Abhi-A-2-13)

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Those kinds of agreeable and disagreeable feeling are gross because of occurrence of both capability to trembling and capability to spreading. It is right. Agreeable feeling is also capable of trembling and spreading. Disagreeable feeling has also got the same nature in that way. It will be explicit as follows:\_\_\_\_\_

When agreeable feeling arises it appears through any kind of these nature, trembling and agitating the whole body; stirring, getting wet the whole body; making intoxicating with pleasure towards the body in which it lies; or

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making pleasing and suppressing as pouring with cold water. When disagreeable feeling arises it appears as either a very hot ploughshare is inserted into body or burning outside body with flaming grass. Those kinds of neutrality feeling, as mentioned above are subtle because of occurrence of both calmness and superiority.

### **Trembling-agitation**

Bodily agreeable feeling which is associated with rootless wholesome consequence joyful body-consciousness, in other words, that joyful body-consciousness together with agreeable feeling can not produce corporeality called *cittajarūpa*. However\_\_\_\_\_ it is explained in *Mūlaṭṭkā* that\_\_\_\_\_ *upabyūhitānam dhātūnam paccayabhāvena sukhā khobeti vibādhitānam paccayabhāvena dukkhā ca.* ( *Mūlaṭṭ-2-13*)

When bodily agreeable feeling arises succeeding mind can

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proliferate four great elements. Agreeable feeling is, therefore, source of proliferation of four great elements, resulting in trembling of corporealities within body. For instance it is similar to the fact when audience becomes over crowd it is not quiet. When one suffers resulting from bodily disagreeable feeling corporealities produced by mind are not quiet similarly. (*Mūlaṭṭ-2-13*)

### **3. Classification of gross and subtle ones by means of person**

Feeling of the person who does not enter into the attainment (*samāpatti*) is grosser than that of the person who enters into attainment, due to wandering mind towards various objects. Feeling of the person who enters into the *attainment*, in turn, is subtler than that of the person who does not enter into the *attainment*. It should be understood how classification of gross and subtle one can be known through person. (*Vs-2-105, Abhi-A-2-13,14*)

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If the person enters into mundane absorption, his feeling arises by taking single object, such as either object of full concentration of mindfulness of breathing or *kaṣiṇa*-object. If he enters into the supramundane absorption, his feeling arises by taking single object called unconditioned element, eternal peace of *nibbanā*. The feeling of the person who enters into *attainment*, is, therefore, subtler than the feeling of the person who does not enter into *attainment*. (*Abhi-A-2-14*)

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### **4. Classification of gross and subtle ones by means of mundane, Supramundane**

The feeling which is object of four kinds of taints is called mundane. That mundane feeling is grosser than the feeling without taint (*an-āsava vedanā*) because both the former is source of taint *dhammas* ( selfish desire, wrong view, delusion ); because of occurrence of suppressing by four kinds of maelstrom (*ogha*); because of

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occurrence of suppressing by four kinds of yokes (yoga); because of occurrence of prosperity of knot *dhamma* (*gantta*) selfish desire, wrong view, anger ) which can snarl object and mind: because of occurrence of covering with hindrance *dhamma* (*nīvaraṇa*); because of occurrence of prosperity of clinging *dhamma* (*upādāna*); because of occurrence of desiring to attain defilements (*kilesā*) which are capable of worrying and oppressing; and occurrence of concerning with worldly persons. The feeling without taint (*anāsava vedanā*) means the feeling which associates with the supramundane consciousness. That feeling without taint, in turn, is subtler than the feeling with taint. It should be understood classification of gross and subtle ones by means of mundane, supramundane in this way. (*Vs-2-105*)

### E. The fact to be abstained

In those classification of gross and subtle ones mentioned above

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it should be abstained from entanglement by means of origin etc. It will be explicit as follows:\_\_\_\_\_

Although disagreeable feeling which associates with unwholesome consequence touching-consciousness is subtle by means of origin it is gross by means of specific nature, person, mundane. It is right.\_\_\_\_\_

### *Pāli Quotation (Abhi-2-4)*

= Indeterminate feeling is subtle, while disagreeable feeling is gross. The feeling of person who enters into attainment is subtle while that of person who does not enter into attainment is gross. The feeling with taint which is object of taint *dhammas* (= mundane feeling ) is gross while the feeling without taint which is not object of taint *dhamma* (= supramundane feeling) is subtle. (*Abhi-2-4*)

Thus these kinds of preaching were preached by the Supreme Buddha.

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Furthermore disagreeable feeling is subtle by means of origin, due to occurrence of consequence indeterminate origin it is gross by means of specific nature etc. Similarly, unwholesome agreeable feeling (joyful feeling) is gross by means of origin, due to occurrence of unwholesome origin but it is subtle by means of specific nature. Agreeable feeling which associates with wholesome absorption (= joyful feeling) is gross by means of origin, due to occurrence of wholesome origin but it is subtle by means of person, due to occurrence of association with the attainment of person who enters into attainment, Thus agreeable feeling (= joyful feeling) etc., are gross by means by origin but those are subtle by means of specific nature, person. (*Vs-2-105; Mahāṭṭ-2-160*)

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Therefore such phenomenon does not give rise to occur entanglement by means of origin etc., the classification of

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gross and subtle conditions should be recognized by that phenomenon. Which is the phenomenon that does not give rise to occur this entanglement?\_\_\_\_\_

Indeterminate feeling is subtler than wholesome feeling and unwholesome feeling. In that words it should not be considered on varieties of that indeterminate feeling, such as\_\_\_\_\_

1. Which kind of indeterminate feeling ?
2. is it disagreeable feeling?
3. is it agreeable feeling ?
4. is it the feeling of person who enters into the *attainment*?
5. is it the feeling of person who does not enter into the *attainment*?
6. is it the feeling with taint?
7. is it the feeling without taint?

It should be taken the essence by performing not to entangle with in these categories, viz.,

1. origin (*jāti*)
2. specific nature (*sabhāva*)
3. person (*puggala*)
4. *sāsava-anāsava* = mundane-supramundane.

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Abstaining from entanglement occurs through this phenomenon but not other phenomenon. It directs this kind of meaning. As it is directed on indeterminate feeling fundamentally, similarly it is worth directing wholesome and unwholesome feeling as priority. Furthermore as the origin is directed as fundamentally, specific nature, person etc., are also worth directing fundamentally. (*Vs-2-105,106, Mahāṭṭ-2-160,161*)

#### **F. Classification of gross and subtle ones through taking consideration successively (*upādāyupādāya*)**

In the next method, whether the feeling is gross or subtle must be recognized by taking consideration successively on various kinds of feeling. According to this way of preaching, among those kinds of unwholesome feeling, the feeling with anger is grosser than the feeling with greed because of capability to burning on depended heart base as fire, in other words, because of capable of burning on depended aggregates of itself. The feeling

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with greed is ; in turn, subtler than the feeling with anger. (*Vs-2-106*)

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Among those kinds of feeling with anger, the feeling with anger which has fixed destination of woeful existence (*micchattaniyata vedanā*), which is very heavy unwholesome action, such as matricide, patricide, murdering *Arahant*, extravasating the Buddha, cause a schism of *sanghā*, etc., is gross while the feeling with anger which has not fixed destination (*aniyata*) is subtle. In those feeling with anger which has fixed destination the feeling with anger which has got the consequence of existing in the hell throughout world time (*kappaṭṭhitika*) is gross while the feeling with anger which has not got the consequence of

existing in the hell throughout world time is subtle. (It should be understood the fact Venerable *Devadatta*'s action with fixed destination of woeful

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existence had associated with *kappaṭṭhitika dosa saḥagata vedanā* ( = feeling with anger which has got consequence of existing in the hell throughout world time ) while king *Ajātasattu*'s action with fixed destination of woeful existence had associated with the feeling with anger which is not *kappaṭṭhitika*). (*Vs-2-106*)

In those kinds of *kappaṭṭhitika dosasahagata vedanā*, the feeling associated with anger, unprompted is gross with anger, unprompted is gross while the feeling, associated with anger, prompted is subtle. (*Vs-2-106*)

Furthermore, the feeling associated with greed and wrong view is gross while the feeling associated with greed but not wrong view is subtle. In those kinds of feeling associated with greed and wrong view, if it has got fixed wrong view (*niyata micchādīṭhi*), it is gross;

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if it has not got fixed wrong view, it is subtle. In those kinds of feeling with greed and wrong view which has got fixed wrong view, *kappaṭṭhitika vedanā* is gross while the feeling, which is not *kappaṭṭhitika*, is subtle. In those kinds of *kappaṭṭhitika vedanā*, unprompted feeling is gross while prompted feeling is subtle (*Vs-2-106*)

In general, those kinds of unwholesome feeling with much consequence are gross while those with less consequence are subtle. The wholesome feeling with less consequence is gross while the wholesome feeling with much consequence is subtle. (*Vs-2-106*)

## G. Next method of Classification on gross and subtle ones

The sense-sphere wholesome feeling is gross while the fine-material sphere wholesome feeling is subtle.

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The immaterial-sphere wholesome feeling is subtler than that fine-material-sphere wholesome feeling. The Supra-mundane wholesome feeling is subtler than that immaterial-sphere whole-some feeling.

It will be continued.\_\_\_\_\_ The sense-sphere wholesome feeling through charity is gross while the sense-sphere wholesome feeling through morality is subtle. The sense-sphere wholesome feeling through practice (*bhāvanā*) is subtler than that sense-sphere wholesome feeling through morality. In those kinds of sense-sphere wholesome feeling through practice, if it is associated with duplex roots (*dvīhetuka*), it is gross while triplex roots (*tīhetuka*) is subtle. In those kinds of sense-sphere wholesome feeling through practice, which associated with triplex roots, if it is prompted, it is gross while unprompted one is subtle.

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Furthermore\_\_\_\_\_

1. Fine-material-sphere wholesome feeling which associates with the first absorption is gross while Fine-material-sphere wholesome feeling which associates with the second absorption is subtle.
2. Fine-material-sphere wholesome feeling which associates with the second absorption is gross while Fine-material-sphere wholesome feeling which associates with the third absorption is subtle.
3. Fine-material-sphere wholesome feeling which associates with the third absorption is gross while Fine-material-sphere wholesome feeling which associates with the fourth absorption is subtle.
4. Fine-material-sphere wholesome feeling which associates with the fourth absorption is gross while Fine-material-sphere wholesome feeling which associates with the fifth absorption is subtle.

Then in those kinds of immaterial-sphere absorptions,

1. The feeling which associates with the absorption of boundless space is gross, while the feeling which associates with the absorption of boundless consciousness is subtle.
2. The feeling which associates with the absorption of boundless consciousness is gross while the feeling which associates with the absorption of emptiness is subtle.
3. The feeling which associates with the absorption of emptiness is gross while the feeling which associates with the absorption of neither-perception-nor-non-perception is subtle.

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Furthermore, in those kinds of Supra-mundane feelings,

1. The feeling which associates with the Path of Upstream-enterer is gross while the feeling which associates with the Path of Once-returner is subtle.
2. The feeling which associates with the Path of Once-returner is gross while the feeling which associates with the Path of Non-returner is subtle.
3. The feeling which associates with the Path of Non-returner is gross while the feeling which associates with the Path of Arahant is subtle.

It should be recognized similarly on both consequence feeling, functional feeling occurring in various realms and those kinds of feeling as mentioned above, disagreeable feeling, the feeling of person who does not enter *attainment*, the feeling with taint etc. (*Vs-2-106*)

Disagreeable feeling occurring in the hell is gross by means of realm while disagreeable feeling occurring in the animal kingdom is subtle ...R... disagreeable feeling occurring in the realms of Gods who lord over creations of others (*paranimmita vasavatti*) is subtle. Similarly it should be

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yoke accordingly for agreeable feeling also. A random feeling which arises by taking inferior object is gross while a random feeling which arises by taking superior object is subtle. (*Vs-2-106*)

### H. Inferiority – superiority (*hīna-pañña*)

In the classification of inferiority, superiority\_\_\_\_ such feeling is gross, that feeling is inferior; while such feeling is subtle, that feeling is superior. It should be recognized in this way. (*Vs-2-106*)

### I. Far-near (*dūra-santika*)

Unwholesome feeling is far from wholesome feeling, indeterminate feeling because of occurrence of both presence of the different category, origin etc; presence of different function, giving rise to occur miserable consequence etc., and presence of different specific nature. Similarly wholesome-feeling and indeterminate feeling are far from unwholesome

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feeling. It should be recognized on all categories which have been explained by following example mentioned in classification on gross and subtle. (*Vs-2-107*)

Furthermore unwholesome feeling is near from unwholesome feeling because of occurrence of both presence of the same category, origin etc., and presence of the same specific nature, giving rise to occur miserable consequence etc. This is detailed explanation on various modes of feeling aggregate, past etc.

It should be recognized similarly on various modes of perception aggregate, formation aggregate, consciousness aggregate which associate with feeling aggregate. (*Vs-2-107*)

### J. Formation aggregate

#### *Pāli Quotation (Abhi-A-2-19)*

When the Supreme Buddha

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preached and apportioned formation aggregate in the *Pāli* Text called *Vibhanga*, only volition (*cetanā*) is preached priority. During preaching in that way, the Buddha preached the word, volition, through showing minimum number of arising of mind moment as significant formation *dhamma*. Minimum numbers of formation *dhammas* which are associating with the seeing-consciousness are four kinds of called contact, volition, one-pointedness, controlling faculty of vitality (*jīvitindriya*) which are preached directly in the *Pāli* Text called *Dhammasaṅgaṇī*. (The intention called *manasikāra* is not preached directly in *Dhammasaṅgaṇī* but preached as *yevāpanaka dhamma*. Feeling and perception are specific aggregates within that mind moment.) In those formation aggregate *dhammas*, the volition is significant one. It is

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because the volition is obvious occurring with the meaning of endeavouring (*āyūhanaṭṭha*). Due to occurrence of significance in that way, only volition is taken as formation aggregate by making leader to volition, *cakkhusamphassajā cetanā*. Even though only volition is preached as leader in that way, other mental concomitant *dhammas* of formation aggregates which are associating with that volition are also already taken as formation aggregate. (*Abhi-A-2-19*)



## K. How it can be inclusive

The righteous *meditator* can accept the opinion that if corporeality, feeling, perception, formation, consciousness occurring in three periods, past, future, present and two continuums, internal and external can be discerned from successive past to the end of future, those

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five aggregates occurring in (6) modes of situations, gross, subtle, inferior, superior, far near are also inclusive. There is no five aggregates which are free from (6) modes of situations called gross, subtle, inferior, superior, far, near. If one can accept this opinion, the meaning of preaching methodology with three rounds called *teparivaṭṭa dhamma*, "*yan kincirūpam atītānāta paccuppannam*" etc., can be deduced as follow.\_\_\_\_\_

Five kinds of clinging aggregates called corporeality-feeling-perception-formation-consciousness, which are

1. whether past,
2. future, or
3. present;
4. whether internal or
5. external;
6. whether gross or
7. subtle;
8. whether inferior or
9. superior

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10. whether far or
11. near;

those all kinds of clinging five aggregates must be discerned as "*netam mama, nesohamasami, nameso attā*" = this is not mine; this I am no; this is not my self-identity (= *anicca, dukkha, anatta*), with the help of light of *vipassanā* knowledge as they really are. One should agree with this meaning appropriately.

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## L. Four mental aggregates

Again way of classification on gross, subtle, inferiority, superiority, far, near must be taken as object. In the four mental aggregates functional indeterminate impulses are also included. It is impossible to occur functional indeterminate impulses in the continuum of the *meditator* who is still only worldly person

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and then those must be left out. Because Supra-mundane impulses are not object of *vipassanā* practice, those must also be left out. As mentioned in tables of *nāmakammaṭṭhāna*, if one can discern both wholesome and unwholesome impulses of (6) cognitive processes for (6) lines thoroughly, gross-subtle, inferior-superior, far-near four



mental aggregates are also inclusive. One should satisfy the fact if every corporeality-mentality which is occurring in three periods and two continuums can be discerned as object of *vipassanā* practice, all kinds of those corporealities-mentalities occurring in (6) modes of situations, gross-subtle, inferior-superior, far-near, are also inclusive simultaneously.

#### **M. Way of separate discerning on corporeal aggregate**

If the righteous *meditator* is learned in basic of *Abhidhamma*

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and if he wants to discern separately on each aggregate through (11) modes of situations as explanation in commentaries, *Visuddhi Magga (Vs-2-244,245)* etc., he can discern as he likes.

##### **1. Past period \_\_\_\_\_**

The righteous *meditator* must discern as *anicca, anicca* by seeing the phenomena of perishing away of corporeal *dhammas* just after arising in various mind moments within various past lives (for instance\_\_\_\_ from ninth past life or fifth past life). During discerning in that way the righteous *meditator* must try to see the nature of perishing away of various corporealities just after arising in various mind moments within various lives and the nature of absence of shifting from one mind moment to another or from one life to another with insight knowledge.

##### **2. Present period and**

##### **3. future period corporeal *dhammas* must also be discerned in order to reach until**

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end of future in similar way.

##### **4. Internal corporealities and**

##### **5. external corporealities must also be discerned as *anicca, anicca* by seeing the nature of perishing away of corporealities within various mind moments and one continuum only and the nature of absence of shifting of corporealities from internal continuum to external continuum and vice versa. During discerning on external continuum the knowledge must be extended gradually upto (31) realms and then he must practice in order to discern infinite universes on the whole.**

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6. Gross corporealities,
  7. subtle corporealities,
  8. inferior corporealities,
  9. superior corporealities,
  10. far corporealities,
  11. near corporealities,
- which are occurring in three

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periods and two continuums must also be discerned as *anicca*, *anicca* continuously and repeatedly in similar way. Character of suffering and character of non-self must also be discerned as shown in the way of discerning as *anicca* similarly.

During discerning in that way the righteous *meditator* should perform *vipassanā* practice through three periods, past, present, future as primary ones and internal, external, gross, subtle, inferior, superior, far, near ones as secondary.

For past corporeal aggregates\_\_\_\_\_

1. Internal corporealities,
2. external corporealities,
3. gross corporealities,
4. subtle corporealities,
5. inferior corporealities,
6. superior corporealities,
7. far corporealities,
8. near corporealities must be discerned as objects of *vipassanā* practice.

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Furthermore, for past internal corporealities,

1. gross corporealities,
2. subtle corporealities,
3. inferior corporealities,
4. superior corporealities,
5. far corporealities,
6. near corporealities must be divided again and discerned as objects of *vipassanā* practice.

Similarly past external corporealities must also be divided into (6) categories and discerned as objects of *vipassanā* practice. Similarly present internal corporealities, present external corporealities, future external corporealities must also be divided into (6) categories. Remaining mental aggregates, feeling aggregate etc., must also be discerned in similar way.

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This paper accepts the fact if a person can generalize three general characters alternately by discerning on whatever kind of each aggregate there is whether past, future, or present; internal or external; gross or subtle; inferior or superior; far or near straight through from past to the end of future, it will be enough for *attainment* of enlightenment of disciple. It should be considered on the way of discerning, "*yam kiñci samudayadhammam, sabbam tam nirodhadhammam* = every *dhamma* with arising always perishes away" found in *Kimsukopama Sutta (Sam-3-397)*. It is the way discernment of a Noble Arahant who was favourable for all conditioned things occurring in three realms.

**N. *lakkhaṇa vacatthāna vāra* (Category of discriminating on characteristics)**

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Because corporeal *dhammas* which are varied in (11) modes of situations called past, future, present, internal, external, gross, subtle, inferior, superior, far, near are pondered and

discerned by *vipassanā* knowledge in this way, these all kinds of ways of discerning with (11) varieties are called a single *sammasana* by means of occurrence through a mode called *anicca*, resulting from *aniccam khayatthēna* = perishing away of those corporeal *dhammas* just after arising. Even though it is called a single *sammasana* basing on pondering as a mode called *anicca*, there are (11) varieties through mode of situations, past etc.(Vs-2-245)

Furthermore all kinds of those corporealities with (11) varieties are pondered and discerned as *dukkha, dukkha*, due to occurrence of

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presence of nature of dreadfulness (*bhayatṭha*). The word, *bhayatṭha*, means "due to occurrence of presence of dreadfulness". It is right.\_\_\_\_\_ Such corporeality has got the nature of impermanence (*anicca*) which is capable of perishing away just after arising; that impermanent corporeality can bear danger of dreadfulness. Who are dreadful with the nature of impermanence? It is similar to dreadfulness of heavenly beings and brahmas with very long life expectancy when the Supreme Buddha preached on *Sīhupama Suttanta*.\_\_\_\_\_

#### O. *Sīhupama Suttanta* (Simile of lion discourse)

*Bhikkhus*... king lion leaves out from residence at evening; he looks around four directions and roars three times and then goes to regular

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preying ground. *Bhikkhus*... all animals who hear king lion's roaring voice reach to start-lingness generally. Burrowing animals usually enter into holes dug in the ground; aquatic animals usually submerge into water; arboreal animals usually enter into forest; birds usually fly into sky; *bhikkhus*... those king's elephants which are tied with strong ropes in villages, royal city, usually run away from here to there with full of fear after defecating, urinating and breaking down those ropes; *bhikkhus*... king lion has got great power and glory and reigns over animals in this way.

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Similarly... *bhikkhus*... in such time the Supreme Buddha with nine kinds of Noble Attributes, viz., *araham*, which is worth worshipping

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by all being, human, heavenly being and brahmas, *sammā sambuddho* = which is the Perfectly Self-Enlightened and knowing on all *dhammas*; *vijjācaraṇasampanno* = which is completed with knowledge and practice (*caraṇa*), *sugata* = which is capable of speaking good speech; *lokavidū* = which is knowing and seeing on the world; *anuttarapurisa dhammasārathi* = which is incomparable person who is capable of admonishing to those disciples who are deserving to admonish; *sattādevamanussāna* = which is a great teacher of all human and heavenly beings; *buddha* = which is capable of en-lighting and knowing on Four Noble Truths for disciples who are deserving to enlighten and know Four Noble Truths; *bhagavā* = which is the Exalted One, appears in the world. That Supreme Buddha preached that\_\_\_\_\_

1. This is corporeal *dhamma*;
2. This is origin of arising and phenomenon of arising of corporeal *dhamma*;

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3. This is origin of cessation and phenomenon of cessation of corporeal *dhamma*.

1. This is feeling;
2. This is origin of arising and phenomenon of arising of feeling;
3. This is origin of cessation and phenomenon of cessation of feeling.

1. This is perception;
2. This is origin of arising and phenomenon of arising of perception;
3. This is origin of cessation and phenomenon of cessation of perception.

1. These are formations;
2. These are origin of arising and phenomenon of arising of formations;
3. These are origin of cessation and phenomenon of cessation of formations.

1. This is consciousness;
2. This is origin of arising and phenomenon of arising of consciousness;
3. This is origin of cessation and phenomenon of cessation of consciousness.

*Bhikkhus*...at that time due to listening *dhamma* of the Supreme Buddha, even those heavenly beings with long life expectancy, who are

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very beautiful and joyful, who exist in high edifice for long time, reach to startlingness generally in a way that\_\_\_\_\_

"friends...! we think ourselves as permanent persons although we are impermanent ones only; friends...! we think ourselves as durable persons although we are non-durable ones only; friends...! we think ourselves as stable persons although we are unstable ones only; friends...! we are also impermanent, non-durable, unstable and are inclusive in personality (=apparent five aggregates). *Bhikkhus*... the Supreme Buddha has got great power and glory and reigns over the world including *deva* in this way. (*Sam-2-70*)

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Because corporeal *dhammas* which are varied in (11) modes of situations, past etc., are pondered and discerned as *dukkha dukkha* in this way, in this way, these all kinds of way of discerning with

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(11) varieties are also called a single *sammasana* by means of occurrence through a mode called *dukkha*, resulting from *dukkham bhayaṭṭhena* = due to dreadfulness meaning. Even though it is called a single *sammasana* basing on pondering as a mode called *dukkha*, there are (11) varieties through mode of situations, past etc. (*Vs-2-245*)

As all kinds of corporealities are *dukkha* only, similarly those corporealities are called *anatta* (= non-self) (= pondered as *anatta*), due to occurrence of absence of essence called *atta* (= *anattā asāraṭṭhena*). Those persons with self-opinion consider on either the

whole five aggregates or partial of those five aggregates as "self-being"; those whole five aggregates, which are considered as "self-being" are also, actually, **anicca, dukkha**; However those persons with self-opinion usually consider

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on either those whole five aggregates or partial of five aggregate as...

1. **atta** = self-being which exists eternally without destruction,
2. **nivāsī** = the 'self' which always exists within body,
3. **kāraka** = the self which can do every work which is deserving to do,
4. **vedaka** = the 'self' which can feel every feeling which is deserving to feel,
5. **sayamvasī** = the 'self' which can create as indulgence of itself

The whole aggregates which are **anicca, dukkha** are called **anatta**, due to occurrence of absence of essence called '**atta**' considered by those persons with self-opinion in this way. It is right. \_\_\_\_ Such corporeal **dhamma** is **dukkha** only. That corporeality which is **anicca, dukkha** is incapable of prohibiting not to occur its impermanent nature and

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suffering nature. There is no opportunity to occur as **kāraka** which can do every work for that corporeality which is **anicca**. The Supreme Buddha, therefore, preached "**rūpañca hidam bhikkhave attā abhavissa; nayidam rūpam ābādhāya samvatteyya**". (**Sam-2-55**)

= **Bhikkhus**... if this corporeal **dhamma** is **atta** (**nivāsī, kāraka, vedaka, sayamvasī attā**), it should not be occurred as torturing. (**Sam-2-55**)

Because corporeal **dhammas** which are varied in (11) modes of situations, past etc, are pondered and discerned as **anatta, anatta** in this way, these all kinds of ways of discerning with (11) varieties are also called a single **sammasana** by means of occurrence through a mode called **anatta**, resulting from **anattā asārakaṭṭhena** = due to absence of essence called **atta**. Even though it is called a single **sammasana** basing on pondering as a mode called **anatta**, there are (11)

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varieties through mode of situations, past etc. It should be recognized similarly on four mental aggregates, feeling aggregate etc., as mentioned in this corporeal aggregate. (**Vs-2-246**)

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### P. Only **saṅkhāra dukkha** is the essence

1. Bodily disagreeable feeling which associates with touching consciousness accompanied by pain, and mentally disagreeable feeling (**domanass**) which associates with anger are called **dukkha-dukkha**, due to occurrence of real suffering through both nature and designation.
2. Agreeable feeling is called **vipriṇāma dukkha** (= change and alteration) due to occurrence of origin of change and alteration.
3. Both neutrality feeling and every kind of conditioned thing occurring in three realms, other than three kinds of feeling, are called **saṅkhāra dukkha** due to occurrence

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of being oppressed by incessant phenomena of arising and perishing away. (*Vs-2-130*)

**Pāli Quotation (*Mahāṭṭ-2-392*)**

Among those three kinds of *dukkha* called *dukkhadukkha*, *vipariṇāma dukkha*, *saṅkhāra dukkha*, only *saṅkhāra dukkha* lies and spreads out within all three kinds of *dukkha*. [It means both *dukkhadukkha* and *vipariṇāma dukkha* are also being oppressed by incessant phenomena of arising and perishing away, resulting in availability to designate as *saṅkhāradukkha*. But they are already designated as *dukkhadukkha* and *vipariṇāma dukkha* and are not designated as *saṅkhāradukkha* again. It means, therefore, the nature of *saṅkhāradukkha* only lies on spreads out within all three kinds of *dukkha*.] The meaning,

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"*yadaniccā, tam dukkham* = such *dharmā* is impermanent; that *dharmā* is suffering", is also worth desiring (= accepting).

***aniccatam vā udayabbayapīḷa nam vā vāretum na sakkoti. (Vs—2-245)***

Such corporeal *dharmā* is impermanent; that corporeal *dharmā* is suffering; that impermanent and suffering corporeal *dharmas* is incapable of prohibiting not to occur impermanent phenomena and suffering phenomena; how that impermanent corporeal *dharmā* can be occurred as *kāraṇa*? etc? explained by commentator in this way. (*Mahāṭṭ-2-392*)

**Q. Varieties of *sammasana***

If pondering as *aniccā*, pondering as *dukkha*, pondering as *anatta* are taken for corporeal aggregate without discriminating

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on past, future etc., there are three kinds of *sammasana*. In the aspect of mode of situations of Knowledge of Contemplation, *aniccā nupassanā ñāṇa* etc., there are (11) varieties for Knowledge of Contemplation on Impermanence, (11) varieties for Knowledge of Contemplation on Suffering, (11) varieties for Knowledge of Contemplation on Non-self, totally (33) varieties for corporeal aggregate through discriminating on past future etc.

1. In corporeal aggregate there are (3) varieties through with non-discriminating, (33) varieties through discriminating, similarly\_\_\_\_\_

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2. In feeling aggregate there are (3) varieties through with non-discriminating, (33) varieties through discriminating,
3. In perception aggregate there are (3) varieties through with non-discriminating, (33) varieties through discriminating,
4. In formation aggregate there are (3) varieties through with non-discriminating, (33) varieties through discriminating,

5. In consciousness aggregate there are (3) varieties through with non-discriminating, (33) varieties through discriminating,

The commentator Sayadaw shows (165) varieties of *sammasanavāra* in total. It should be recognized similarly on door-hexad (*dvāra chakka*) etc. (*Mahāṭṭi-2-392,394*)

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Furthermore such corporeal *dhamma* is impermanent; that impermanent has got significant features, occurrence of *sankhata* etc., as natural fixed law; therefore these kinds of preaching\_\_\_\_\_

"*rūpam atītānāgata paccupannam aniccam sankhatam paticcasamuppannam khayadhammam vayadhammam virāgadhammam nirodhadhammam*", etc., were worth preaching again in order to direct both indirect meaning of that *anicca* and mode of taking into heart for improvement of Knowledge of Contemplation on Impermanence through various kinds of nature of things. Remaining mental aggregates, feeling aggregate etc., are also deserving to follow in this way.

Among those (7) terms,

1. *aniccam* = the nature of perishing away just after arising,
2. *sankhatam* = the nature of process of arising only when various factors perform cooperatively,

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3. *paṭicca samuppannam* = the nature of arising based on causal *dhamma*,
4. *khaya dhammam* = the nature of finishing off,
5. *vayadhammam* = the nature of destruction,
6. *virāgadhammam* = the nature of dissolution through momentary present,
7. *nirodhadhammam* = the nature of cessation through momentary present,

four terms called *khaya dhamma*, *vaya dhamma*, *virāga dhamma*, *nirodha dhamma* are indirect meaning of *anicca*. The first term, *anicca*, is not indirect meaning because *anicca* is not indirect meaning of *anicca*, while those terms, *sankhata* and *paṭicca samuppanna* are also not indirect meaning of absence just after arising and then those

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terms, *sankhata* and *paṭicca samuppanna*, also show the meaning of absence before various factors perform cooperatively, causal *dhammas* are not united yet. Actually due to showing the meaning of absence previously, those terms lie to finish the occurrence of *anicca*. It is right.\_\_\_\_\_ The commentator Sayadaw, therefore, explained again on the next kind of purpose that }in order to direct mode of taking into heart for improvement of Knowledge of Contemplation on Impermanence through various kinds of nature of things (*nānākārehivāti*) because all (7) terms mean "absence". (*Mahāṭṭi-2-393*)

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### S. Way of discerning

The *meditator* must discern a *anicca*, *anicca* by seeing the nature of perishing away, just after arising



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of all kinds of real corporealities occurring in (6) doors, (42) bodily parts. (Mental aggregates must also be discerned in similar way.)

- 2.(a) Corporealities produced by *kamma* (*kammaja rūpa*) must be discerned as *sankhata*, *sankhata* by seeing relationship between those corporealities and *kamma*.
  - (b) The *meditator* must discern as *sankhato*, *sankhata* by seeing how corporealities produced by mind (*cittaja rūpa*) arise, due to arising of mind.
  - (c) The *meditator* must discern as *sankhato*, *sankhata* by seeing how corporealities produced by temperature (*utuja rūpa*) arise, due to temperature.
  - (d) The *meditator* must discern as *sankhato*, *sankhata* by seeing how corporealities produced by nutriment (*āhāraja rūpa*) arise, due to arising of nutriment.
- [The *meditator* must discern as

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*sankhata*, *sankhata* by seeing how mental aggregates, feeling aggregate etc., arise, due to presence of respective causal *dhammas*, as mentioned in section of Dependent-Origination, Volume III].

3. The *meditator* must discern as *paṭiccasamuppanna*, *paṭiccasamuppanna* by seeing how various resultant *dhammas* arise basing on respective causal *dhammas* with the help of *vipassanā* knowledge.
4. The *meditator* must discern as *khayadhamma*, *khayadhamma* by seeing the nature of finishing of those corporealities (feeling aggregate etc.,) at the perishing phase.
5. The *meditator* must discern as *vayadhamma*, *vayadhamma* by seeing the nature of destruction of those corporealities (feeling aggregate etc.,) at the perishing phase.
6. The *meditator* must discern as *virāgadhamma*, *virāgadhamma*

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by seeing the nature of dissolution of those corporealities (feeling aggregate etc.,) at the perishing phase.

7. The *meditator* must discern as *nirodhadhamma*, *nirodhadhamma* the nature of cessation of those corporealities (feeling aggregate etc.,) at the perishing phase with the help of *vipassanā* knowledge.

Each aggregate of five aggregates must be discerned in similar way. Both external continuum and past future periods must also be discerned similarly by dividing five groups.

#### 1.4. Twelfold bases method and eighteenfold elements method

As mentioned in *nāmakammaṭṭhāna*, Volume II, each four bases, each four elements within one mind moment can be discerned as object of *vipassanā* practice by means of twelfold bases method and eighteenfold element method.

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For instance, it is instructed in commentary (*M-A-I-268*) as follows.\_\_\_\_\_



At the seeing-consciousness mind-moment, there are four bases, four element, viz.,

1. eye clear sensitivity = eye-base, eye-transparent element,
2. visible object = sight base, visible element

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3. seeing-consciousness = mind-base, seeing-consciousness element. As mentioned in commentary those bases, elements of ultimate *dhammas* can also be discerned as object of *vipassanā* practice by dividing four groups of bases, elements within each mind moment accordingly.

#### 1.4.A. Ways of discerning found in *Saḷāyatana Vagga Samyutta*

Supreme Buddha preached frequently on twelvefold bases

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method of discerning and eighteenfold element method of discerning in *Saḷāyatana Vagga Samyutta*. Here a kind of discerning found in *Āditta pariyāya Sutta* will be presented. That way of discerning deals with all aspects of discerning found in *Saḷāyatana Vagga Samyutta*.

#### *Pāli Quotation (Sam-2-378)*

The essence of above quotation of *Pāli* Text is as follows:\_\_\_\_\_

1. Eye-transparent-element must be discerned as *anicca*;
2. Visible-object must be discerned as *anicca*;
3. seeing-consciousness must be discerned as *anicca*;
4. eye-contact must be discerned as *anicca*;
5. any kind of these feeling,

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agreeable or disagreeable or neutrality feeling which arises based on the eye-contact must be discerned as *anicca*.

In this case number (5) instruction of the Supreme Buddha does not refer to the feeling only but it refers to perform *vipassanā* practice on all associating *dhamma* called feeling aggregate, perception aggregate, formation aggregate, consciousness aggregate, according to preaching found in *Cūḷarāhulovāda Sutta*.

#### *Pāli Quotation (M-3-325, Sam-2-329)* *(Cūḷarāhulovāda Sutta)*

In this *Sutta* the Supreme Buddha instructed to discern four mental aggregates called feeling aggregate, perception aggregate, formation aggregate, consciousness

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aggregate which arise based on the eye-contact. Those mental aggregates which arise based on the eye-contact are four mental aggregates of

1. five-doors-advertence,

2. seeing consciousness,

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3. receiving-consciousness,
  4. investigating-consciousness,
  5. determining-consciousness,
  6. seven impulses,
  7. two registering-consciousness, \* life continuums,
  8. mind-door, adverting-consciousness,
  9. seven impulses,
  10. two registering-consciousness,
- respectively.

Four mental aggregates of life-continuums occurring between eye-door-cognitive and mind-door-cognitive process can also be discern as object of *vipassanā*

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practice, even though those are not produced by the eye-contact. Four mental aggregate of five-door-adverting consciousness are also discerned as object of *vipassanā* practice through inevitable method (*avinābhāva naya*).

#### 1.4.A. Rules of mindfulness foundation

There is a reasonable question that why the Supreme Buddha select to preach only three mental *dhammas*,

1. consciousness, seeing-consciousness etc.,
  2. contact, eye-contact etc.,
  3. feeling, the feeling produced by eye-contact etc., with intention to discern all four mental aggregates thoroughly. The answer is that during performing *vipassanā* practice the Supreme Buddha wanted to direct three kinds of ways of discerning on mental *dhammas*, viz.,
1. consciousness is kept in mind and discerned as priority,

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2. contact is kept in mind and discerned as priority,
3. feeling is kept in mind and discerned as priority

By following these instructions the commentaries also explained that there are three ways of discerning in the section of *nāmakammaṭṭhāna*. (Please see detail on section of *nāmakammaṭṭhāna, Volume II*.)

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According to instructions found in commentary (*M-A-I-280*), i.e., "*pariggahite rūpakammaṭṭhāne*",\_\_\_\_ during performing *vipassanā* practice on mental *dhammas*, if the *meditator* wants to perform *vipassanā* practice through keeping in mind sensuous-sphere mental *dhammas* especially he has to finish to keep in mind corporeal *dhammas* beforehand. In accordance with the way of discerning found in *Saḷāyatana Vagga Samyutta*

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corporeal *dhammas* must be discerned by dividing two groups, i.e.,

1. base corporeality
2. object corporeality, visible-object etc.

During performing *vipassanā* practice,

1. if *vipassanā* practice is performed by discerning and keeping mind corporeality-mentality through base-corporeality and object-corporeality as priority, it falls into *kāyānupassanā satipaṭṭhāna*.
2. if *vipassanā* practice is performed by discerning and keeping mind corporeality-mentality through feeling as priority, it falls into *vedanānupassanā satipaṭṭhāna*.
3. if *vipassanā* practice is performed by discerning and keeping mind corporeality-mentality through consciousness as priority, it falls into *cittanānupassanā satipaṭṭhāna*.
4. if *vipassanā* practice is performed by discerning and keeping mind corporeality-mentality through contact as priority, it falls into *dhammānupassanā satipaṭṭhāna*.

Therefore if one practicing *meditator* wants to develop mindfulness

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foundation *dhammas* in accordance with preachings found in *Salāyatana Vagga Samyutta*, he has to perform *vipassanā* practice as follows.\_\_\_\_\_

#### 1.4.C. *vedanā nupassanā satipaṭṭhāna*

1. base (*vatthu*).... *anicca*,
2. object (*ārammaṇa*)... *anicca*,
3. feeling (*vedanā*)... *anicca*

explanations \_\_\_\_\_

1. Base (*vatthu*) \_\_\_\_\_ These three objects can be discerned as object of *vipassanā* practice for every mind moment of cognitive process from beginning as five-doors-adverting consciousness. Because mental *dhammas* together with neutrality feeling occurring in the five-doors-adverting mind moment arise depending on base-corporeality must be kept in mind and discerned as *anicca* through seeing the

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nature of arising and perishing away of base-corporeality. However (54) kinds of corporeal *dhammas* including heart-base within the heart must be discerned as a whole in order to reach the field of ultimate reality and to break down each compactness of corporeality.

2. Object (*ārammaṇa*)\_\_\_\_\_ According to the term, object, six kinds of objects, such as visible-object for visible-object-line, audible-object for audible-object-line, etc., must be inferred accordingly. If the object is visible object, that object will arise as corporeal unit as natural fixed law. Therefore if the visible-object is inclusive in the pure octads, (8) kinds of corporealities together with visible-object must be discerned as *anicca*; if the

visible-object is inclusive in the nonads, vital nonad etc., (9) kinds of corporealities together with visible-object must be discerned as *anicca* and so forth.

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When various kinds of visible-objects are discerned collectively it should be understood in similarly. Only when one can discern in that way can he break down each compactness of corporeality, resulting in reaching into the ultimate nature by insight. Only when the insight reach to the ultimate nature can be perform true *vipassanā* knowledge which can benefit for arising of the Noble Path-Knowledge and Fruit-Knowledge through the relation of determinative dependence. Remaining objects, audible-object et., must also be understood in similar way. Because audible object can arise as sound nonad as natural fixed law, in the aspect of *vipassanā* practice, those (9) kinds of corporealities, including sound, within sound nonad, must be kept in mind and discerned as *anicca*.

3. Feeling (*vedanā*)\_\_\_\_\_ Because five-doors-adverting consciousness associates

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with neutrality feeling, the *meditator* must discern as *anicca*, *anicca* continuously and repeatedly by seeing phenomena of arising and perishing away of those (11) mental *dhammas*, including neutral feeling, within five-doors-adverting mind moment through keeping in mind neutrality feeling as priority.

As five-doors-adverting mind moment is discerned by dividing three groups, base, object, feeling, remaining mind moments, seeing-consciousness etc., can also be discerned by dividing three groups similarly the righteous *meditator* should like to take the object of tables of *nāmakammaṭṭhāna* again.

Among those mental *dhammas* of eye-door-cognitive process and mind-door cognitive process which takes visible successively,

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those mental *dhammas* existing in every mind moment, except seeing-consciousness, arise by depending on the heart-base corporeality only. Mental *dhammas* together with seeing-consciousness arise depending on eye-base corporeality. According to the term, *cakkhu vatthu* (eye-base), (54) kinds of corporeal *dhammas* together with eye-base must be kept in mind and discerned as *anicca*.

In this way the righteous *meditator* must perform *vipassanā* practice by generalizing on three characters called *anicca*, *dukkha*, *anatta* alternately through dividing three groups, i.e., (1) base, (2) object, (3)feeling for every mind moment which arises by taking (6) kinds of objects appropriately. Both wholesome and unwholesome groups occurring in all (6) lines must be discerned thoroughly. Every life-continuum which arises

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Between various cognitive processes must also be kept in mind and discerned as object of *vipassanā* practice by dividing three groups, i.e., (1) base (2) object of life-continuum (3) feeling in similar way.

#### 1.4.D. An easy way of discerning

1. The righteous *meditator* must take object of tables of *nāmakammaṭṭhāna* again. Among those mental *dhammas* of eye-door cognitive process and succeeding mind-door cognitive process which takes visible-object successively, seeing-consciousness arises by depending on eye-base corporeality and remaining all mind moments arise by depending on heart-base. The *meditator* must discern as *anicca, anicca* by taking the object of nature of arising and perishing away of corporeal *dhammas* (=54

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kinds of corporealities) when are depended bases of every mind moment, excluding seeing-consciousness, from five-doors-adverting consciousness to the second registering consciousness of mind-door cognitive process on the whole.

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2. The objects of eye-door cognitive process and succeeding mind-door cognitive process are the same, i.e., visible-object, while the object of life-continuum occurring between interval of cognitive process is any kind of three objects called action-emblem of destination. Those visible object and object of life-continuum must be kept in mind upto the field of ultimate nature and then the *meditator* must discern as *anicca, anicca* by taking object of nature of arising and perishing away of those ultimate *dhammas*.

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3. The mediator must keep in mind all mental *dhammas* of every mind moment of both cognitive process and life-continuums through the feeling as priority and then he must discern as *anicca anicca* continuously and repeatedly by taking object of nature of arising and perishing away of those mental *dhammas*. He must try to break down each compactness of mentality in order to reach the ultimate nature. During performing *vipassanā* practice the rate of phenomena of arising and perishing away of mental *dhammas* within split second are so swift that there are same mental *dhammas* which can be discerned as objects of *vipassanā* practice but some may be left out without discerning. As shown in tables of *nāmakammaṭṭhāna* every mind moment of every row must be kept in mind and discerned by dividing the groups, i.e., base, object, feeling. Both wholesome and unwholesome

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impulsions of (6) kinds of cognitive processes must be discerned thoroughly. Those general characters, *dukkha* and *anatta*, must also be discerned in similar way.

#### 1.4.E. *cittānupassanāsatipaṭṭhāna*

1. base (*vattahu*) ... *anicca*,
2. object (*ārammaṇa*) ... *anicca*,
3. consciousness (*viññāṇa*) ... *anicca*.

In this way of discerning it is similar for discerning on base and object as mentioned above. According to the term, consciousness, all mental *dharmas* which are associating with consciousness must be kept in mind through the consciousness as priority. Then the *meditator* must discern as *anicca*, *dukkha*, *anatta* as shown in *vedanānupassanāsatiṭṭhāna*.

#### 1.4.F. *dharmānupassanāsatiṭṭhāna*

1. base (*vatthu*) ... *anicca*,
2. object (*ārammaṇa*) ... *anicca*,
3. consciousness (*viññāṇa*) ... *anicca*.

Way of discerning on base and

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object must be recognized as mentioned above. According to the term, contact, all mental *dharmas* which are associating with contact must be kept in mind through the contact as priority. Then both those mental *dharmas* of every mind moment and mental *dharmas* of every life-continuum occurring in interval of cognitive process must be discerned as *anicca*, *dukkha*, *anatta* alternately.

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The righteous *meditator* must recognize similarly as shown in *vedanānupassanāsatiṭṭhāna*. All wholesome and unwholesome impulsion occurring in (6) lines (=6 doors) must be discerned thoroughly.

**Internal-external** External continuums must also be discerned similarly as mentioned in internal continuum. Alternate discerning on internal and external continuums must be performed. Three general

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characters called *anicca*, *dukkha*, *anatta* must also be discerned alternately for advancement of *vipassanā* knowledge.

Past, future, present \_\_\_\_\_ When the righteous *meditator* satisfies to discern present conditioned things he has to perform *vipassanā* practice by discerning on conditioned things occurring straight away periods from successive past live to present life, from present life to the end of future life. During discerning in this way the righteous *meditator* must perform alternate discerning on internal and external discerning on internal and external continuums; alternate discerning among three general characters called *anicca*, *dukkha*, *anatta*.

*"namo tassabhagavato arahato sammāsambhuddhassa"*

NIBĀNA GĀMINIPATIPADĀ

**THE WAY OF PRACTICE LEADING TO  
NIBBĀNA**

**VOLUME V**

**Page 58 – 107**

**BY**

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1.5. A Practice of foulness (*asubhabbhavana*)

*\*asubhā bhāvetabbā rāgassa pahānāya. (Udāna-120)*

The Supreme Buddha urged to develop practice of foulness for removing sensual lust in *Meghiya Sutta (Udāna-120)*.

There are two stages of way of practice of foulness, i.e., *samatha* stage, *vipassanā* stage. In the *samatha* stage of practice of foulness, there are also two ways of discerning, i.e.,

1. The way of discerning by taking object of external corpse and
2. The way of discerning by taking object of (32) bodily parts.

If a *meditator* develops concentration by taking object of external corpse, the first absorption concentration can be attained. See way of practice in the section of *samatha kammaṭṭhāna* in this volume.

Furthermore the Supreme Buddha instructed that (32) bodily parts must be taken into heart as loathsome attention (*paṭikūla manasikāra*) in *Mahāsatipatṭhāna Sutta (M-1-72)*. In the commentary of that *Sutta (M-A-1-305)* it is explained that the Supreme Buddha preached those (32) bodily parts must be discerned in order to reach full absorption concentration.

**1.5.B. Explanations found in *Sammohavinodanī* and *Mūlaṭṭhaka*  
Pāli Quotation (*Abhi-a-2-248*) (*Mūlaṭṭhaka-2-156*) (*Anuṭṭhaka-2-157*)**

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In one's own internal continuum and other's external continuums, the full absorption concentration and access absorption concentration can be arisen in the continuum of the person who performs preliminary work (*pari-kamma*) on living body of oneself as "loathsome nature (*paṭikūla*) but those both kinds of absorption concentration cannot be arisen in the continuum of the person who performs preliminary work on living body of other as loathsomeness nature. If it is so there is a reasonable question that is it true these both kinds of absorption concentration can be arisen by taking objects of ten kinds of foulness (=external foulness). It is true that those can be arisen. However those ten kinds of foulness lie in the non-living world which are not obsessed as "my consequence" by the *kamma* which is worth adhering with craving, wrong view. Therefore both full absorption concentration and access absorption concentration can be arisen by taking objects of those (10) foulness. Other's (32) bodily parts, on the other hand, lie in the living world called *upādinnaka* which are obsessed by craving wrong view as "self, mine", resulting in inability to occur both kinds of absorption concentration. However it should be recognized *vipassanā* practice called practice of foulness can be performed on the object of external (32) bodily parts. How the supreme

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Buddha preached on way of discerning relating to (32) bodily parts in this section of *kāyānupassanā* and it can be answered that both *samatha* and *vipassanā* ways of discerning were preached. (*Abhi-A-2- 248*)

### 1.5.C. Non-living allotment (*anupādinna pakkha*)

Commentator explained both full absorption and access absorption can be arisen by taking objects of external (10) kinds of foulness. Bone (*aṭṭhika*) is also inclusive in those (10) kinds of foulness.

*Pāli Quotation (Vs-1-186) (Vs-1-186, 187)*

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It is explained that if one discerns one bone as loathsomeness by taking object of nature of loathsomeness of bone, full absorption and access absorption can be attained.

The bodily part called bone is also included in group of (32) bodily parts of external living beings. Those bones lie in the living allotment which is obsessed as my consequence by *kamma* which is worth adhering with craving wrong view. It should be recognized similarly on remaining bodily parts.

With regarding to those words which explained full absorption and access absorption can be arisen by taking object of bones that lie in non-living allotment (*anupādinna pakkha*), it is

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worth understanding the fact that for the practicing *meditator* who is able to discern living bone as non-living bone, as examples of both *Mahā Tissa Mahā Thero* who dwelt on the mountain called *Cetiya* and a novice who was servitor of *Sangharakkhita Mahā Thero*, if the nature of loathsomeness appears in his insight through discerning on living body as (10) kinds of foulness, it is worth showing reaching to access absorption.

Furthermore when hair etc., are taken as object through occurrence of a being in a way that “*atthissa kāye*” those appear as this body (*imasamim kāye*), which is void of obsession as being, which has got a way of taking into heart by destroying image of self-identity, which is very apparent and lying collectively well all the time in the oneself’s insight. However due to inability to appear those kinds of appearance in other’s body, only the knowledge of Danger (*ādīnavanupassanā ñāṇa*) which never reach to the full absorption concentration and then the commentator explained that “it should be recognized *vipassanā* practice called practice of foulness can be performed” in order to show that meaning. (*Mūlaṭṭ-2-156*)

### 1.5.D *Mahā Tissa Mahā Thero* who dwelt on the *Cetiya* mountain

One day *Mahā Tissa Mahā Thero*

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went round into *Anurādha* city to accept offerings of food. An ordinary woman who adorned herself like a fairy left early *Anuradha* city and returned back to her parent’s house after anger with her husband. When she saw *Mahā Tissa Mahā Thero* at the midway of the

journey she laughed with sound, due to presence of abnormal mind with lust on **Mahā Thero's** appearance. At that time **Mahā Thero** was walking by taking into heart usual practice of **samatha** and the sound was opposite nature of taking into heart practice of **samatha** which was the fundamental of reaching first absorption. The sound is obstacle of absorption. Therefore he followed the sound and scrutinized what kind of sound it might be. Then he saw laughing lady who showed her teeth and he got foulness perception on teeth bone continuously.

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**aṭṭhikakammaṭṭhānam hi Thero tadā pariharati. (Mahāṭṭi-1-48)**

=At that time **Mahā Thero** was waling by taking into heart object of bone practice. (Mahāṭṭi-1-48)

After **attaining** foulness perception on bone The **Mahā Thero** reached into the Fruit-knowledge of Arahant. Olden days commentators Sayadaws said as follows.-

**Pāli Quotaton (Vs-1-20)**

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After seeing that woman's teeth bone **Mahā Tissa Mahā Thero** took into heart previous acquired perception of bone. That **Mahā Thero** reachd into the Fruit-knowledge of Arahant by standing deportment on that place only. (Vs-1-20)

## 1.5.E. How Mahā Thero reached into the Fruit-knowledge of Arahant

**Pāli Quotation (Mahāṭṭi-1-48,49)**

Venerable **Mahā Tissa Mahā Thero** used to take into heart practice of foulness on perception of bone. He always transfers to **vipassanā** practice by developing the first absorption concentration of perception of bone. As soon as he saw laughing lady's teeth he **attained** both sign of full concentration called **paṭibhāga nimitta** and access absorption with extra-ordinary nature called **upacāra jhāna** because he was still walking with practice of bone perception and he had already developed well on practice of bone perception previously. Afterwards that lady's whole body appeared as collectiveness of bones in the **Mahā Thero's** insight. At that time he continued to practice by taking into heart the nature of foulness of those bones resulting in reaching into both the sign of full concentration and access absorption concentration. Then he changed into the object of foulness

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nature of internal bones, resulting in reaching into the first absorption. When he developed **vipassanā** knowledge by making fundamental absorption on that first absorption be reached into the Fruit-knowledge of Arahant through the successive stages of the path-knowledge. (Mahāṭṭi-1-48,49)

When her husband followed her along with the road he saw **Mahā Thero** and asked that "Venerable bhante..... do you see a woman? The Most Venerable **Mahā Thero** replied as follows.\_\_\_\_\_

**"nābhijānami itthī vā, puriso vā ito gato.  
apica aṭṭhisanghāto, gicchate sa mahāpathe."**

= “Gentleman..... I don’t know the person who is going along with here as lady or man. Actually these collectiveness of bones are walking along with the road.” (*Vs-1-2-,21*)

Perception of foulness\_\_\_\_\_ In *Girimānanda Sutta, Daska Nipāta, Aṅguttara Nikāya*, the Supreme Buddha preached the way of taking into heart on (32) bodily parts through foulness nature as perception of foulness. (*Ang- 3-343*)

#### 1.5.F. Living foulness-non-living foulness

In *Vijaya Sutta, Sutta Nipāta (Sn-307, 308)* two kinds of practices of foulness, i.e., living foulness (*saviññāṇaka*) and non-living foulness (*aviññāṇaka*), are preached. The former is

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the way of discerning by taking object of foulness nature of (32) bodily parts of living beings while the latter is the way of discerning by taking object of foulness nature of various corpses.

*samatha* and *vipassanā* \_\_\_\_\_ In the *samatha* stage, if one wants to attain either full absorption or access absorption, he must discern his (32) bodily parts by taking object of foulness nature as mentioned above. During discerning in that way he can discern by taking object of either all (32) bodily parts as a whole or any kind of bodily parts separately.

#### 1.5.G The Story told by shaking the hand (*hatthegahita pañha vatthu*)

*Mallaka Mahā Thero* has shaken the hand of *Abhaya Mahā Thero* who memorized *Dīghanikāya* and said that “*Avuso..... Abhaya....please learn this problem before hand.*” Then he continued to say that....

“*Mallaka Mahā Thero* usually has got (32) kinds of first absorption by taking objects of (32) bodily parts. If any kind of absorption is entered in day-time and the next one in night-time, each cycle adjoins after half month. If any each kind of absorption is entered for every day, one after another, each cycle adjoins after one month again.” (*Vs-1-257*) This way of discerning is called *paṭikula manasīkāra* (=loathsomeness attention).

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#### 1.5. H. *sabhāga-visabhāga* (Same sexes –different sexes)

Then if one discerns loathsome nature of external (32) bodily parts, he can reach access absorption (=access concentration) as mentioned above

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Furthermore if one desires to attain the first absorption concentration by taking object of foulness of corpse (*aviññāṇaka asubha*), gentleman *meditator* must discern male’s corpse and lady *meditator* must discern female corpse only. Alternate discerning on internal and external is not essential. This is meant for *samatha* stage.

In *vipassanā* stage, however, it is not essential to discriminate the same or different sexes for both kinds of foulness of living corpse and non-living corpse. In *Vijaya Sutta* the supreme Buddha instructed to discern only one corpse of *Sirimā* to four groups of people,

1. *hhikkhus*,
2. *bhikkhunīs*,
3. layman devotees,
4. laywoman devotees.

It was an instruction to discern danger of body of both internal and external continuums for improvement of the knowledge of Danger (*ādīnvañāṇa*). It is similar to way of discerning on living foulness. In *samatha* stage it has the aim of attainment of absorption while in *vipassanā* stage it has the aim to discern danger.

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Alternate discerning on internal and external is not need in *samatha* stage. However alternate discerning on living foulness and non-living foulness is essential and it is instructed in *Vijaya Sutta* as follows.\_\_\_\_\_

*yathā idam tathā etam, yathā etam tathā idam.*

*ijjhatañca bahiddhā ca, kāye chandam virājaye.*

Because this living foulness body has not ceased these three *dhammas*,

1. *āyu* – physical vitality
2. *usamā* = fire-element produced by *kamma* called body temperature
3. *viññāṇa* called consciousness, it has got four deportments, walking, standing, sitting, reclining. Similarly for this dead corpse which reclines in cemetery, it had got four deportments, walking, standing, sitting, reclining before death previously because of absence of cessation of those three *dhammas* called *āyu*, *usamā*, *viññāṇa*.

As this dead foulness corpse has not got four deportments, walking, standing, sitting, reclining because of cessation of three *dhammas* called *āyu*, *usamā*, *viññāṇa*, similarly\_\_\_\_\_ this living foulness body will be lacking nature of four deportments, walking, standing, sitting, reclining because of cessation of those three *dhammas* called *āyu*, *usamā*, *viññāṇa*.

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The wise man who practices and develops in this way with perspective on danger of rounds of rebirth is able to eradicate strong desire with attachment on both his internal body and other's external ones through four Noble Path-knowledge forever. (*Suttanipāṭa-308*)

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*āyu usamā ca viññāṇanti rūpa-jīvitindariyam, kammajatejodhātu, cittaṃ----* (*M-A-2-250*)

In accordance with above commentary, the term, *āyu*, must be inferred as physical vitality. Mental vitality is inclusive in consciousness.

The essence of this verse must be recognized as follows:\_\_\_\_\_

*yathā idam tathā etam* = Defilement of anger which will arise on external body can be abandoned by paralleling and discerning on identity of oneself and corpse in a way that this corpse used to occur previously as this living my body.

*yathā etam tathā idam* – Defilement of lust which will arise on internal body of oneself can be abandoned by paralleling and discerning on identity of corpse and oneself in a way that this living body will occur in *future* as this corpse.

Both kinds of internal and external bodies, in other words, both kinds of living and non-living bodies can be paralleled and discerned as *vipassanā* knowledge by making identical conditions.

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When one distinguishes on nature of foulness of both internal living and external non-living bodies with the help of *vipassanā* knowledge nescience on foulness of those bodies (i.e., defilement of delusion) can be abandoned.

Thus the essence that after removing three unwholesome roots called selfish desire, anger, delusion temporarily at the moment of previous *vipassanā* knowledge successive four kinds of path-knowledge can eradicate total kinds of desire and lust without any remain. (*Suttanipāta-A-242*)

According to instructions of above commentary, now ways of discerning on non-living and living foulness will be presented continuously in the aspect of *vipassanā* stage. In the *samatha* stage alternate discerning on internal and external foulness is not essential because one must discern to attain full absorption or access absorption. However in *vipassanā* stage, alternate discerning on internal and external foulness is essential because it is the stage of repeated discerning on danger of body called *ādīnavānupassanā*. This fact must be recognized before hand.

### 1.5.I. Way of discerning on non-living foulness in *vipassanā* stage

#### *Pāli Quotation (M-1-73)*

Furthermore *bhikkhus*--- the *bhikkhu* must see as seeing on these kinds of corpses, viz.,

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1. the corpse one day after death,
2. the corpse two days after death,
3. the corpse three days after death,

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4. The bloated corpse,
5. The livid corpse,
6. The festering corpse.

The *bhikkhu* who sees in that body with the help of *vipassanā* knowledge in a way that... “my body has also got this nature; it will become this nature certainly; it can not go against this nature.” (*M-A-1-73*)

*dīghabhāṇaka mahā sīvatthero pana “navasiva thikā ādīnavānupassanā vasena vuttā” ti āha. (M-A-1-305)*

According to the opinion of *Mahā sīva Mahā Thero* who memorizes *Dīgha Nikāya*, it should be recognized the fact the way of discerning on foulness which is found in *Mahāsatipatṭhāna Sutta* is an instruction of the supreme Buddha to see danger of physical

constituents of both internal and external bodies. As shown in that instruction, if one wants to discern non-living foulness in *vipassanā* stage, he must discern as follows.

In this stage the righteous *meditator* can discern on three general characters of conditioned things occurring in three periods and two continuums continuously and repeatedly. This stage is time to develop

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practice of foulness as *ādināvanupassanā* (repeated contemplation on danger) once more. Therefore the righteous *meditator* must develop acquired concentration up to the fourth absorption of mindfulness of breathing of the fourth absorption of white *kaṣiṇa*-object again. When the light of wisdom which associates with concentration becomes brilliant he must take object of foulest corpse which has been seen previously again with the help of that brilliant light. Either corpse of the same sex or corpse of different sex can be discerned as object of *vipassanā* practice.

He must discern as “foulness-foulness” by putting mind of meditation on object of foulest position of that corpse. When foulness nature of corpse floats in the insight he must parallel between the corpse and his own body in a way that “my body has also got this nature; it will become as this nature certainly; it an not go against this nature”. Unless he sees foulness nature of his body, he must discern object of external non-living corpse again. Afterwards, he must discern his own body as a corpse over and over. If he can see in that way he must discern as “foulness, foulness” by taking object of his bloated corpse. Alternate discerning on internal corpse and external corpse must be performed over and over again.

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During discerning in that way, if external corpse selected as object of foulness is a corpse which occurred for last a few years ago, that corpse may be reaching into the stage with pulverized bones at this time of discerning as practice of foulness. If the righteous *meditator* sends his knowledge from bloated corpse which has been seen towards the stage with pulverized bones, he can discern successfully. The processes of change of successive stages if both internal and external corpse must also be discerned alternately.

If the corpse which has been seen or the corpse which is selected to be discerned as object of foulness is recently occurred within a few days or if the corpse is newly occurred on the day practice of foulness is intended to be performed, those kinds of corpses can not reach into stage of pulverized skeletons. Even though it can not reach into that stage really, (for the righteous *meditator* who can discern future corporeality-mentality by the help of *vipassanā* knowledge), if he sends his knowledge towards future stage with pulverized skeletons, he can discern gradually successive stages of changing of that corpse until stage of pulverized skeletons. These successive stages of foulness nature of both internal and external corpses must be discerned alternately.

### 1.5. J. Nine kinds of corpses

Now it will be presented on nine kinds of corpses which are objects of *vipassanā*

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practice for advancement of contemplation of danger of body, found in *Mahāsatipaṭṭhāna Sutta*, viz.,



1. (a) the corpse one day after death,  
(b) the corpse two days after death,  
(c) the corpse three days after death,  
(d) The bloated corpse,  
(e)The livid corpse,  
(f) The festering corpse.
2. (a) the corpse eaten by crows,  
(b) the corpse eaten by kites,  
(c) the corpse eaten by vultures,  
(d) the corpse eaten by  
(e) the corpse eaten by dogs,  
(f) the corpse eaten by tigers,  
(g) the corpse eaten by leopards,  
(h) the corpse eaten by foxes,  
(i) the corpse eaten by various worms,

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3. the corpse with jointed skeletons united by flesh, bloods and nerves,
4. the corpse with jointed skeletons united by bloods and nerves but not flesh,
5. the corpse without flesh and bloods, united by various lines of streaks, nerves etc.,
6. dismembered corpse in which various bones are scattered and divided into pieces,
7. corpse with conch shell-like coloured, skeleton
8. a pile of skeletons for many years,
9. decaying and pulverized skeletons.

These (9) kinds of corpse are preached as objects of practice of foulness in *Mahāsatipatthāna Sutta*. Those are only corpses abandoned in cemetery. (*M-1-73, 74, M-A-1-278*)

The righteous *meditator* should like to discern either all (9) kinds of corpses or any some kinds as repeated contemplation on danger of body.

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#### K.(1) Generalize by Three Characters\_\_\_\_\_

During alternate discerning on foulness nature of internal and external continuums the righteous *meditator*, who continues to practice of foulness after performing *vipassanā* practice through discerning three general characters of five aggregates occurring in three periods and two continuums, usually sees corporeal units also by insight. Unless corporeal units are seen even though he performs *vipassanā* practice on foulness nature of both internal and external continuums for appropriate periods satisfactorily, he must scrutinize four great elements of both internal and external corpses with the result that he can see corporeal units consequently. Afterwards he must generalize three characters on those ultimate nature of corporeal *dhammas* by breaking down compactness of corporeal units. Corporealities nutriment as eighth factor which are produced by temperature can be seen generally on that non-living foulness (=corpse). Those pure octads produced by temperature are non-

transparent ones. If those units are analyzed, each corporeal unit consists of (8) kinds of ultimate nature of corporeal *dhammas*.

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#### **K.(2) A few exceptions\_\_\_\_\_**

When four great elements are scrutinized on those internal and external corpses some righteous *meditator* usually sees both transparent and non-transparent corporeal units minglingly. It is because the corpse is infested with living worms at that time and body decays consisting body-transparent-element of those worms are seen by insight of *meditator* simultaneously. Actually only pure octads produced by temperature are consisting in both kinds of internal and external corpses.

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#### **K. (3) One difficulty**

After discerning foulness nature of external corpse, some *meditators* face with difficulty to find foulness nature of themselves as internal continuums. At that time he must keep in mind corporeality-mentality of himself from present period to death-consciousness of present life by sending knowledge towards future gradually. When his knowledge can discern his continuum at the death-moment the foulness nature of non-living of himself can also be seen by experiential knowledge. At that time alternate discerning on foulness nature of internal and corpses must be discerned over and over.

If the righteous *meditator* sees successive stages of changing of

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external corpse in a way that how the corpse becomes bloated and leaking liquids, how it becomes livid, how it is infested with worms, how it becomes heap of skeletons, how skeletons become decaying and pulverized, he must discern foulness nature of internal corpse for every stage of following example of successive stage of external corpse. Alternate discerning on foulness nature of external and internal corpse must be performed over and over again.

#### **K.(4) To remove lust**

Alternate discerning on foulness nature of internal and external corpses in that way is an effective weapon to remove lust really. However the righteous *meditator* should like to continue to discern external continuums by gradual sending knowledge toward outside world. Foulness nature of every being touching with light of wisdom must be discerned as practice of foulness. Sometimes foulness nature of internal body of himself must also be discerned alternately.

During discerning in that way if corporeal units can be seen by insight, ultimate nature of corporeal *dhammas* must be analyzed and discerned as *anicca, dukkha, anatta* alternately again. If one can not see corporeal units easily, he must scrutinize four great elements on those

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internal and external corpses. Afterwards ultimate nature of corporeal *dhammas* occurring in those corpses must be discerned as objects of *vipassanā* practice continuously. Especially those persons who are sources of lust must be discerned as priority.

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### L. way of discerning on foulness nature of living body

In this stage of discerning on foulness nature of living body, the *meditator* has to divide three kinds of foulness nature, viz.,

1. foulness nature of (320 bodily parts,
2. foulness nature of living body which is full of worms,
3. foulness nature of ultimate nature of corporeal *dhammas*.

**L.(1)** The *meditator* must discern as “foulness, foulness” by seeing foulness nature of (32) bodily parts. Internal and external continuums must be discerned alternately. External continuums must be discerned by extending knowledge towards outside world as possible as he can. Those persons who are sources of lust must be discerned as priority. The whole living world must be discerned as a whole by extending knowledge gradually.

During discerning in that way those (32) bodily parts becomes corporeal units in the insight of *meditator*. Unless corporeal units are seen, the *meditator*

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must scrutinize four great elements of either (32) bodily parts as a whole or each bodily part separately, resulting in ability to see corporeal units easily. Then those corporeal units must be analyzed upto ultimate nature of corporealities and those ultimate corporeal *dhammas* must be discerned as *anicca*, *dukkha*, *anatta* alternately as mentioned in *rūpakammaṭṭhāna*.

**L.(2)** There are (80) kinds of worms within this body. Therefore that body is mating house and reproducing house of those various kinds of worms; it is defecating and urinating house of worms; it is ward and cemetery of those various kinds of worms; those worms never done reproducing, defecating, urinating, receiving medical treatment, burying outside the body. (*Sam-A-2-294*) Therefore this body which is full of various kinds of worms is only the foulness nature really. The *meditator* must discern as “foulness, foulness by seeing that foulness nature of body in that way. Internal and external continuums must be discerned alternately. During discerning in that way both various worms and foulness nature of body must be seen by insight. In this stage corporeal units can be seen not soon later. Unless corporeal units are seen, the *meditator* must scrutinize four great elements of the body with various worms.

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Then corporeal units can be found gradually and the *meditator* must generalize on three characters alternately by analyzing on ultimate nature of corporealities within each corporeal unit.

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### L.(3) Way of discerning on foulness nature of ultimate corporeal *dhammas*.

**Pāli Quotation (M-1-73,74 navasiva-thikapappa) (M-A-1277)**

According to explanations found in above **Pāli** Text, Commentary, after foulness nature of both non-living and living bodies are discerned, these physical and mental constituents of being, viz,

1. ultimate corporeal *dhammas* consisting in foulness corpse,
2. ultimate corporeal *dhammas* consisting in foulness living body called (32) bodily parts,
3. corporeal *dhammas* consisting in the body which is full of various worms,
4. mental *dhammas* which arise depending on those corporeal *dhammas*,

must be kept in mind for both internal and external continuums and then causal *dhammas* of those corporealities-mentalities must be scrutinized. Afterwards the supreme Buddha instructed to perform *vipassanā* practice continuously by generalizing three characters on those corporealities-

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mentalities together with causal *dhammas* in the section of way of discerning on (9) kinds of corpse, in *Mahāsatiṭṭhāna Sutta*.

As foulness nature of living and non-living body is discerned by taking objects of concepts on (32) bodily parts and corpse, similarly it is instructed to discern foulness nature by taking object of ultimate corporeal *dhammas* in *Pheṇapiṇḍūpama Sutta (Sam-2-104)* and *Āsīvisopama Sutta (Sam-2- 381)* as follows;---

**Pāli Quotation (Sam-A-2-294) (Sam-A-3- 59)**

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According to explanations of above commentaries, ultimate corporeal *dhammas* can also be discerned as not only *anicca,dukkha, anatta* but also foulness. It is reasonable question that which kind of foulness it might be. These kinds of foulness nature, viz.,

1. *duggandha* = presence of bad odour,
2. *asuci* = presence of loathsome nature,
3. *vyādhī* = presence of infirmity nature,
4. *jarā* = presence of ageing = presence of static nature,
5. *marāṇa* = presence of death = presence of perishing nature (*bhanga*), are state of affairs of foulness nature of corporeal *dhammas*. Four great elements consisting in various corporeal units always arise by bringing these five kinds of disadvantages called *duggandha, asuci, vyādhī, jarā, marāṇa*. The *meditator* can discern as foulness, foulness

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by seeing those kinds of nature of ultimate corporeal *dhammas*. It should be recognized there are two kinds of discerning on corporeal *dhammas* (=repeated contemplation on physical constituents), i.e., discerning on foulness nature of concept and discerning on foulness nature of ultimate corporeal *dhammas*.

*Ādīnavānupassanā*\_\_\_

\* *yam rūpam aniccam dukkham vipariṇāma dhammam, ayam rūpassa adinavo.*  
(*Sam-1-52, Saṭṭathana Sutta*)

= Such corporeal *dhamma* is not only impermanent, suffering but also change and alternation *dhamma*. These nature of *anicca*, *dukkha*, *vipariṇāma dhamma* is danger of corporeal *dhamma*. Way of discerning on those dangers is called *ādīnavānupassanā*. The explanation found in commentary of connected discourses (*samyutta*)(*Sam-A-3-59*) explained on that *ādīnavānupassanā* as practice of foulness. It was preached similarly on remaining four mental aggregates, feeling aggregate etc., (Please see *Sam-2-51*)

### M. *Samatha* and *vipassanā*

The way of discerning on (32) bodily parts by taking object of foulness nature was preached as living foulness in *Vijaya Sutta* while it was preached as foulness perception in *Girimānanda Sutta* as mentioned above.

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It is a kind of contemplation to see danger of body called *ādīnavānupassanā*. These are three roads to lead destination during discerning on (32) bodily parts.

### Pāli Quotation (*Abhi-A-243*)

= The object of practice will be apparent

1. Through colour-*kaṣiṇa* for one who desires,
2. Through foulness nature for one who desires,
3. Through practice of four elements called *suññata* for one who desires.

(*Abhi-A-2-243*)

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The righteous *meditator* who is mastery in discerning on (32) bodily parts of both internal and external continuums can choose any road of meditation called colour-*kaṣiṇa*, foulness attention, practice of four elements through discerning on (32) bodily parts.

### Pāli Quotation (*Abhi-a-2-216, Vs-1-235*)

This way of discerning on (32) bodily parts was preached by means of foulness attention (*paṭikūlamānasikāra*) in *Mahā satipaṭṭhāna Sutta* (*Di-2-233*). It was preached by means of four elements attention (*dhātumanasikāra*) in *Mahāhatthipadopama Sutta* (*M-1-242*), *Mahā rahulovāda Sutta* (*M-2- 84*), *Dhātuvibhanga Sutta* (*M-3-283*). In *kāyagatāsati Sutta*, however, it was preached

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in a way that in the insight of such *meditator* it (=32 bodily parts) appear as colour (*vaṇṇa*); with referring to that colour (=colour-*kaṣiṇa*), four kinds of absorption were preached and discriminated. Among those ways of preaching methodology, the way of practice by means of four elements attention is *vipassanā* practice, while the way of practice by means of foulness attention is *samatha* practice respectively. (*Abhi\_A-2-216, Vs-1-235*)

In explanations of above commentaries, the explanation by which way of taking into heart (32) bodily parts as foulness nature is designated as *samatha* practice, refers to the way of practice for *attainment* of full absorption, access absorption for righteous *meditators* who

want to attain those kinds of absorptions. It should be recognized if one discerns on those (32) bodily parts as foulness nature alternately for internal and external continuums, that repeated contemplation on danger of body falls into *vipassanā* practice as instructions found in *Vijaya Sutta*, *Girimananda Sutta* etc. It is surrounding of *dukkhānupassanā*. (*Mahāṭṭ-2-389*)

#### *N. Foulness nature of mental dhammas*

As shown in preaching of *Sattaṭṭhānakusala Sutta (Sam-2-51)*, four mental aggregate have also got disadvantage of impermanence, disadvantage of suffering, disadvantage of change and alternation *dhamma*.

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Those advantages are infirmity nature, ageing and death of mental *dhammas*, resulting in reaching into foulness nature only. The *meditator* must discern as foulness, foulness by taking into heart those kinds of nature of four mental aggregates.

*\*kilesāsucipaggharaṇatāya ca ----Pa ---- asubhā kārānaupassī. (M-tī-1-346)*

Mental *dhammas* of unwholesome impulsion groups are foulness nature only because loathsome putrid liquid of defilements always leaks from unwholesome mental *dhammas*. Therefore those mental *dhammas* of unwholesome groups must also be discerned as foulness, foulness by taking object of leaking putrid liquid of defilements.

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Furthermore when (6) kinds of cognitive processes, eye-door-cognitive process etc., which fall wholesome impulsions by taking (6) kinds of objects appropriately, if putrid liquid of defilements called selfish desire, anger, delusion, conceit, envy, stinginess, leaks basing on those wholesome impulsions mental *dhammas*; or if *attachment* on those *samatha* and *vipassanā* practices is arisen; or if anger is arisen, due to dissatisfaction on *samatha vipassanā* wholesome deeds; if the conceit in a way that “only I can discern this way of practice”, “no one can discern in this way” etc., is arisen; if envy which is a feeling of discontent and

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resentment arouse by and in conjunction with desire for the possessions or qualities of another and stinginess *dhamma* are arisen; if ignorance, craving, clinging *dhammas* are arisen in a way that one wants to become gentleman, superior *deva*, superior *brahma* etc., due to presence of efficiency of wholesome actions of these *samatha vipassanā* practices; these kinds of nature are called leaking of putrid liquid called defilements from mental *dhammas* of wholesome impulsions groups. Mental *dhammas* of wholesome groups must also be discerned as foulness, foulness by seeing foulness nature of that kind for each base and door. *\*kilesāsucipaggharaṇatāya ca ----Pa ---- asubhā kārānaupassī. (M-tī-1-346)* One must discern mental *dhammas* occurring in three periods called past, *future*, present and in two continuums called internal and external continuums in similar way. If one can discern in this way, it is according to prescribed rules of the following olden day commentaries.

## O. Prescribed rules of olden day commentaries

*so kālena ajjhāttam sammasati, kālena bahiddhā. (Abhi-A-1-270, Vs-2-300)*

*so kālena rūpam sammasati, kālena arūpam. (Abhi-A-1-271, Vs-2-300)*

In these commentaries called *Aṭṭhasālinī* and *Visuddhi Magga* it is instructed to discern internal five aggregates sometimes, and external five aggregates sometimes, alternately and then sometimes corporeal *dhammas*, sometimes mental *dhammas* on which

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must be discerned as *anicca* sometimes, *dukkha* sometimes, *anatta* sometimes, *asubha* sometimes alternately. According to that instruction the righteous *meditator* must discern

1. internal corporeal *dhammas* sometimes as *anicca*, *dukkha*, *anatta*, *asubha* alternately,
2. external corporeal *dhammas* sometimes as *anicca*, *dukkha*, *anatta*, *asubha* alternately,
3. internal mental *dhammas* sometimes as *anicca*, *dukkha*, *anatta*, *asubha* alternately,
4. external mental *dhammas* sometimes as *anicca*, *dukkha*, *anatta*, *asubha* alternately.

Both past period and future period must also be discerned in similar way. These instructions play vital important role in way of practice of *vipassanā* leading to emerging and are very respectable rules of *Aṭṭhasālinī* and *Visuddhi Magga*.

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## P. Pairs of corporeality-mentality must also be discerned

When the *meditator* satisfies to discern each corporeal and mental *dhammas* separately for both internal and external continuums, as *anicca*, *dukkha*, *anatta* he must discern as *anicca* by seeing nature of arising and perishing away of pairs of corporeality-mentality and then he must discern as *dukkha* by seeing

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nature of being oppressed by incessant phenomena of arising and perishing away of pairs of corporeality-mentality; he must discern as *anatta* by seeing nature of absence of durable essence of *atta* which is non-destructible existing one; he must discern as *asubha* (foulness) by seeing nature of foulness respectively and alternately.

During discerning in this way the righteous *meditator* must perform *vipassanā* practice by seeing nature of perishing away of both depended base corporealities, (54-44 kinds etc.) and object-corporeality together with mental *dhammas* of each mind moment consisting in all (6) lines which arises by taking (6) kinds of objects appropriately and mental *dhammas* of life-continuums occurring between internals of various cognitive processes as shown in way of keeping in mind and distinguishing on corporeality-mentality called *nāmarūpapariggaha*. Sometimes internal continuum and sometimes external continuums must be discerned alternately. After satisfying to discern present period, the righteous *meditator* must discern

1. pure corporealities,
2. pure mentalities,

### 3. pairs of corporeality-mentality

Which are occurring in three periods straight through from successive past lives to present life, from present life to the end of future life, as

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*anicca, dukkha, anatta, asubha* alternately. The *meditator* must discern in order to reach momentary present and try see three-time-phases called *upāda-ṭhiti-bhanga* (arising-static-perishing phases) as possible as he can. If he can discern in this way, all three periods called past, future, present have been discerned as *anicca, dukkha, anatta, asubha* thoroughly. [Notes: It should be recognized way of discerning on pairs of corporeality-mentality refers to only those *meditators* who have clear insight on corporeality-mentality upto the field of momentary present, who reach to upper stages of *vipassanā* knowledge, knowledge of Arising and Passing Away (*udayabbayanā*) etc.]

In the insight of *meditator* who can discern in that way the reasoning in a way that "corporeal *dhammas* and mental *dhammas* perish away just after arising in various mind moments and various lives; they are unable to transfer from one mind moment to another and from one life to another", becomes clear and clear with the help of experiential knowledge. However in this stage of knowledge of Comprehension those corporeal and mental *dhammas* which are discerned upto momentary present and field of ultimate nature may be partial.

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Some corporeal and mental *dhammas* which have not been discerned upto momentary present called three-time-phases

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and those are not discerned until the field of ultimate nature can be present. The *meditator* must discern through fivefold aggregate method, twelvefold bases method, eighteenfold elements method which are inclusive in *dhammanupassanā satipaṭṭhāna*. He must perform to discern conditioned things of both internal and external continuums occurring in three periods, from successive past lives until end of future life. When he has got satisfaction he must perform *vipassanā* practice by discerning on mental *dhammas* of acquired absorption in present period as priority.

### Q. Factors of dependent-origination

In this section the righteous *meditator* should like to take object of principle of dependent-origination presented in the first methods of discerning on dependent-origination again. This section is the stage in which *vipassanā* practice must be performed by alternate discerning on general characters of factors dependent-origination after seeing how each factor of dependent-origination ignorance, formations etc., arise relating to respective causes throughout the three periods from successive past life to present and then from present life to the end of successive future lives. In the list of object of *vipassanā* knowledge called *sammasanañāṇa* (=knowledge of comprehension) factors of dependent-origination

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are also included and it is explained in *Visuddhi Magga* with referring to *Pāli* Texts called *Samyutta* and *Paṭisambhidā Magga* (*Sam-2-258, Paṭisam-6,9*) as follows: \_\_\_\_

*avijjā abhiññeyyā ...R... jarāmaraṇam abhiññeyyam. (Vs-2-224)*

In accordance with those explanations the righteous *meditator* must discern as follows by seeing how formations of first past life arise, due to ignorance of first past life.

Due to arising of ignorance, formations arise.

Ignorance-arising-perishing away-*anicca*;

Formation-arising-perishing away-*anicca*.

*Vipassanā* practice must be performed by discerning on remaining factors in similar way. During performing *vipassanā* practice, as mentioned in section of Dependent-origination, Volume III, the ignorance is impossible to arise singly but collectively according to natural fixed law of mental *dhamma*. Similarly formation is also impossible to arise singly but collectively as mental unit. Furthermore those group of mental *dhammas* led by ignorance, those group of mental *dhammas* led by formation always arise according to continuity of fixed law of cognitive process (*cittāniyama*). The cognitive process which has got the efficiency to produce consequence aggregates, *paṭisandhi* five aggregates etc., is the mind-door cognitive process.

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Registering may or may not fall in that mind-door-cognitive process. The righteous *meditator* must scrutinize that cognitive process as it really happened and he must discern as follows.

Due to arising of ignorance, formations arise.

Ignorance –arising-perishing away-*anicca*;

Formation-arising-perishing away-*anicca*.

Then in the section of discerning how consciousness arises, due to arising of formation the *meditator* must see the mind-door-cognitive process led by formation and how various consequence consciousness, *paṭisandhi* consciousness etc. arise depending on formations and he must discern as follows.\_\_\_\_

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Due to arising of formations, *paṭisandhi* consciousness (group of mental *dhammas*) arise. Formations-arising-perishing away-*anicca*;

*Paṭisandhi* consciousness –arising-perishing away-*anicca*.

In this way the righteous *meditator* must discern factors of dependent-origination as mentioned in the first method of discerning on dependent-origination. The righteous *meditator* must try to reach ultimate nature of each factor and to break down each compactness of mentality. Each specific kind of ignorance, each specific kind of formation etc., of different lives must

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be discerned as the same way of discerning of dependent-origination, first method. Those general characters, *dukkha* and *anatta* must also be recognized in similar way. Each connection of three successive lives occurring from successive past lives until end of successive *future* lives must be discerned by seeing each link of causal relationship by insight. External continuums must also be discerned on the whole because of similarity as

external ones. The *meditator* should not discriminate male, female, person, being etc., for external continuums. As corporeality-mentality of external continuums are kept in mind as a whole, this *vipassanā* practice must also be performed by discerning on the whole similarly because those are the same as each other through external ones.

## 1.6 Ways of discerning as “Forty-through (to)”

### *Pāli Quotation (Paṭisambhida-411, Vs-2-246) 2 paragraphs*

In the commentary called *Visuddhi Magga*, ways of discerning as “Forty-through (to)” are explained for the stage of knowledge of comprehension on characteristics called *lakkhaṇāsammāsanañāṇa* with referring to *Pāli* Text of *Paṭisambhida Magga*. The Most Venerable *Mahāvisuddhārāma Mahā Thero* versified these ways of discerning as “Forty-through (*tô*)” in his work,

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*Paramatthasarūpabenanī, Volume II pp. 529* in order to memorize easily. (The suffix, “*tô*”, in *Pāli* equal to the meaning “through”.) According to those verses, general characters of impermanence (*anicca lakkhaṇā*) which consist of (10) varieties, general characters of suffering (*dukkha lakkhaṇā*) which consist of (25) varieties and general characters of non-self (*anatta lakkhaṇā*) consist of (5) varieties will be presented in three groups as follows.-

### 1.6 *anicca lakkhaṇā* (10) varieties

*rūpam aniccam palokam, calam pabangu addhuvam.  
vipariṇāmasarakam, vibhavam maccusankhatam.*

Corporeal *dharmas* are---

1. *aniccam* = lacking nature of permanence – impermanence,

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2. *palôkam* =presence of nature of destruction,
3. *calam* = capable of trembling and unstablity,
4. *pabangu* = presence of nature of disintegration,
5. *addhuvam* = lacking nature of durability,
6. *vipariṇāma dhammam* = presence of nature of change and alteration,
7. *asārakam* = lacking durable essence,

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8. *vibhavam* = presence of nature of detriment
9. *maccu* = presence of nature of death
10. *sankhatam* = conditioned over and over by causal *dharmas*.

1. *aniccato* = through impermanence
- *anniccantikātāya, ādiantavantatāyaca aniccatô. (Vs-2-247)*

The practicing *meditator* has to perform these “Forty-through” ways of discerning by dividing five aggregates or two groups as twofold corporeality-mentality method.



Corporeality-mentality, aggregates are *dhammas* which are having both anterior extremity called arising (*upāda*) and posterior extremity called perishing away (*bhanga*). They are lacking nature of continuance to exist beyond posterior extremity called perishing away. They always cease at the perishing phase as natural fixed law. Those *dhammas* are *anicca dhamma* (=impermanence *dhamma*) because of both occurrence of inability to exceed beyond posterior extremity called perishing phase and occurrence of presence of anterior extremity called arising and posterior extremity called perishing away.

[These words, “ they are lacking nature of continuance to exist beyond anterior extremity”, means those corporeal and mental *dhammas* are absent before arising phase and lacking nature of waiting to occur at the ready. These words,

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“They are lacking nature of continuance to exist beyond posterior extremity,” means corporeal and mental *dhammas* are lacking nature of piling up after perishing phase as pile of corpses. They have got nature of existing just an instant through three-time-phases called *upāda-ṭhiti-bhanga*, which are occurring between two kinds of “absence”, i.e., the absence before arising and the absence after perishing away.] Due to occurrence of both absence of continuance to exist beyond extremity of arising and extremity of perishing away and presence of beginning and end called extremity of arising and extremity of perishing away, corporeality-mentality have got designation as *anicca*. The *meditator* must discern as *anicca*, *anicca* through seeing that nature of impermanence with the help of penetrative insight.

## 2. *palôkatô* =through destruction

\* *vyādhimaraṇehi palujjanatāya palôkatô. (Vs-2-247)*

Corporeality-mentality, aggregates have got the nature of destruction (*palôka*), due to occurrence of capable of breaking down and destructing through infirmity, ageing, death.

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In the aspect of conventional reality, infirmity, ageing, death of one life are called *vyādhi jarā maraṇa*. In the aspect of ultimate reality, the static phase (*ṭhiti*) and the perishing phase (*bhanga*),

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which are inclusive in three-time-phases, of corporeal and mental *dhammas* are called *jarā* and *marāṇa* respectively. Predominance in any kind of elements of occurring aggregates is called *vyādhi*. When any kind of elements is predominated, changing and altering it can be said “sickness”. The *meditator* must discern as *palôka*, *palôka* through seeing the nature of predominance in any kind of elements, the nature of static phase and the nature of perishing phase of five aggregates with the help of penetrative insight.

## 3. *calatô* = through trembling and unstability

*Pāli Quotation (Vs-2-247) (Mahāṭṭ-2-396)*

Corporeal and mental *dhammas*, five aggregates are capable of trembling resulting in unstability due to presence of infirmity, ageing and death. These desirable four ways of the

mundane world (*it̥ṭha lōkadhamma*) i.e., gain, fame, praise, happiness, which give rise to occur lust called *anunaya* and these undesirable four ways of the mundane world (*aniṭṭhalokadhamma*), i.e., loss, dishonour, blame, suffering, which give rise to occur anger called patigha, are the facts of life. Corporeal and mental *dhammas*, five aggregates are capable of trembling and unstable, due to presence of those (8) kinds of *lokadhamma* (ways of the mundane world). The *meditator* has to

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discern as “*cala, cala*” through seeing trembling and unstable nature of conditioned things in that way.

#### 4. *pabhangutō* = through disintegration

\* *upakkamena ceva sarasena ca pabangu pagamana sīlatāya pabhangutō. (Vs-2- 247)*

Corporeal and mental *dhammas*, five aggregates have got the nature of disintegration, due to occurrence of reaching into disintegration through instigation of oneself or others and nature of oneself. The *meditator* must discern as *pabhangu, pabhangu* through seeing that nature of disintegration.

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#### 5. *addhuvato* = through lacking nature of durability

*Pāli Quotation (Vs-2-247) (Mahāṭī -2-396)*

As incessant falling fruits from beginning of tender period, conditioned things are *dhammas* lacking nature of durability, due to occurrence of both presence of falling nature at various ages, youth, adolescence etc., and absence of essence in all aspects of nature and durability. The *meditator* must discern as *addhuva, addhuva* through seeing that nature.

#### 6. *vipariṇāmadhammatō* = through change and alteration

*Pāli Quotation (Vs-2-247)*

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Corporeal and mental *dhammas*, five aggregates have got nature of change and alteration through two kinds of state of affairs, i.e., the static phase which can be said ageing and the perishing phase which can be said death. They always change and alter both from the nature of arising called *jāti* to the nature of static phase called *jarā* and from the static phase called *jarā* to the nature of perishing away called *bhanga* at every instant, phase by phase. The righteous *meditator* must discern conditioned things as *vipariṇāmadhamma, vipariṇāma dhamma* through seeing that nature of change and alteration.

#### 7. *asārakatō* = through lacking durable essence

*Pāli Quotation (Vs-2-247)*

Corporeal and mental *dhammas*, five aggregates are very weak, due to capable of destructing itself just after arising. Some soft and flexible things are difficult to be destroyed,

due to adaptability and flexibility. These corporeal and mental *dhammas*, five aggregates; on the other hand, are destructible as sapwood. Thus conditioned things are lacking durable essence, due to occurrence of weakness of itself and destructiveness as sapwood. The practicing *meditator* must discern as *asāraka, asāraka* through seeing that nature.

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#### 8. *vibhavato* = through nature of detriment

*Pāli Quotation (Vs-2- 248)*

Corporeal and mental *dhammas*, five aggregates never continue to grow and prosper after perishing phase, due to cessation at the perishing phase just after arising. They are lacking in nature of prosperity. Furthermore conditioned things, especially those conditioned things which are inclusive in consequence round, are produced by craving to go out of existence (*vibhava-taṇhā*), annihilation view (*uccheda diṭṭhi* = *vibhava diṭṭhi*). Specification on *vibhavataṇhā, vibhavadiṭṭhi* must be recognized as preaching methodology called *upalakkhaṇā naya, nidassananaya* (=the method showing obvious and easy state or things). It should be recognized the fact it refers to all kinds of wrong views which associates with craving and all kinds of craving, which are inclusive in five causal *dhammas* called ignorance, craving, clinging, formation and action. }

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In the next method – Conditioned things which are consequence round have got the nature of arising after ceasing of causal *dhammas* (called ignorance, craving, clinging, formation, action) which are similar to father of itself. It means those are kinds of *dhammas* which can arise after death of their father. Thus conditioned things have got nature of detriment, due to both absence of prosperity and occurrence of arising from

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craving to go out of existence and annihilation view, in the next method – due to occurrence of arising after passing away of father. The righteous *meditator* must discern as *vibhava, vibhava* through seeing that nature with the help of penetrative knowledge.

#### 9. *marañadhammatô* = *maccu* = through nature of death

*marañapakaatitāya marañadhammatô. (Vs-2- 248)*

Corporeal and mental *dhammas* called conditioned things have got the nature of death, due to presence of nature of *marāṇa* called passing away = perishing away (= *bhanga*). The *meditator* must discern as *marañadhamma, marañadhamma* (= *maccu, maccu*) through seeing that nature.

#### 10. *sankhatatô* = through conditioned over and over by causal *dhammas*

*hetupaccayehi abhisankhatatāya sankhatatô. (Vs-2-248)*

Corporeal and mental *dhammas* called conditioned things have got the nature conditioned over and over by causal *dhammas*, due to occurrence of conditioned collectively by these causal *dhammas*, viz.,

1. *hetu* cause = *janaka* cause which can produce it's result directly and
2. *upatthambhaka* cause = *paccaya* cause which can support to arise indirectly.

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Corporeal *dhammas* which found an existence previously are *kammajarūpa* (corporealities produced by *kamma*). Direct cause to arise those corporealities produced by *kamma* are action called *kamma* only. It is *janaka* cause or *hetu* cause (root cause). Those causal *dhammas* of defilement round called ignorance, craving, clinging are supporting causes (*upatthambhaka*) which support previous action. However those defilement round *dhammas* benefit wholesome action by means of efficiency of relation of determinative dependence etc. Those *dhammas* benefit unwholesome action by means of efficiency of relations both determinative dependence and compatibility, *mutuality*, dependence etc. Furthermore mind, temperature, and nutriment can produce some *cittajarūpa*, *utujarūpa*, *āhārajarūpa* directly and they support some corporealities indirectly. But modes of production of those factors are different from mode of production of *kammajarūpa* by efficiency of action called *kammassatti*. Mind benefits for arising of *cittajarūpa* by means of efficiency of relations of compatibility etc., while temperature benefits *utujarūpa* by means of efficiency of relations of determinative dependence etc; nutriment benefits *āhārajarūpa* by means of efficiency of relations of nutriment etc. Therefore it should be recognized the fact it is not said as *janaka* cause because it is not efficiency of relation of *kamma* but as *upatthambhata* cause.

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Mental *dhammas* which found an existence previously are *paṭisandhi* consequence mental *dhammas*. Direct cause called *janaka* or *hetu* cause of those consequence mental *dhammas* is action (*kamma*). Defilement round called ignorance, craving, clinging must be recognized in similar way mentioned in corporeality. Present causal *dhammas*, base, object, contact etc., of those mental *dhammas* are called supporting cause called *upatthambhaka* or *paccaya* cause.

The righteous *meditator* must discern on corporeality (feeling, perception, formation, consciousness) as *sankhata*, *sankhata* through seeing principles mentioned above with the help of penetrative *vipassanā* knowledge.

Each aggregate of four mental aggregates must also be discerned separately in similar way of discerning on corporeality. These are (10) varieties of Knowledge of Contemplation on Impermanence for each aggregate, resulting in (50) varieties of Knowledge of Contemplation on Impermanence for five aggregates totally.

These (10) varieties of characters of impermanence can be performed by discerning on factors of dependent-original in similar way.

### 1.7. *dukkhalakkhaṇā* (25) varieties

\* *dukkhañca rôgā-gham gaṇdam,*  
*sallā-bādhā upaddavam.*  
*bhayī-tyū-pasaggā-tāṇam,*

*aleṇa-saraṇam vadhā.*

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*aghamūlam ādinavam, sāsavam māraāmisam.  
jāti-jjarām vyādhisokam, parideva-mupāyāsam.  
samkilesasabhāvakam.*

Corporeal and mental *dhammas* are....

1. *dukkham* = despicable suffering,
2. *rôgam* = fatal disease with pain,
3. *agham* = disadvantage,
4. *gaṇḍam* = running sore,
5. *sallam* = piercing arrows,
6. *ābādham* = oppressing wound,
7. *upaddavam* = harmful condition,
8. *bhayam* =dreadful danger,
9. *īti* = fearful calamity,
10. *upasaggam* = oppressing harm,
11. *atāṇam* = association of danger without protection,
12. *aleṇam* = association of danger without refuge
13. *asaraṇam* =association of danger without something or someone to rely on
14. *vadhakam* = killer (who can kill all beings incessantly in the aspect of conventional reality).

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15. *aghamūlam* = fundamental of all kinds of suffering,
16. *ādinavam* = bad danger only, or solitary poor man who is helpless person only,
17. *sāsavam* = prosperity of four kinds of taints *dhammas*; proximate cause of taints *dhammas*,

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18. *māraāmisam* = masticatories of evil of defilements,evil of death only,
19. *jāti* = have got the nature of arising whatever it might be,
20. *jaram* = have got nature of diminishing,
21. *vyādhī* = have got nature of infirmity,
22. *sôkam* = have got nature of sorrow,
23. *paridevam* = have got nature of lamentation,
24. *upāyāsam* = have got nature of grief and despair,
25. *samkilesikadhammam* = *samkilesa sabhāvakam* = have got nature of misdeed which is capable of proliferating three kinds of impurities called craving, wrong view and misdeed.

1. *dukkhatô* = through despicable suffering

*Pāli Quotation (Vs-2-247) (Mahāṭṭ-2-395)*

Corporeal and mental *dhammas* have got the nature of torturing through both arising phase (*upāda*) and perishing phase (*bhanga*) at every three-time-phases for being with those corporeal and mental *dhammas*. In other words\_\_\_\_\_ Those corporeal and mental *dhammas* with phenomena of arising and passing away have got the nature of being oppressed by incessant phenomena of arising and perishing away as nature of themselves.

Furthermore those corporeal and mental *dhammas* are bases of three kinds

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sufferings, viz.,

1. *dukkha dukkha* = real sufferings called bodily disagreeable feeling which associates with touching-consciousness accompanied by pain, which are including in body-door-cognitive process which arises by taking undesirable tangible object and mentally disagreeable feeling which associates with twofold consciousness rooted in hate which arise by taking any undesirable object,
2. *vipariṇāmadukkhā* = the suffering with change and alteration called bodily agreeable feeling which associates with touching-consciousness accompanied by joy, which are including in body-door-cognitive process which arises by taking desirable tangible object and mentally agreeable feeling which arises by taking any desirable object,
3. *saṅkhāradukkhā* = the suffering with incessant phenomena of formation and change called neutrality feeling and remaining kinds of corporeal and mental *dhammas*.

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Every corporeal or mental *dhamma* so called conditioned thing is oppressed by incessant phenomena of arising and perishing away. The nature of being oppressed in that way only is called *saṅkhāradukkhā*. It is natural fixed law of conditioned things with arising nature and perishing nature. Therefore all kinds of conditioned things

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which have got designations as *dukkha dukkha*, *vipariṇāmadukkhā*, *saṅkhāradukkhā* can be designated as *saṅkhāradukkhā*. In the next method --- Every conditioned thing is depended base of three kinds of sufferings called *dukkhadukkhā*, *vipariṇāmadukkhā*, *saṅkhāradukkhā*. It is also depended base of suffering of rounds of rebirth called birth, ageing, infirmity, death, sorrow, lamentation, pain, grief, despair. Conditioned things are, therefore, despicable suffering only, due to both presence of nature of being oppressed by incessant phenomena of arising and perishing away; occurrence of depended base of three kinds of sufferings, and occurrence of depended base of suffering of rounds of rebirth in that way. The righteous *meditator* must discern as *dukkha*, *dukkha* through seeing that nature with the help of penetrative insight. This way of discerning is called *vipassanā* practice is performed by generalizing on characteristic of suffering of conditioned things.

Non-real *vipassanā* practice for some *meditators*\_\_\_\_\_.

The righteous *meditator* should like to notice cascade of ways of discerning until this stage of generalizing on suffering nature as *vipassanā* practice. The *meditator* who wants to discern character of suffering must accomplish with these qualities, viz.,

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1. occurrence of purification of virtue, due to basic morality called catuparisuddhisila has been purified thoroughly,
2. completion with purification of mind, due to presence of either full absorption concentration as the fourth absorption of mindfulness of breathing or access concentration through any kind of meditation subject,
3. completion with Knowledge of Purification of View, due to attainment of the Knowledge of Analyzing Mentality-Materiality through keeping in mind ultimate nature of both corporeality and mentality after analyzing on corporeal units and mental units,
4. occurrence of reaching into the stage of Purification by Overcoming Doubts, due to presence of Knowledge of Cause and Condition through distinguishing and keeping in mind successive causal and resultant *dhammas* occurring in three periods called past, *future*, present as mentioned in the section of dependent-origination, Volume III,
5. occurrence of reaching into the stage of Knowledge of Comprehension, due to presence of ability to ponder and discern on corporeal and mental *dhammas* together with causal *dhammas* which are existing in three periods and two continuums through generalizing as three characters called *anicca*, *dukkha*, *anatta*, successively.

Due to absence of these qualities, if any *meditator* who carries various kinds

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of nescience and then enters into meditation hall....

1. without knowing and seeing even corporeal unit and mental unit or without knowing and seeing on ultimate nature of both corporeal and mental *dhammas* even though he can see corporeal and mental units,

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2. without capable of distinguishing, keeping in mind, penetrative knowing and seeing by experiential knowledge on relationships between successive causal and resultant *dhammas* occurring in three periods from successive further past lives to the end of successive *future* lives according to preaching of dependent-origination,
3. without penetrative knowing and seeing on the nature of being oppressed by incessant phenomena of arising and perishing away of ultimate corporeal *dhammas* and ultimate mental *dhammas* upto momentary present called *khaṇapaccuppanna* with the help of experiential right view knowledge, the true *vipassanā* practice can not be accomplished in his continuum really as soon as he sits down to meditate. Please see the following definition of the term, *vipassanā*, found in scripture.

\* *aniccādivasena vividhehi ākārehi dhamme passatīti vipassanā. (Abhi-A-1-175)*

It is designated as *vipassanā*, due to ability to discern through various modes of generalization as *anicca* etc.,

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on conditioned things together with causal *dhammas*. The essence of *vipassanā*, in the aspect of ultimate sense, is the right view knowledge called *sammādiṭṭhi paññā. (Abhi-A-1-175)*

2. *rôgatô* =through fatal disease with pain

*paccayayāpanīyatāya rôgamūlatāya ca rôgatô. (Vs-2-247)*

Corporeal and mental *dhammas*, five aggregates are *dhammas* which are equable through appropriate causal *dhammas*. Corporealities produced by *kamma* called *kammajarūpa* are balanced by action called *kamma* while *cittajarūpa* are balanced by mind; *utujarūpa* are balanced by temperature; *āhārajarūpa* are balanced by nutriment respectively for equability. Mental *dhammas* are also balanced by respective causal *dhammas* for equability. (Please see section of dependent-origination.) The word, equability, means continuance to exist from arising phase to perishing phase. That continuance to exist from arising phase to perishing phase is unable to arise without respective causal *dhammas*. Furthermore conditioned things are similar to any kind of illness not bad enough to confine one bed which is source of chronic illness which always follows body

There are four kinds of diseases, viz.,

1. *sādhya-rôga* = mild disease which can be relieved whether medical treatment is given or not,

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2. *asādhya-rôga* = chronic illness which can not be relieved,
3. *kicchasādhya-rôga* = illness which can be relieved only when medical treatment is given, and
4. *yāpya-rôga* = a kind of illness which can not be relieved completely but it can be allayed temporarily and it is not bad enough to confine one bed.

Corporeal and mental *dhammas* called conditioned things are similar to any kind of *yāpyarôga* which is source of chronic illness. These kinds of preachings four great elements are similar to four big poisonous snakes; five aggregates are similar to five murderers etc., can be found in *Āśīvisopama Sutta (Sam-2-381)*. Every kind of suffering in the body originates from corporeality-mentality, five aggregates.

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If corporeality-mentality, five aggregates are absent, all kinds of suffering are also lacking. Corporeal and mental *dhammas* are fatal disease with pain, due to occurrence of both equability balanced by causal *dhammas* appropriately and similarity with *yāpyarôga* which is source of chronic illness which always follows with the body. The righteous *meditator* must discern as *rôga, rôga* through seeing that nature.

*yāpyavyādhi hi rôgô, itaro ābādhoti. (Mahāṭṭi-2-395)*

Sub-commentator Sayadaw explained on the infirmity with *yāpya* as *rôga*,

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while on remaining kinds of infirmities as *ābādha. (Mahāṭṭi-2-395)* It means corporeality-mentality are similar to infirmity with *yāpya*, due to occurrence of depended base of various kinds of bodily and mentally diseases.

3. *aghatô* = through disadvantage



**Pāli Quotation (Vs-2- 247) (Mahāṭṭ-2-395)**

All Noble-ones, the Supreme Buddha etc., usually blame corporeal and mental **dharmas**, five aggregates as unwholesome **dharmas** are deserving to be blamed. As every forces has got loathsome nature even though it might be a small piece, every life has also got loathsome nature really even though it might be a few ones really. The Supreme Buddha, therefore, never acclaimed on any live. The Supreme Buddha disgusted corporeality-mentality, five aggregates called life as excrement was disgusted. (**Āṅg-1-36**)

Only those persons with corporeality-mentality, and aggregates always face with various kinds of disasters, viz., disaster of birth, disaster of ageing, disaster of infirmity, disaster of death, disaster of woeful existences etc. Those persons who are wanting corporeality-mentality, aggregates never encounter with those kinds of disasters anymore. It is because corporeality-mentality and aggregates are capable of carrying those kinds of disasters. In the aspect

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of ultimate reality, the nature of three-time-phases called **upāda-ṭhiti-bhanga** (arising-static phase-perishing phase) occurs obviously in conditioned things. Those phenomena of arising, static and perishing phases are disasters of conditioned things really. Those disasters called phenomena of arising, static, perishing phases are borne together with corporeality-mentality, aggregates. Furthermore, various kinds of unwholesome deeds called **agha** (**disadvantages**) arise basing on corporeality-mentality, aggregates and the former cannot arise in the absence of the latter. Thus corporeality-mentality, aggregates are **agham** (=disadvantages), due to occurrence of both presence of nature of deserving to be blamed as unwholesome **dharmas**; capable of carrying disadvantages for beings and depended bases of various unwholesome deeds called **agha**. The righteous **meditator** must discern as **agha**, **ahga** through seeing those kinds of nature.

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**4. gaṇḍatô = through running sore****Pāli Quotation (Vs-2-247)**

As running sore and open sore are pierced and lacerated by pain continuously, corporeality-mentality, aggregates are also pierced and lacerated by three kinds of pain, viz., **dukkha dukkha** (real suffering) which are bodily and

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mentally disagreeable feelings; **vipariṇāma dukkha** (suffering of change and alteration) which are bodily and mentally agreeable feelings which are capable of changing and altering at perishing phase even though these are happiness at arising and static phases; **saṅkhāradukkha** which is the nature of being oppressed by incessant phenomena of arising and perishing away.

As putrid liquid leaks from open sore continuously, putrid liquid of defilements, lust etc., also leak continuously be taking objects of corporeality-mentality, aggregates. Those putrid liquid of defilements, lust etc., arise together with unwholesome mental **dharmas** sometimes.

As open sore has got nature of swelling, maturing, rupturing in disorder, corporeality-mentality, aggregates have also got those kinds of nature, viz.,

1. swelling through arising nature suddenly even though those are absent previously,
2. maturing through ageing (=static) nature,
3. rupturing through perishing nature (=death nature).

Due to occurrence of both associating with pain of three kinds of suffering; capable of leaking putrid liquid of defilements, lust etc., continuously and presence of nature of swelling, maturing, rupturing in disorder as mentioned above, every corporeality, mentality or aggregate is a kind of running or open sore (**gaṇḍam**). The righteous **meditator** must discern as **ganda, ganda** through seeing those kinds of nature.

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### 5. *sallatô* = through piercing arrow

#### *Pāli Quotation (Vs-2- 247)*

Due to occurrence of capable of torturing being with corporeality-mentality through incessant phenomena of arising and perishing away;

Due to capable of piercing and lacerating within body by means of arising and perishing nature of conditioned things as various kinds of feeling, disagreeable feeling etc., are capable of piercing and lacerating within body;

due to occurrence of difficulty to remove obsession of craving, obsession of wrong view in the absence of tweezers called the Noble Path-Knowledge resulting from firmly considering as “I, mine”, on conditioned things,

every conditioned thing called corporeality, mentality, aggregate is a kind of piercing arrow. The righteous **meditator** must discern as **salla, salla**, through seeing those kinds of nature.

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### 6. *ābāḍhatô* = through oppressing wound

#### *Pāli Quotation (Vs-2-247)*

As the patient who lies on the bed can be designated as **aserī** (=the person who always relies on others, due to lack of ability to maintain four kinds of deportments, corporeality-mentality,

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aggregates are also called **aseribhāva**, due to lack of ability to maintain four kinds of deportments themselves and due to concerning with others called causal **dhammas**.

Only when there are corporeality-mentality and aggregates can wounds and diseases arise. Unless the former are absent, the latter (wounds and diseases) will be absent. Corporeality-mentality aggregates are, therefore, proximate causes of serious oppressing wounds and diseases. In this way, due to occurrence of both presence of concerning with others called causal **dhammas** and proximate causes of serious oppressing wounds and diseases, every corporeality, mentality, aggregate is a kind of oppressing wound. The righteous **meditator** must discern as **ābāḍha, ābāḍha** through seeing those kinds of nature.

## 7. *upaddavatô* = through harmful condition

### *Pāli Quotation (Vs-2-247)*

Those kinds of harmful conditions (*upaddavo*), penalty imposed by the monarch or punishment of the state etc., are capable of oppressing and causing disadvantages for being who is punished. Similarly corporeality mentality and aggregates are also capable of bringing forth various kinds of harmful conditions, such as disaster of ageing, disaster of infirmity, disaster of death, penalty imposed by the monarch etc., which can not be reasoned how it might be harmful.

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Corporeality-mentality, aggregates are depended bases of various kinds of harm which are capable of oppressing closely.

Thus every corporeality or mentality called conditioned things is only a kind of harm (*upaddavam*), due to capable of carrying various disadvantages which are difficult to be reasoned and due to occurrence of depended base of various kinds of harm. (The harm called disaster of arising and perishing away which is very difficult to be known and seen also includes among those various kinds of harm.) The righteous *meditator* must discern as *upaddava*, *uaddava* through seeing those kinds of nature.

### *Pāli Quotation (Mahāṭṭ-2-395)*

It is designated as *upaddava* (=harmful condition), due to capable of oppressing closely. It means that it can oppress by producing various kinds of disadvantages. This term, *upaddavo*, is the name of “penalty imposed by the monarch or punishment of the state etc. Aggregates have also got these kinds of nature. The commentator Sayadaw, therefore, explained that .....

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Those kinds of harmful conditions (*upaddavo*), penalty imposed by the monarch or punishment of the state etc., are capable of oppressing and causing disadvantages for being who is punished. Similarly corporeality mentality and aggregates are also capable of bringing forth various kinds of harmful conditions, such as disaster of ageing, disaster of infirmity, disaster of death, penalty imposed by the monarch etc., which can not be reasoned how it might be harmful. (*Mahāṭṭ-2-395*)

## 8. *bhayatô* = through dreadful danger

### *Pāli Quotation (Vs-2-247) (Mahāṭṭ-2-395)*

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Five aggregates are similar to big pit which is lying place of all various kinds of danger which can fall present and future lives. Those kinds of dreadful danger can arise only when one possesses aggregate because aggregates are capable of bringing forth those kinds of dreadful danger. Those kinds of dreadful danger include disaster of birth, disaster of ageing, disaster of infirmity, disaster of death, disaster of sorrow, lamentation, pain, grief and despair

(for persons with lust) and disaster of *sañkhāradukkha* which is the nature of being oppressed by incessant phenomena of arising and perishing away.

Furthermore those five aggregates are opposite of Noble *dhamma*, *nibbāna*, which can be said “eternal peace” where all kinds of sufferings are extinguished completely.

Thus every corporeality or mentality or aggregates is a kind of dreadful danger (*bhaya*), due to occurrence of both similarity as big pit which is lying place of all various kinds of danger which can fall present and *future* lives and opposite of *nibbāna* which is eternal peace. The righteous *meditator* must discern as *bhaya*, *bhaya* through seeing those kinds of nature.

#### 10. *ītitô* = through fearful calamity

*Pāli Quotation (Vs-2-247) (Mahāṭī – 2-395)*

Destruction of five aggregates through infirmity, ageing, death etc., is

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called *vyasana* in the aspect of conventional reality. In the aspect of ultimate reality, destruction of aggregates through incessant phenomena of arising and perishing away is called *vyasana*.

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In other words, every conditioned thing has got three kinds of *sankhata lakkhaṇā* (=general characters of conditioned things), viz,

1. *uppāda* = the nature of arising
2. *vaya* = the nature of perishing away
3. *ṭhitassa aññathatta* = the nature bending towards perishing phase just after arising phase, as natural fixed

Every conditioned thing is always oppressed by phenomena of arising, static phase and perishing phase. It is destruction (*vyasana*) of aggregates called conditioned things. Aggregates are called *īti* (fearful calamity), due to capable of bringing forth destruction *dhammas* together with themselves. This term, *īti*, is the name of group of defilements round *dhammas* which are led by ignorance-craving-clinging, which are source of destruction and associations of unwholesome *dhammas* through metaphorical usage.

Only when there is a gum called defilement round can wholesome and unwholesome actions called action round give rise to occur five aggregates called consequence round, resulting in arising of destruction *dhammas*. Defilement round *dhammas* are, therefore, called *īti* (=fearful calamity)

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due to occurrence of real source of destruction *dhammas*. Five aggregates are also fearful calamity called *īti*, due to capable of bringing forth various kinds of destruction in similar way. The righteous *meditator* must discern as *īti*, *īti* through seeing those kinds of nature.

#### 10. *upasaggatô* = through adhering harm

**Pāli Quotation (Vs-2-247) (Mahāṭī-2-395, 396)**

Both various external disasters, destruction of relatives called *ñātivayasana*, destruction of wealth called *bhogavyasana* etc., and various internal disasters, lust, hatred, delusion, conceit etc., which can bring forth all kinds of disadvantages, always follow and adhere to five aggregates. Corporeality-mentality, five aggregates are designated as *upasagga* (=adhering harm), due to deserving to adhere with various external disasters, destruction of relatives, destruction of wealth etc., and various internal disasters, lust hatred, delusion, conceit etc.

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Furthermore corporeality-mentality are called *upasaga*, due to similarity to *upasagga* (=carrying by deva). How it is similar to each other. Illness, infirmity etc., which are produced by means of bewitching, casting a spell over of heavenly beings are harmful *upasagga*. Every person who has heartfelt desire on prosperity is not worth neglecting on

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that *upasagga* with adhering harm at every moment. Similarly five aggregates also bringing forth harm, infirmity etc., simultaneously. Those are, therefore, similar to *upasagga*. Every gentleman or lady who has heartfelt desire to *attain* great benefits called the Noble-Path-Knowledge, the Noble Fruit-Knowledge and *nibbāna*, is not deserving to neglect on five aggregates which are capable of bringing forth various kinds of harm, infirmity, arising and perishing away etc., at every moment.

Furthermore every aggregate is adhering with faults, lust etc., through object and association. (It is already explained in page 86.)

Every conditioned thing is a kind adhering harm (*upasaggam*), due to occurrence of both adhering with various internal and external kinds of harm, and adhering with faults, lust etc.; due to occurrence of similarity to *upasagga* which can bring forth harm and not worth neglecting at every moment. The righteous *meditator* must discern as *upasagga*, *upasagga* through seeing on those kinds of nature.

**11. atāṇatô = through association of danger without protection****Pāli Quotation (Vs-2-247) (Mahato-2- 396)**

Five aggregates are kinds of *dhammas* which are very difficult to be protected not to perish away after arising. Due to occurrence of both inability to be protected and unprotective ones not to

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perish away even though one refuges as protection, every conditioned thing is association of danger without refuge. The righteous *meditator* must discern as *atāṇa*, *atāṇa* through seeing on that kind of nature.

These kinds of nature, very difficult condition to be protected and the nature which is not worth getting as refuge even though one approaches with intention for protection against perishing away, are the meaning of dreadful danger (*bhayaṭṭha*) really.

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**12. *aleṇatô* = through association of danger without refuge***Pāli Quotation (Vs-2-247) (Mahāṭṭi-2-396)*

Due to occurrence of both worthlessness as refuge with dreadfulness from sufferings especially with dreadfulness from suffering which is the nature of being oppressed by incessant phenomena of arising and perishing away and inability to perform function of refuting called finishing or capsizing of sufferings of refugees who are afraid of sufferings, every conditioned thing is association of danger without refuge. The righteous *meditator* must discern as *aleṇa*, *aleṇa* through seeing on that kind of nature.

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**13. *asaraṇatô* = through association of danger without something or someone to rely on***Pāli Quotation (Vs-2-247) (Mahāṭṭi-2-396)*

Because five aggregates, themselves, have got the nature of birth, ageing, infirmity, death etc., apparently those are lacking nature of ability to remove various danger of birth, ageing, infirmity, death of persons who refuges to protect against from those kinds of danger. Every conditioned thing is, therefore, association of danger without something or someone to rely on. The righteous *meditator* must discern as *asaraṇa*, *asaraṇa*, through seeing on that nature with the help of penetrative *vipassanā* knowledge.

**14. *vadhakatô* = through killer***Pāli Quotation (Vs-2 148) (Mahāṭṭi-2-397)*

In *Āsīvisopama Sutta (Sam-2-381, 383)*, the Supreme Buddha preached that five kinds of aggregates are five killers. If any kind of aggregate become change and predominate, every being with aggregates can pass away every time. Every conditioned thing is a kind of killer (*vadhaka*), due to capable of killing on any person who is on intimate terms with aggregates, as an enemy with smiling face. In the aspect of ultimate reality, every ultimate *dhamma* kills the person incessantly at every perishing phase.

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Every aggregate is, therefore, killer lineage of all kinds of beings called human, heavenly being, *brahma* in the aspect of conventional reality in order to fall three-time-phases incessantly. The righteous *meditator* must discern as *vadhaka*, *vadhaka* through seeing on that nature with the help of penetrative *vipassanā* knowledge.

**15. *aghamūlatô* = through fundamental of all kinds of sufferings***Pāli Quotation (Vs-2-247) (Mahāṭṭi-2-397)*

Every misdeed always concerns with corporeal and mental *dhammas*, five aggregates. If there is no aggregate, any misdeed will be arisen. Five aggregates are, therefore,



fundamental of very gross unwholesome deed, resulting in designating as *aghamūlam* (=fundamental of all kinds of sufferings).

Various groups of unwholesome mental *dhammas* arise by either taking object of or depending on corporeal *dhammas*; by either taking object of or associating with mental *dhammas*. The righteous mediator must discern as *aghamūla*, *aghamūla* through seeing on that nature.

## 16. *ādīnavatô* = through bad danger

*Pāli Quotation (Vs-2-247) (Mahāṭī-2-397)*

The arising of aggregates is called *pavatti*; non-arising of or capsizing of aggregates is called *nivatti*. The former

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is round *dhamma* (*vaṭṭa*) and it is suffering. With referring to explanation, *pañcannam khandhānam nirodho sukham nibbānam*, the latter, *nivatti*, on the other hand, is happiness because the cessation of five aggregates is *nibbāna*.

The arising of five aggregates through phenomena of impermanence (*anicca*) etc., is the nature of arising of suffering of existence (*bhavapavatti*). The arising of five aggregates through those kinds of phenomena, *anicca* etc., is danger of aggregates.

“Five kinds of clinging aggregates, *bhikkhus*, are impermanent *dhammas* (*anicca*) which can perish away just after arising through such causal *dhamma*; those are suffering *dhammas* (*dukkha*) which are being oppressed by incessant phenomena of arising and perishing away; those are changing and altering *dhammas* (*vipariṇāma dhamma*) through ageing and death. These nature of *anicca*, *dukkha*, *vipariṇāma dhamma*, *bhikkhus*..., are danger of five kinds of clinging aggregates. (*Sam-2-23, 51*) The Supreme Buddha preached in this way.

Every conditioned thing is the *dhamma* with danger, due to occurrence of both arising of suffering of existence called *bhavapavatti dukkha* and presence of danger called *anicca*, *dukkha*, *vipariṇāma dhamma*.

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*Pāli Quotation (Sam-2-20)*

Corporeal *dhamma*, *bhikkhus*, is impermanent. There are direct cause (*hetu*, *janaka*) and supporting cause (*paccaya*, *upatṭhambhaka*) for arising of corporeal *dhamma*. Those causal *dhammas* are also impermanent. Corporeal *dhamma* produced by impermanent *dhamma*, *bhikkhus*, is how it might be permanent. (*Sam-2-20*)

All five aggregates were preached in similar way. Characters of suffering and non-self were also preached in similar way. Because those direct causes and supporting causes, ignorance, craving, clinging, formation, action, mind, temperature, nutriment, base, object, contact etc., which can give rise to occur five clinging aggregates, themselves, have got danger called *anicca*, *dukkha*, *vipariṇāma dhamma*, five aggregates have also got danger called *anicca*, *dukkha*, *anatta*.

In the next method\_\_\_\_ In the worldly usage, solitary poor person is called *ādīnava*. The helpless condition of solitary poor man with great suffering is called *ādīnava*.

Aggregates are also similar to solitary poor person. As solitary poor person lacks refuge, aggregates are also lacking refuge not to reach the nature of *anicca, dukkha, vipariṇāma dhamma*. Thus aggregates are only solitary poor person without refuge, due to similarity with solitary poor person. The righteous *meditator* must discern as *ādinava, ādinava* through seeing on that nature.

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### 17. *sāsavatô* = through prosperity of four kinds of taints *dhammas*

*Pāli Quotation (Vs-2 -248) (Mahāṭī-2-397)*

Ignorance, craving, clinging which are origin of aggregates, which are Noble Truth of Cause of Suffering called *samudaya sacca*, are taints *dhammas* (*āsava*). Aggregates have got real sources of taints *dhammas*, and are only prosperity of taints *dhammas*. Taints *dhammas*, in turn, arise by taking object of corporeality-mentality, aggregates only through efficiency of relation of object etc., Thus aggregates are both prosperity and object of taints *dhammas*, due to occurrence of proximate causes of taints *dhammas*. The righteous *meditator* must discern as *sāsava, sāsava* through seeing on that nature with the help of penetrative *vipassanā* knowledge.

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### 18. *mārāmisatô* = through masticatories of evil of defilements.

*Pāli Quotation (Vs-2-248) (Mahāṭī-2-397)*

There are five kinds of doctrine of evil (*māra*), viz, the archangel of evil (*devaputtamāra*), defilement evil (*kilesamāra*), aggregate evil (*khandhamāra*), death evil (*maccumāra*), formation evil (*abhisaṅkhāra māra*). A kind of *deva* who governs rain, king of archangels who are the sixth of six orders of angels in the aspect of Buddhist scriptures and his associations are called *devaputta māra*. Both

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kinds of wholesome and unwholesome actions which can give rise to occur new existences in future are called *abhisaṅkhāramāra*.

Corporeality-mentality, aggregates are lying base of *maccumāra* called death evil. Those are origin and factors of proliferation of defilement evils, ignorance, craving, clinging. Corporeality-mentality are, therefore, masticatories of death evil and defilement evil (*mārāmisā = māra + āmisā*).

In the continuum of persons who are able to perform *vipassanā* practice on five aggregates called consequence round, defilement round *dhammas* arise again depending on unwise attention putting on those aggregates. Action round *dhammas* arise basing on those defilement round *dhammas* again. Aggregates called consequence round arise basing on those action round *dhammas* again. (See section of principle of dependent-origination, volume III.) Aggregates are also, therefore, masticatories due to capable of proliferating new aggregates through occurring source of new aggregates successively. Formation *dhammas* called *abhisaṅkhāra dhamma* which can produce new existences are also inclusive in those



aggregates. Those are aggregate evil land formation evil which are masticatories of evil (*māramisa*).

The archangel of evil should be recognized as masticatories by means of strong conceit (*adhimāna*) in a way that “these all kinds of *dharmas* are my properties”. Therefore, aggregate evil

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formation evil, the archangel of evil are also deserving to saying as masticatories of five aggregates appropriately.

Corporeality-mentality are, therefore, masticatories of defilement evil, death evil, in the next method, masticatories of five kinds of doctrine of evils. The righteous *meditator* must discern as *mārāmisā, mārāmisā* through seeing on those kinds of nature with the help of penetrative *vipassanā* knowledge.

19. *jātidhammatô* = through arising

20. *jarādhhammatô* = through diminishing

21. *vyādhidhammatô* = through infirmity

*Pāli Quotation (Vs-2-248) (Mahāṭṭ-2-397)*

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(The nature of *marāṇadhamma* is already inclusive in *anicca lakkhaṇā*.)

Due to occurrence of presence of nature of birth, nature of ageing, nature of infirmity, corporeality-mentality, aggregates have got.

1. *jāti* = the nature of arising whatever it might be
2. *jarā* = the nature of diminishing,
3. *vyādhī* = the nature of sickness.

Those kinds of nature of *jāti, jarā, vyādhī* can be discerned in both aspects of conventional reality and ultimate reality, but the latter is essential one. The righteous *meditator* must discern as

19. *jātidhamma, jātidhamma,*
20. *jarādhhamma, jarādhhamma,*
21. *vyādhidhamma, vyādhidhamma,*

Through seeing those kinds of nature respectively.

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22. *sokadhammatô* = through sorrow

23. *paridevadhammatô* = through lamentation

24. *upāyāsadhammatô* = through grief and despair

*Pāli Quotation (Vs-2-248)*

Depending on aggregates, these kinds of *dharmas*, viz.,

1. sorrow called *soka*,
2. lamentation called *parideva*,

3. grief and despair called *upāyāsa* arise respectively.

Aggregates are, therefore, sources of sorrow, lamentation, grief and despair.

Every aggregate has got

22. *soka* = the nature of sorrow,  
23. *parideva* = the nature of lamentation  
24. *upāyāsa* = the nature of grief and despair.  
The righteous *meditator* must discern as

22. *sôkadhamma*, *sôkadhamma*,

23. *paridevadhamma*, *paridevadhamma*,

24. *upāyāsadhamma*, *upāyāsadhamma*,

respectively through seeing those kinds of nature with the help of penetrative *vipassanā* knowledge.

25. *samkilesikadhammatô* = through misdeed

*Pāli Quotation (Vs-2-248) (Mahāṭṭi-2-397)*

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Unwholesome *dhammas* called craving wrong view-misdeeds, which are capable of making impurity of both continuity of mind and themselves usually arise by taking object of corporeality-mentality, aggregates only.

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Corporeality-mentality, aggregates have, therefore, the nature of ability to proliferate three kinds of impurities (*samkilesikadhamma* = *samkilesasabhāvaka*) called craving-wrong view-misdeeds. The righteous *meditator* must discern as *samkilesikadhamma*, *samkilesikadhamma* through seeing on that kind of nature.

However the sub-commentator, *Mahāṭṭikā Sayadaw* continued to explain as follows:-

By taking the meaning of *samkilesakadhamma* as three impurities called craving impurity, wrong view impurity, misdeed impurity, (10) kinds of bases of defilements (*kilesavattu*) which have got the same lying place with those three kinds of impurities must also be inferred as *samkilesikadhamma*. It is right.\_\_\_\_\_ Those *dhammas* which are objects of (10) kinds of bases of defilements are also designated as *samkilesika*, due to occurrence of not passing over objects of those *samkilesavattu*. Similarly it should be recognized the fact that a kind of impurity called weariness which is due to hunger, thirst, ageing or mixing up in mind is also deserving to count in the term, *samkilesikadhamma*. (*Mahāṭṭi-2-397*)

There are (25) kinds of nature of suffering for each aggregate, resulting in (125) kinds of nature totally for five aggregates.

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### 1.8.A. *anattalakkhaṇā* (5) varieties

\* *anattā ca param rittam, tuccham suññanti tālīsam.*

*vedanādayo khandhāpi, tatheva pañcakāptvā. (Paramatthasarūpabhedanī -2-529)*

Corporeal and mental *dhammas* are .....

1. **anatta** = non-self,
2. **param** = strangers who always lack familiarity,
3. **rittam** = only the nature which always voids of essence called **dhuva, sukha, subha, atta**,
4. **tuccham** =vain in essence of **nicca, sukha, subha, atta**,
5. **suññam** =voidance of various kinds of self called **sāmi, nivasi, kāraka, vedaka, adhiṭṭhāyaka**.

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### 1. **anattatô = through non-self**

#### **Pāli Quotation (Vs-2-247) (Mahāṭī-2-396)**

Some persons with wrong view of self usually say that-

1. There is **sāmiatta**, the self which owns body,
2. There is **nivasiatta**, the self which always transfers and dwells in newly occurred body; it is permanent, even though body was changed,
3. There is **kāraka atta**, the self which can do every work which should be done,
4. There is **vedaka atta**, the self which can feel every object which is deserving to feel,

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5. There is **adhiṭṭhāyaka atta**, the self which can determine every function, etc.  
Corporeality-mentality are non-self, due to voidance of various kinds of self called **sāmiatta, nivāsiatta, kāraka atta, vedaka atta, adhiṭṭhāyaka atta**. The righteous meditate must discern as **anatta, anatta** through seeing on those kinds of nature with the help of penetrative **vipassanā** knowledge.

### 2. **paratô = through stranger**

#### **Pāli Quotation (Vs-2-24&) (Mahāṭī\_2-395)**

As mentioned in section of dependent-origination, volume III, corporeality-mentality, aggregates can arise in conformity with causal **dharmas**, but not indulgence of themselves. Corporeality-mentality, aggregates have got the nature with non-indulgence as their wish because those are incapable of arising according to their wish in a way that “may my aggregate be beautiful in this way; may my aggregate be blissful in this way”-etc., as a man with strong determination, himself, never follow other’s desire.

Those have got the nature which is incapable of managing in such way that “may not be old; may not be sick, may not be dead; may not be perish away after arising in this way”\_\_\_ etc.

Corporeality-mentality, aggregates are strangers who always lack familiarity,

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due to occurrence of never follows as one’s indulgence and occurrence of incapable of managing as one’s desire. The righteous **meditator** must discern as **para, para** through seeing on these kinds of nature with the help of penetrative **vipassanā** knowledge.

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### 3. *rittatô* = through voids of nature called *nicca, subha, sukha, atta*,

#### **Pāli Quotation (Vs-2-247) (Mahāṭī-2-396)**

Foolish worldly persons without eye of wisdom in ultimate nature usually consider on corporeality, mentality, aggregates as ...

1. *dhuva* =durable ones,
2. *subha* = comely ones,
3. *sukha* =blissful ones,
4. *atta* = alive being, butterfly body, soul body, self-identity.

However corporeality-mentality, aggregates always voids of nature of *dhuva, subha, sukha, atta* considered by those foolish worldly persons. Aggregates are therefore, voidance of nature of *dhuva, subha, sukha, atta*. The righteous *meditator* must discern as *ritta, ritta* through seeing on these kinds on nature with the help of *vipassanā* knowledge.

### 4. *tucchatô* = through vain in essence of *nicca, sukha, subha, atta*

#### **Pāli Quotation (Vs-2-247) (Mahāṭī-2-396)**

Due to vain in essence of

1. *nicca* = permanence,
2. *sukha* = bliss,

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3. *subha* = comely ones
4. *atta* = self-identity, in corporeality-mentality, aggregates, those corporeality-mentality, aggregates are vain *dhammas* which are lacking essence of *nicca* (=dhuva), *sukha, subha, atta*. The righteous *meditator* must discern as *tuccha, tuccha* through seeing on these kinds of nature.

In the next method, even though corporeality-mentality, aggregates are lacking nature of *dhuva, subha, sukha, atta*, those are not absent in the aspect of ultimate sense but are present apparently within three-time-phases called arising phase, static phase, perishing phase really. Durations of ultimate *dhammas* are extremely short, resulting in about picosecond for mental *dhammas* and duration of corporeal *dhammas* is one seventeenth of mental *dhammas*.

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Due to possibility to occur within extremely short moment, those corporeality-mentality, aggregates can be said as *tuccha* (= vain *dhammas*). It is right. – A few things are called “vain ones (tuccha)” in worldly usage generally. Aggregates are, therefore, vain *dhammas* really. The righteous *meditator* must discern as *tucha, tucha* through seeing on that nature with the help of penetrative *vipassanā* knowledge.

### 5. *suññatô* = through voidance of various kinds of self

#### **Pāli Quotation (Vs-2-247) (Mahāṭī-2- 396)**

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Those heretics with self-belief obsess the opinion that there are *sāmiatta*, *nivasiatta*, *kāraka atta*, *vedakaatta adhiṭṭhāyaka atta*. Five aggregates are, actually, lacking those kinds of ‘self’ called *sāmiatta*, *nivāsiatta*, *kārakaatta*, *vedaka atta*, *adhiṭṭhāyaka atta* which are obsessed by worldling persons without eye of wisdom in ultimate nature. Those kinds of ‘self’ seems to be occurred within aggregates through those heretics with self-belief. Due to voidance of various kinds of self, aggregates are lacking in *sāmiatta*, *nivasiatta*, *kārakaatta*, *vedaka atta*, *adhiṭṭhāyaka atta*. The righteous *meditator* must discern as *suñña*, *suñña* through seeing on those kinds of nature.

There are five kinds of nature of non-self for each aggregate, resulting in (25) kinds of nature for all five aggregates.

There are

1. *anicca lakkhaṇā*, 50
2. *dukkha lakkhaṇā*, 125
3. *anatta lakkhaṇā*, 25

for all five aggregates, resulting in (200) kinds of practices in total. In other words, there are (4) kinds of practices for each aggregate, resulting in (200) kinds of practice for all five aggregates

If one *meditator* discerns on five aggregates through these (200) kinds of practices, the function of discerning as three general characters (= Knowledge of Comprehension)

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which can be said *nayavipassanā*, becomes steadfast in the that *meditator*’s insight. This is how the knowledge of Comprehension called *sammasana* can be developed with following to way of practice found in the *Pāli* Text. (*Paṭisam-411, Vs-2-246,248*)

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The righteous *meditator* has to discern as (40) ways of practices through fivefold aggregates method for two continuums, internal and external continuums, three periods, past, *future*, present. Five aggregates occurring from successive past lives until end of successive *future* lives over and over again. If the righteous *meditator* is able to discern factors of dependent-origination through these “(40) through” method, it is better for advancement of Knowledge of Comprehension. Here it will be presented on translation of verse of the Most Venerable *Ledi Sayadaw*, which concerns with “Forty through method” in order to perform *vipassanā* practice.

### 1.8.B Everyone has to practice for one’s insight

1. Reasoning on real situation,  
the burden of fivefold aggregates is,  
actually, opposite to your wish at all time;  
It never follow your intention,  
even though you feed it enough kindly  
and adorn with jade & jewelry,  
as vainness of poured water into sand.
2. Though you want to beautify  
for attainment of comely  
and a fresh complexion,

- it put into ageing list.
3. Though you wish to avoid danger & infirmity,  
your five aggregates never show leniency  
through frequent making friend with frailty.
  4. Though you want to associate forever with wife,  
daughter & son whose endearment can give bliss,  
surrounding relatives & various properties,  
your five aggregates give present to king of death  
in order to totter & to be deceased surely  
without taking into any consideration,  
as tiger & snake ingest preys thoroughly.
  5. Due to lack of insight knowledge  
throughout infinite past lives,  
from infinite days till now,  
you have got great anxiety  
concerning with your body,  
that's called the spy of death's king,  
to which you've obstacles with lust  
as a cow thinks leopard as calf.
  6. Now you have to discern your body  
over & over with eye of wisdom  
during meeting with Noble Admonishment.
  7. As fishes are nigher to death  
without a piece of happiness,  
due to drought in shallow pond  
by overheating in summer  
while falcon & kite are flying,
  8. Everyone is nigher to death's field  
without any piece of happiness  
through incessant driving forces  
of arising & perishing away  
within danger of three-time-phases  
that's called ***uppāda-ṭhiti-bhanga***,  
and infirmity day after day.
  9. You have to keep awareness the fact  
“if you are forgetting & lazy  
to practise more & more frequently  
in order to remove ***adhamma***,  
inferior conceit, lust, hate etc.,  
your permanent dwelling will be  
house in village of four woeful lives”.
  10. If you have got heartfelt desire  
to attain sphere of *brahma*  
and Eternal Peace, ***nibbāna***  
through the ship of eightfold path,  
you must perform strenuously  
various kinds of wholesome deeds  
for every day continuously.
  11. Now you meet by chance Noble Admonishment  
which is very difficult to be met;

You should not be forgetting and crazy.

You should not have heartfelt desire  
on faeces of five sensual objects  
through avoiding deathless *dhmma*  
as a foolish pig prefers faeces  
but not the taste of butter & cheese.

“Through finding faults of aggregates  
with how he is able to grasp  
as honey drop on edge of razor;

Through watching for an opportune moment  
of the Noble Path-& Fruition-Knowledge  
by means of way of discerning as *tô, tô* <sup>1</sup>  
after secluding in deserted place,  
as leopard and tiger peep deer in ravine  
one can free from all various suffering”,  
delivered from mouth of the Supreme Buddha;

You should like to practise for *nibbāna*.

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### 1.8.C. Nine Factors for sharpening of controlling faculties

The Knowledge of Arising and Passing Away can arise in the continuum of some *meditators* with sharp wisdom and sharp five controlling faculties called faith, energy, mindfulness, concentration, wisdom through this *nayavipassanā* only, but not in the continuum of *meditator* with retarded controlling faculties. It is right. – In case of *vipassanā* practice it is worth desiring the fact arising of Knowledge of Arising & Passing Away can be accomplished through only *nayavipassanā* which is called *kalāpasammasana* (way of discerning on the whole). During discerning through *kalāpasammasana* method in order to reach continuity present (*sansatipaccuppanna*) from life-duration-present (*addhā paccuppanna*) and to reach momentary present (*khaṇapaccuppanna*) from continuity present, unless the *meditator* reaches into the Knowledge of Arising and Passing Away clearly and satisfactorily, that *meditator* has to discern corporeal and mental *dhammas* over and over again through performing (9) factors for sharpening of controlling faculties after avoiding (7) kinds of unfavourable situations and taking (7) kinds of favourable situations.

(Vs-2-248, Mahato-2-398)

*Pāli Quotation (Vs-2- 248) (Mahāṭṭi-2- 399)*

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1. Every conditioned ultimate *dhamma* always arise within three-time-phases called *upāda-ṭhiti-bhanga* whenever causal *dhammas* are still present. After the phenomena of arising of conditioned things together with causal *dhammas*, which arise at every instant called *upāda-ṭhiti-bhanga*, which are objects of *vipassanā* knowledge, are discerned previously the practicing *meditator* must discern only phenomena of perishing away (*banga*) by giving up to see arising phase with the help of *vipassanā* knowledge.



**Pāli Quotation (Mahāṭṭ-2-398)**

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That *meditator*'s *vipassanā* knowledge which is accustomed to discern perishing nature (*khaya*, *bhanga*) can accomplish sharpness and bravery of wisdom of *vipassanā* practice. When wisdom of *vipassanā* practice becomes sharp and brave remaining controlling faculties, i.e., faith, energy, mindfulness, concentration also become sharp and brave consequently. (Vs-2-248, Mahāṭṭ-2-398)

2. The *meditator* must endeavour to fulfil *vipassanā* practice which can discern phenomenaon of perishing phase (*khayadassana vipassanā*) only through performing respectfully for attainment of long lasting the knowledge of *khayadassana vipassanā* which discerns finishing nature (*khaya*) of conditioned things. (Vs-2-248, Mahāṭṭ-2-398)

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3. The *meditator* must endeavour to fulfil *vipassanā* practice which can discern phenomenon of perishing phase only through incessant and strenuous trying to connect preceding and succeeding knowledge of practice without interruption. The *meditator* must try in order to connect each knowledge of *khayadassana vipassanā* which knows and sees perishing nature of conditioned things successively.  
**Pāli Quotation (Mahāṭṭ-2-398)**
4. The *meditator* must endeavour to fulfil *vipassanā* practice which can discern phenomenon of perishing phase only through taking (7) kinds of favourable situations, favourable shelter (*āvāsasappāya*) etc., as mentioned in previous section of mindfulness of breathing, volume I. (Vs-2-248, Mahāṭṭ-2-398)
5. **Pāli Quotation (Mahāṭṭ-2-398)**  
The concentration of *vipassanā* arises in continuum of practicing *meditator* who takes into heart kyaya *dassana vipassanā* which can discern phenomenon of perishing phase through such state of affair of emblem. He must endeavour to fulfil *khayadassana vipassanā* through taking that state of affair of emblem which is the factor to improve *vipassanā* concentration. (Vs-2-248, Mahāṭṭ-2-398)
6. **Pāli Quotation (Mahāṭṭ-2-398)**  
The righteous *meditator* should like

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to read the section of how seven factors of enlightenment *dhammas* can be balanced shown in section of mindfulness of breathing volume I, again. It is essential to practice for *attainment* of balanced seven factors of enlightenment in the stage of *vipassanā* practice as it is essential to practice in the stage of *samatha* practice.

The righteous *meditator* must endeavour to fulfil *khayadassana vipassanā* practice through either developing factors of enlightenment called wisdom (*dhamma-vicaya*), energy (*vīriya*), zest (*pīti*) when the mind of meditation stops and draws back in *vipassanā* practice or developing factors of enlightenment called tranquility (*passaddhi*), concentration

(*samādhī*), equanimity (*upekkhā*) when the mind of meditation wanders from object of emblem of conditioned things (*saṅkhāra rimitta*). (*Vs-2-248, Mahāṭṭ-2-398*)

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### 7. *Pāli Quotation (Mahāṭṭ-2-398, 399)*

The *meditator* must endeavour to arise the mind which does not sympathize on his body through loathsome nature as external non-living putrid corpse. He must endeavour to arise the mind which does not sympathize on his life called *jīvita* as harmful enemies. (*Vs-2-248, Mahāṭṭ-2-398, 399*)

According to above instructions the righteous *meditator* must develop practice of foulness on both internal and external non-living corpse over and over in order to sharpen *vipassanā* knowledge in this section.

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He must develop emphatically the Knowledge of repeated contemplation on non-self (*anattānupassanāñāṇa*) in order to consider on conditioned things as harmful enemies.

### 8. *Pāli Quotation (Mahāṭṭ-2-399)*

The *meditator* must endeavour to fulfil *khayadassana vipassanā* practice through both reaching to sharpened occurrence of controlling faculties after body and mind are not sympathized and suppressing on every pain whenever it arises by means of strenuous diligence which can escape from laziness. (*Vs-2-248, Mahāṭṭ-2-399*)

### 9. The *meditator* must endeavour to fulfil *khayadassana vipassanā* practice through incessancy before accomplishment of expected knowledge of *vipassanā* practice. (*Vs-2-248, Mahāṭṭ-2-399*)

If the righteous *meditator* develop *vipassanā* practice through these ine kinds of stage of affairs, controlling faculties become sharp and powerful.

In this case, the reasonable simile is as follows: \_\_\_\_\_

As it is essential point that the drill must be finer than very fine pearl and coral during drilling pearl and coral etc., similarly very sharp knowledge is essential in the stages of Knowledge of

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Analysing Mentality and Materiality and Knowledge of Cause and Condition by which both very subtle and fine corporeal and mental *dhammas* and causal *dhammas* of those *dhammas* are kept in mind. Furthermore, in the stage of Knowledge of *khayavaya dassana vipassanā* by which the nature of finishing and dissolution of those corporeal and mental *dhammas* together with causal *dhammas* are discerned as objects of *vipassanā* practice. The *vipassanā* knowledge must be sharper and sharper than preceding stages of *vipassanā* knowledge.

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Furthermore, if one want to accomplish sharpening of knowledge of *khayavayadassana vipassanā* which discerns by taking object of finishing and dissolution nature of conditioned things, he must try to accomplish through reaching sharp occurrence of controlling faculties. The edge of axe can be sharpened on the hone which consists of fine-

grains. As the surface of hone become even the edge of axe become sharper and sharper evenly. Similarly if one wants sharpened knowledge of *khayavayadassana vipassanā*, he can accomplish it through reaching into sharp occurrence of controlling faculties. It means when controlling faculties become sharp *vipassanā* knowledge will become sharp consequently. Sharpening controlling faculties can be accomplished through discerning on finishing and dissolution nature of those conditioned things by (9) kinds of state of affairs mentioned above.

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During discerning in that way –

1. *vipassanā* practice must be performed by alternate discerning on corporeal *dhammas* as three general characters sometime.
2. *vipassanā* practice must be performed by alternate discerning on mental *dhammas* as three general characters sometime.

Olden day commentaries explained alternate discerning on corporeal and mental *dhammas* because of two reasons, firstly, corporeal and mental *dhammas* have got distant nature (=different nature) to each other, resulting in not worth generalizing as a whole simultaneously; the second, collective discerning as a whole is not desired in concern with this Knowledge of Comprehension.

Among both kinds of corporeal and mental *dhammas*, the former is grosser and easier to understand than the latter with the result that commentary explained corporeal *dhammas* are deserving to generalize before hand.

During performing *vipassanā* practice the righteous *meditator* must discern in order to see momentary arising nature called *nibbattilakkhaṇā* which is the phenomenon of ultimate conditioned things within three-time-phases called *upāda-ṭhiti-bhanga*. At that time, previously, the righteous *meditator* must discern ultimate conditioned things by means of inference which is following the scriptures preached by the Supreme Buddha with strong and firm faith. Later, when *vipassanā* knowledge become strong and powerful gradually he can know and see penetratively momentary arising nature of conditioned things by experiential knowledge of himself. The righteous *meditator* must perform *vipassanā* practice in order to know and see penetratively on momentary arising nature of ultimate conditioned things by experiential knowledge in that way. (*Vs-2-248, Mahāṭṭi-2-399*)

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During discerning on corporeal *dhamma*, these four kinds, i.e.,

1. *kammajarūpa* (corporealities produced by *kamma*, CPK) which are arising at every three-time-phase,
2. *cittajarūpa* (corporealities produced by mind, CPM) which are arising at every three-time-phase,
3. *utujarūpa* (corporealities produced by temperature, CPT) which are arising at every three-time-phase,
4. *āhārajarūpa* (corporealities produced by nutriment, CPN) which are arising at every three-time-phase,

must be discerned by *vipassanā* knowledge after analyzing on each ultimate nature as mentioned in in section of *rūpakammaṭṭhāna, volume I, (Vs-2- 249, 252, Mahāṭṭi-2-399, 404)*

During discerning on mental *dhammas*, those consciousness occurring in cognitive processes of (6) doors and consciousness free from cognitive process, totally in (81) kinds of mundane consciousness, must be

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discerned by *vipassanā* knowledge after penetrative seeing on momentary arising nature of each ultimate mental *dhammas* with the help of experiential knowledge. (*Vs-2-253, Mahāṭṭ-2- 404, 405*)

[To be noticed – In this case, the reason why commentary explained to discern all (81) kinds of mundane consciousness is intended to say all beings indiscriminately (*sabbasangāhikavacana*). Sublime consequence mental *dhammas* can not arise in the continuum of righteous *meditator* because he is still human being but not in *brahma*'s sphere. However if the righteous *meditator* has got absorption *dhammas* and heartfelt desire to reach *brahma*'s happiness in future, he can discern each *brahma*'s consequence aggregates which can be attained in future through respective absorption *dhammas* in both sections of dependent-origination and *vipassanā*. Among absorption *dhammas*, only acquired absorption *dhammas* by himself can be discerned as object of *vipassanā* practice. Un-experienced absorption *dhammas* in present life can be left out from ways of discerning as objects of *vipassanā* practice. Furthermore if the righteous *meditator* has not got Fruit-Knowledge of Arahantship, Functional consciousness of impulsions (*kriya javana citta*)

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can also be left out. Those Functional consciousness of impulsions can be occurred as object of *vipassanā* Knowledge of Arahantships only.

#### 1.8.D. Can it be discerned?

*ekaccharakkhaṇe koṭṭisatasahassasankhā uppajjivā nirujjhati. (Sam-A-2-295)*

Within very short instant one trillion mental *dhammas* cease just after arising. (*Sam-A-2-295*)

According to explanations found in commentary of *Phenapiṇḍupama Sutta* etc., some righteous *meditators* have got doubts and question that can it be discerned on consciousness of cognitive processes and life-continuum consciousness together with associating *dhammas*? Then those are so swift that only the Supreme Buddha could discern on those *dhammas*, considered by some persons with doubt.

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In this case some opinions that way of discerning on mental *dhammas* concerns with only the Supreme Buddha but not disciplines etc., are never found in *Pāli Texts*, commentary and sub-commentary and those kinds of saying are lacking in evidence.

In various kinds of discourses, *Aparijānana Sutta (Sam-2-249, 250)* etc., the Supreme Buddha, himself, preached that “unless anybody knows and sees penetratively on all kinds of corporeal and mental *dhammas* called five

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aggregates through three kinds of full understanding (*pariññā*), i.e., *ñātapariññā*, *tīraṇapariññā*, *pahānapariññā* with the help of experiential knowledge, he is not worth finishing of suffering of rounds of rebirth”. In accordance with those kinds of preaching, some explanations relating to way of discerning on mental *dhammas* for disciples have already presented in section of *nāmakammaṭṭhāna*, volume II.

In this section it will be presented again on essence of explanations found in the commentary called *Visuddhi Magga* in order to be easy understood even though some explanations relating to the fact that disciples must also discern on mental *dhammas* as object of *vipassanā* practice and only when one sees penetratively on momentary arising nature (*nibbatti lakkaṇā*) of mental *dhammas* with the help of experiential *vipassanā* knowledge can it be designated as mental *dhammas* are discerned through three general characters sometime.

### 1.8.E. *arūpanibbattipassanākāra* (Vs-2-252)

Furthermore the righteous *meditator* who performs *vipassanā* practice by discerning on corporeal *dhammas* as three general characters, must discern on momentary arising nature of mental *dhammas* also with the help of penetrative *vipassanā* knowledge as momentary arising nature of corporeal *dhammas* is deserving to discern. That momentary arising nature of mental *dhammas* are also worth

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discerning as object of *vipassanā* practice by means of (81) kinds of mundane consciousness and mental concomitants only (because supramundane *dhammas* are not objects of *vipassanā* knowledge).

It will be explicit what are *vipassanā* practices which discern on mental *dhammas* by means of mundane consciousness, as follows; \_\_\_\_\_

As mentioned in previous section, section of dependent-origination volume III, these mental *dhammas* are originated in any life as any kind of (19) kinds of consciousness of process of newly occurrence of next existence (NONE) called *paṭisandhi* through the action called *kamma* which had been cultivated in previous life. How the nature of arising of *paṭisandhi* consciousness should be recognized as mentioned in section of dependent-origination. That consciousness of *paṭisandhi* also arises by means of life-continuum contiguously just after ceasing of *paṭisandhi* consciousness. It arises by means of death-consciousness at the termination of life.

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[It is natural fixed law that three kinds of consciousness, i.e., *paṭisandhi-bhavanga-cuti*, are the same in one life.] If that *paṭisandhi* consciousness is any kind of Sense-sphere consciousness, all those (10) kinds of *paṭisandhi* consciousness of sense-sphere arise by means of powerful registering consciousness (= by means of object which is taken as the same object of impulses) in (6) kinds of doors.

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Furthermore, during life in the continuum of being with normal eye-clear-sensitivity seeing-consciousness which has got factors of light and attention (= five doors adverting) arises together with associating mental concomitants when visible-object reaching into static

phase strikes on eye-clear-sensitivity and life-continuum clear element simultaneously, through basing on eye-clear-sensitivity, visible-object, light, attention etc., due to presence of normal in tact eye-clear-sensitivity.

It will be explicit.\_\_\_\_\_ At the static phase of eye-clear-sensitivity the visible object which is also reaching into static phase strikes the former and life-continuum simultaneously. When that visible-object strikes eye-door and mind-door the life-continuum ceases after two times. Afterwards five doors adverting-consciousness called functional mind-element (*kriyāmanodhātu*) arises together with associating *dhammas* through taking that visible-object only after finishing function of adverting on visible-object. Just after that five doors adverting seeing-consciousness which is (either wholesome consequence, if visible-object is desirable one or unwholesome consequence, if visible-object is undesirable one), which is capable of seeing on that visible-object only arises together with associating *dhammas*. Then receiving-consciousness called wholesome or unwholesome consequence mind-element, which has the function to receive visible-object, arises together

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with associating *dhammas*. Just after receiving consciousness, the investigating consciousness called (wholesome consequence or unwholesome consequence) consequence mind-consciousness-element without root, which has the function to investigate that visible-object only, arises contiguously. Then determining consciousness called rootless functional mind-consciousness-element, which is accompanied with neutrality feeling, which has the function to determine as either desirable or undesirable object, arises contiguously. Just after that determining consciousness, any kind of consciousness among sense-sphere wholesome, unwholesome or functional consciousness arises either five times or seven times (according to wise attention or unwise attention) after performing the function of impulsion called *javana*. Sometime only one mind-door-adverting consciousness usually arises as substitute of impulsions. [It refers two times of determining (= mind-door-adverting) consciousness arise without arising impulsions for some objects.] After ceasing of those impulsions in the continuums of beings of sense sphere any kind of (11) kinds of registering consciousness arises in conformity with both impulsion and object. The righteous *meditator* has to discern every mend moment together with associating *dhammas* in sequence with the help of penetrative *vipassanā* knowledge. It should be recognized on remaining five doors, ear door etc., in similar way.

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In the mind door, however, not only impulsions of sense sphere but impulsions of sublime ones can also arise in case of impulsion. In this way the practicing *meditator* has to discern momentary arising nature (*nibbatti lakkhaṇā*) of mental *dhammas* in (6) kinds of doors with the help of penetrative *vipassanā* knowledge. If advantage is said, the righteous *meditator* who discerns momentary arising nature of mental *dhammas* through the means mentioned above can be designated as “he performs *vipassanā* practice on mental *dhammas* through three general characters sometimes.” (*Vs-2-252, 253, Mahāṭṭi – 2- 404, 405*)

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*"namo tassabhagavato arahato sammāsambhuddhassa"*

NIBĀNA GĀMINIPATIPADĀ

**THE WAY OF PRACTICE LEADING TO  
NIBBĀNA**

**VOLUME V**

**Page 108 – 144**

**BY**

**PA-AUK TAWYA SAYADAW**

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In accordance with explanations found in above commentary only when the righteous *meditator* can discern momentary arising nature of various mind moments, viz., *paṭisandhi* consciousness, life-continuum consciousness which are occurring interval of cognitive processes from beginning the first life-continuum after *paṭisandhi*, death-consciousness which occurs at the termination of life, various consciousness which are occurring within each cognitive process of (6) doors, during life, together with respective associating mental concomitants with the help of penetrative *vipassanā* knowledge, it can be said he discerns momentary arising nature of mental *dhammas* (*arūpassa nibbatti*). According to these commentary and sub commentary ways of discerning on mental *dhammas* through doorwise system are presented for both section of knowledge of Analysing Mentality & Corporeality and section of *vipassanā* practice in this work called *nibbāna gāminipaṭipadā*.

Impulsions (*javana*) \_\_\_\_\_ During performing *vipassanā* practice commentary instructed that according to the term, impulsion (*javana*), unwholesome impulsions are also essential to be discerned as objects of *vipassanā* practice. It should be recognized the

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fact according to preaching of mindfulness foundation, *sarāgam vā cittam sarāgacittanti pajānāti*, the commentary instructed to discern unwholesome *dhammas*.

### 1.8.F How efficiency of knowledge is powerful

Some righteous *meditators* analyse and question with relating to explanations found in above commentary.

In this case, if every practising person has heartfelt desire to attain superior unconditioned element, *nibbāna*, which is eternal peace freeing from various kinds of suffering, he has to keep firm faith on both the knowledge of Omniscience of the Perfectly Self-Enlightened One and the Noble *dhamma* called Noble Eightfold Path, which is real factor for emancipation of suffering of rounds of rebirth, which has been analyzed and preached through knowledge of Omniscience. The righteous *meditator* should like to keep confidence on the fact the Supreme Buddha never urge disciples to develop and practice for knowing and seeing on Four Noble Truths *dhammas* which are beyond disciple's insight and invisible *dhammas*.

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Because five kinds of clinging aggregate (= corporeal and mental *dhammas*) are *dhammas* of Noble Truth of Suffering, if one wants know and see those

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*dhammas* upto ultimate nature as they really are, he must develop any kind of concentration called access concentration, full concentration, as fundamental of *vipassanā* practice and he must discern ultimate nature of corporeal and mental *dhammas* through breaking down each compactness of corporeality and mentality called *rūpaghana, nāmaghana*. It is because four Noble Truths are *dhammas* of ultimate reality indeed.

Among those ultimate *dhammas* belonging to Noble Truth of Suffering mental *dhammas* always occur in sequence of natural fixed law through either those consciousness which are free from cognitive process, i.e., *paṭisandhi*, *bhavanga*, *cuti* or continuity of consciousness within each cognitive process without changing anymore. The practising *meditator* who wants to keep in mind those mental *dhammas* and to discern as object of *vipassanā* practice must discern those sequence of mental *dhammas* which occur through the time-honoured path as natural fixed law of mental *dhammas* with the help of experiential *vipassanā* knowledge. If another paradox that mental *dhammas* can arise deviating from sequence of natural fixed law of mental *dhammas* is present for anyone,

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he can practice as he likes. However that paradoxical opinion can never be found in the *Pāli* Texts, commentary and subcommentary. The righteous *meditator* must, therefore, discern mental *dhammas* as sequence of natural fixed law of mental *dhammas*. This is because only when he can see penetratively both those consciousness which are free from cognitive process and continuity of consciousness within each cognitive process which are according in sequence of natural fixed law of mental *dhammas* through braking down each kind of compactness of mentality can he reach to the field of ultimate reality and see ultimate *dhammas* of Noble Truth of Suffering with the help of penetrative experiential knowledge. The efficiency of sharp four-edge dagger of *vipassanā* knowledge which is sharpened on the noble whetstone of concentration is very powerful really.

However the fact that in the aspect of disciple's knowledge and perfection, discerned mental *dhammas* might be only partial of those mental *dhammas* which are occurring about one trillion times of mindmoments within very short instant of a second has been explained and presented in previous section of *nāmakammaṭṭhāna*, Volume II. Range of quantity of discerned mental *dhammas* depends on efficiency of knowledge which

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may be very powerful or moderate depending on perfections cultivated in both previous lives and present life and one's degree of concentration developed in present life.

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Please... look neighbor *meditator*'s hair! If your eye-clear-sensitivity is very powerful, you can see numerous hair on the neighbor *meditator*'s head within very short instant. This is only the efficiency of eye-door-cognitive process which can be said ordinary sight and efficiency of mind-door-cognitive process which takes object of hair. The righteous *meditator* should like to accept the fact even if ordinary, sight is very efficacious like that way the eye of *vipassanā* knowledge might be very powerful comparing with ordinary sight. The righteous *meditator* should like to be careful not to miss from Noble Admonishment of the Supreme Buddha in this very life.

## 1.8.G Advancement of knowledge can be fulfilled

*Pāli Quotation (Vs-2-253) (Mahāṭṭ-2-405)*

If a practising *meditator* performs *vipassanā* practice through after not discerning on corporeal *dhammas* sometimes and mental *dhammas* sometimes as three general characters, he can accomplish

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the advancement of knowledge successively through attaining the Knowledge of Arising and Passing Away etc. He can attain the Fruit-Knowledge of Arahantship finally. (*Vs-2-253, Mahāñā-2-405*)

### 1.8.H. It is only the time-honoured path

It has been mentioned above that in the aspect of *vipassanā* practice, there are two ways of discerning, i.e., *anupada-dhamma vipassanā* by which individual ultimate element is generalized as *anicca, dukkha, anatta* one by one; and *nayavipassanā* called *kalāpasammasana* by which collectiveness of ultimate elements are generalized as a whole through twofold corporeality-mentality method, fivefold aggregates method, twelve-fold bases method, eighteen-fold elements method etc. Then it has also been presented the fact the beginner of *vipassanā* practice (*ādikammika yogāvacara*) should like to begin through *kalāpasammasana* method but not *anupadadhamma vipassanā*. Now recently presented *vipassanā* practice is also only stage of *kalāpasammasana* method. As mentioned above, the commentary called *Visuddhi Magga* explained that mere this *kalāpasammasana* method can accomplish advancement of knowledge, resulting in reaching into Fruit-Knowledge of Arahantship. Olden day examples of reaching into Fruit-Knowledge of

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Arahantship are apparently present in Pali Texts which had been convened six times of the Buddhist synod. Among those examples, obvious ones will be presented continuously as follows.

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The Supreme Buddha brought forth the First Fruit-Knowledge in continuums of the first five *bhikkhus* through *dhammacakkapavattana Sutta (Sam-3-368)* which is called *dhammachakra* and it can be found in *Sacca Samyutta, Mahā Vagga Samyutta*. It is a preaching methodology called Four Noble Truths method. In accordance with Four Noble Truths method, commentaries explained that the practicing *meditator* who wants to perform *vipassanā* practice must discern on Cyclic Truths *dhammas (vaṭṭa sacca)* i.e., Noble Truth of Suffering and Noble Truth of Origin of Suffering, as follows.\_\_\_\_\_

### Pāli Quotation (Abhi-A-2-109, Di-A-2-391)

Among those Four Kinds of Noble Truths, previous two kinds, *dukkhasacca, samudaya sacca*, are Cyclic Truths *dhammas* while next two kinds, *nirodha sacca, magga sacca*, are Non-Cyclic Truths *dhammas (vivaṭṭa sacca)*. In those two kinds of Cyclic and Non-cyclic Truths *dhammas*, the practicing *meditator* have to take into heart only Cyclic Truths *dhammas*. (*Abhi-A-2-109, Di-A-2- 391*)

According to the preaching,

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“*samkhittena pancupādānakkhandhā dukkha*,” found in *Dhamma cakka pavaṭṭana Sutta*, five kinds of clinging aggregates (*upādānakkhandhā*) are inclusive in the Noble Truth of Suffering. Those are *rūpupādānakkhandhā*, *vedanupādānakkhandhā*, *saññupādānakkhandhā*, *sankharupādānakkhandhā*, *viññūnanupādānakkhandhā*.

1. Heap of corporeal *dhammas* which are existing in (11) modes of nature called past, future, present, internal, external, gross, subtle, inferior, superior, far and near; which are object of taint *dhammas*; which are obsessed by selfish desire and wrong view as “I, mine” etc., are designated as *rūpupādānakkhandhā*.
2. Heap of feeling *dhammas* ... *R....* are designated as *vedanupādānakkhandhā*.
3. Heap of perception *dhammas* ... *R....* are designated as *saññupādānakkhandhā*.
4. Heap of formations *dhammas* ... *R....* are designated as *sankharupādānakkhandhā*.
5. Heap of consciousness *dhammas....R...* are designated as *viññūnanupādānakkhandhā*.  
(*Sam-2-39, Khandha Sutta*)

Formations and action, which are surrounded by ignorance, craving, clinging, which are origin of those five kinds of clinging aggregates, truth of suffering *dhammas* are designated as *samudaya sacca* (=Noble Truth of origin of suffering). In other

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words, principle of causal relationship between factors of dependent-origination is designated as *samudaya sacca*. (*Ang-1-178, Tīthāyatana Sutta*)

According to preaching methodology of Four Noble Truths, the practicing *bhikkhu* who wants to perform *vipassanā* practice have to discern those two kinds of Noble Truths *dhammas* called *dukkhasacca* (=five kinds of clinging aggregates) and *samudaya sacca*. First five *bhikkhus* had also got the Fruit-Knowledge of Upstream-enterer through discerning on those *dhammas* of Noble Truth of Suffering and Noble Truth of Origin of Suffering.

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Furthermore, the Supreme Buddha brought forth the Fruit-Knowledge of Arahantship in continuums of those first five *bhikkhus* who has got the Fruit-Knowledge of Upstream enterer for the next step through the Noble Preaching called *Anattalakkhaṇa Sutta*. The preaching methodology of that *Sutta* is called *teparivaṭṭa dhamma* in which five kinds of clinging aggregates are scrutinized how those are *anicca dhammas*, *dukkha dhammas*, *anatta dhammas* through questioning three times for each general character and then the Supreme Buddha instructed to discern those five kinds

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of clinging aggregates which were occurring in (11) modes of situations. Here it will be presented on translation of *Anattalakkhaṇa Sutta* in order to understand and recognize faithfully which kind of *vipassanā* practice through which first five *bhikkhus* has got the Fruit-Knowledge of Arahantship after listening on this *Sutta*.

### 1.8.I. *Anattalakkhaṇa Sutta*

*Pāli Quotation (Sam-2-55, 56) PAGE 113 finish*

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### 1.8.J. Discourse on characteristics of non-self

1. At one time the Exalted one was residing in the Deer Part of *Isipatana* (the resort of hermits) near *Bārāṇasī*. There the Exalted one addressed the group of first five *bhikkhus* as “*Bhikkhu*”. They replied, “Venerable Sir” and the Exalted one said thus:
2. Corporeality, *bhikkhus*, is not *atta*; if, *bhikkhus*, corporeal *dhammas* were *atta*\*, then it would not be subject to affliction and one should be able to say of corporeal *dhammas*, ‘Let my corporeal *dhammas* be such and such; let my corporeal *dhammas* be not such and such’. *Bhikkhus*, since

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corporeality is, indeed, not *atta*, it is subject to affliction and one cannot say of corporeal *dhammas*, ‘Let my corporeal *dhammas* be such and such; let my corporeal *dhammas* be not such and such’.

3. Feeling, *bhikkhus*, is not *atta*; if, *bhikkhus*, feeling *dhammas* were *atta*, then it would not be subject to affliction and one should be able to say of feeling *dhammas*, ‘Let my feeling *dhammas* be such and such; let my feeling *dhammas* be not such and such’. *Bhikkhus*, since feeling is, indeed, not *atta*, it is subject to affliction and one cannot say of feeling *dhammas*, ‘Let my feeling *dhammas* be such and such; let my feeling *dhammas* be not such and such’.
4. Perception, *bhikkhus*, is not *atta*; if, *bhikkhus*, perception *dhammas* were *atta*, then it would not be subject to affliction and one should be able to say of perception *dhammas*, ‘Let my perception *dhammas* be such and such; let my perception *dhammas* be not such and such’. *Bhikkhus*, since perception is, indeed, not *atta*, it is subject to affliction and one cannot say of perception *dhammas*, ‘Let my perception *dhammas* be such and such; let my perception *dhammas* be not such and such’.
5. Formation (mental concomitants), *bhikkhus*, are not *atta*; if, *bhikkhus*, formation (mental concomitants) *dhammas* were *atta*, then it would not be subject to affliction and one should be able to say of formation (mental concomitants) *dhammas*, ‘Let my formation (mental concomitants) *dhammas* be such and such; let my formation (mental concomitants) *dhammas* be not such and such’. *Bhikkhus*, since formation (mental concomitants) are, indeed, not *atta*, formation (mental concomitants) are subject to affliction and one cannot say of formation (mental concomitants) *dhammas*, ‘Let my formation (mental concomitants) *dhammas* be such and such; let my formation (mental concomitants) *dhammas* be not such and such’.

\* *atta* = self, soul, ego, permanent entity, self-identity

6. Consciousness, *bhikkhus*, is not *atta*; if, *bhikkhus*, consciousness *dhammas* were *atta*, then it would not be subject to affliction and one should be able to say of consciousness *dhammas*, ‘Let my consciousness *dhammas* be such and such; let my consciousness *dhammas* be not such and such’. *Bhikkhus*, since consciousness is, indeed, not *atta*, it is subject to affliction and one cannot say of consciousness *dhammas*, ‘Let my consciousness *dhammas* be such and such; let my consciousness *dhammas* be not such and such’

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7. *Bhikkhus*, what do you think of this? Is corporeality permanent or impermanent?  
“Impermanent, Venerable Sir.”  
Is such impermanent corporeality painful or pleasant?  
“Painful, Venerable Sir.”  
Is it proper to consider what is impermanent, painful and subject to change, as “This is mine; this I am; this is myself (*atta*)?”

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“Indeed, no, Venerable Sir.”  
Is feeling ..... R.....  
Is perception ..... R.....  
Are formations (mental concomitants)..... R.....

Is consciousness permanent or impermanent?  
“Impermanent, Venerable Sir.”  
Is such impermanent consciousness painful or pleasant?  
“Painful, Venerable Sir.”  
Is it proper to consider what is impermanent, painful and subject to change, as “This is mine; this I am; this is myself (*atta*)?”  
“Indeed, no, Venerable Sir.”

8. Therefore, *bhikkhus*, any whatsoever corporeality, past, future or present, internal or external, gross or subtle, inferior or superior, far or near: all corporeality, “This is not mine, this I am not, this is not my self”: Thus, as it truly is, with Right Wisdom, should be seen.

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[Notes:\_\_\_\_ In accordance with the explanation, “*netam mamama, nesohamasami, na meso attāti samanupassāmīti aniccam, dukkham anattāti samanupassāmi*” (M-A-4-232), it should be recognized the fact ways of discerning as “This is not mine, this I am not, this is not my self” are the same as ways of discerning as *anicca, dukkha, anatta*.]

9. Any whatsoever feelings..... R.....  
10. Any whatsoever perception..... R.....  
11. Any whatsoever formations (mental concomitants)..... R.....

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12. Any whatsoever consciousness, past, future or present, internal or external, gross or subtle, inferior or superior, far or near: all consciousness, “This is not mine, this I am not, this is not my self”: Thus, as it truly is, with Right Wisdom, should be seen.

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13. **Bhikkhus**, on discerning thus, the well-informed Noble disciple who always discerns five clinging aggregates which are occurring in (11) modes of situations through *vipassanā* knowledge and the path-knowledge, who has got two kinds of knowledge called *āgamasuta* (knowledge through learning), *adhigamasuta* (knowledge through practicing), in the next method, the Supreme Buddha’s disciple who is *ariya* (noble one who never do misdeeds) becomes disenchanted with corporeal *dhammas*, with feeling *dhammas*, with perception *dhammas*, with formations (mental concomitants) *dhammas*, and with consciousness *dhammas*. On being disenchanted thus, he is free from selfish desire. On being free from selfish desire, he is liberated from defilements. On being liberated from defilements, the Knowledge of Liberation arises. He knows distinctly: “Rebirth is no more; two kinds of Noble Practices of Purity (*brahmacariya*) called *sāsana brahmacariya* (=threefold trainings of morality, concentration, wisdom) and *maggabrahmacariya* (Noble Path-Knowledge), in the next method, *maggabrahmacariya* has been accomplished; done is all there is to be done to realize *magga*; there is nothing more to do for such realization”, preached by the Exalted one.

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Thus the Exalted one preached this noble preaching called *Anattalakkhaṇa Sutta* to the first five **bhikkhus**. The group of first five **bhikkhus** rejoiced at the words of the Exalted one.

On the delivery of this discourse which is called *veyyākaraṇa* (pure questions and answers without verse), the group of first five **bhikkhus**’ mind became free from taints *dhammas* through non-clinging. (*Sam-2-55, 56*)

This noble preaching was the *time-honoured path* through which the first five **bhikkhus** called *pañcavaggi* had gone to *nibābana*. After attaining the Fruit-Knowledge of Upstream-enterer, the group of first five **bhikkhus** had reached into the Fruit-Knowledge of Arahant through discerning on five kinds of clinging aggregates which were occurring in (11) modes of situations as *anicca*, *dukkha*, *anatta*. In this case, the righteous *meditator* might have got a doubt that ways of discerning found in *Dhamma cakkhapavattana Sutta* and *Anattalakkhaṇa Sutta* are different in each other. It should not have got doubt in that way. As mentioned above, if the practicing *meditator* wants to perform *catusaccbhūvanā* (way of discerning through Four Noble Truths method), he has to discern on Cyclic Truths called *dukkhasacca dhamma* and *samudaya sacca dhamma*.

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In these two kinds of Cyclic Truths *dhammas*, *dukkhasacca dhammas* are, indeed, five kinds of clinging aggregates which are occurring in (11) modes of situations, past, future, present etc. Then in *Anattalakkhaṇa Sutta* the Exalted one instructed to discern on those five kinds of clinging aggregates only as *anatta lakkhaṇa* as priority again. It should, therefore, be



recognized the essences of ultimate elements found in ways of discerning of *Dhammacakkapavattana Sutta* and *Anattalakkhaṇa Sutta* are the same.

There is a reasonable question that whether way of discerning on *samudaya sacca dhammas* is present or not in the latter preaching methodology. Answer is as follows:\_\_\_\_\_

The Noble Truth of Origin of Suffering called *samudaya sacca* is causal *dhamma* while the Noble Truth of Suffering called *dukkhasacca* is resultant *dhamma*. As mentioned in section of Dependent-Origination, Volume III, five kinds of past causal *dhammas* were, indeed, a part of five kinds of past clinging aggregates. Those were inclusive in the past five kinds of clinging aggregates. Five kinds of present resultant *dhammas* and five kinds of present causal *dhammas* are also parts of five kinds of present clinging aggregates. Five kinds of future resultant *dhammas* are also inclusive in five kinds of future clinging aggregates.

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Furthermore those group of first five *bhikkhus* were experienced to discern *dhammas* of *dukkhasacca* and *samudayasacca* thoroughly.

*yassa pana ekavāram ñāṇena phassitam, puna tam phassitabbameva, tādissava vasena vuttanti vadanti. (Mahāṭṭi-2-470)*

A practicing *meditator* has experienced to discern conditioned things just one time only with the help of penetrative *vipassanā* knowledge. Those conditioned things which have been discerned by *vipassanā* knowledge are finished to discern, resulting in non-necessity to touch with *vipassanā* knowledge again. *(Mahāṭṭi-2-470)* (Please see detailed account in Section of Knowledge of Neutrality Toward Formations.)

Above explanation is explained with referring to sharp wisdom persons. Those first five *bhikkhus* were, indeed, sharp wisdom virtuous persons who discerned conditioned things called *dukkhasacca*, *samudaya sacca* over and over again from full-moon day of Wazo, the fourth month of the year until fifth day waning of the moon. They had got matured controlling faculties which can reach the fruit-Knowledge of Arahant at fifth day

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waning of the moon of Wazo. At that time the Exalted One preached *Anattalakkhaṇa Sutta* to them with the result that they had got the Fruit-Knowledge of Arahant at the end of noble preaching. It should be recognized those first five *bhikkhus* discerned on *samudaya sacca dhammas* really. Again olden days an example will be continued to present as follows:--

### 1.8.K. The Most VenerableMaha Moggallana Thero

*Pāli Quotation (M-A-4-58, Anupada Sutta Commentary) (M-ṭṭi-3-274) (Sāratthha dīpanī ṭīka – 3-228)*

As mentioned above explanations of commentary and sub-commentaries, the Most Venerable *Mahā Moggallāna Thero* had got the Fruit-Knowledge of Arahant through *kalāpasammasana* method but not *anupada dhamma vipassanā*.

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The itinerant heretic called **Kolita** who was one destined to be the Most Venerable **Moggallāna Thero** had reached into the Fruit-Knowledge of Upstream-enterer after listening **dhamma** of a verse, “*ye dhamma hetuppabhavā*” etc., preached by the itinerant heretic called **Upatissa** who was one destined to be the Most Venerable **Sariputta Thero**. That verse was also the preaching methodology of Four Noble Truths. Then he continued

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to perform **vipassanā** practice through **kalāpasamma sana** method in a small village called **Kallavāḷa, Magadha** Country. At seventh day he had got opportunity to listen **Pacalāyamāna Sutta, Sattaka Nipāta, Anguttara Nikāya (Ang-2-461, 464)**, from the Exalted one. Seven kinds of factors which are able to remove sloth and torpor can be found in previous section of that discourse. In later **vipassanā** section it is preached that \_\_\_\_\_

*so sabbam dhammam abhijānāti, sabbam dhammam abhiññāya sabbam parijānāti. (Ang-2-264)*

Thus the Exalted one instructed to perform **vipassanā** practice through discerning on all five kinds of aligning aggregates by means of three kinds of full understanding called **pariññāya**. The sub-commentary called **sāratthadīpanī Ṭīkā** explained that instruction refers to discern clinging aggregates through way of discerning on four elements. Therefore it can be understood the fact the Most Venerable **Mahā Moggallāna Thero** had also reached into the Fruit-Knowledge of Arahant through **kalāpasammasana** method.

### 1.8.L. The Most Venerable Sariputta Thero

*Pāli Quotation (Abhi-A-1-253, Vs-1-331)*

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According to above explanations of commentaries, the Most Venerable **Sariputta Thero** also performed **vipassanā** practice through **anupada dhamma vipassanā** by which each mental **dhamma** occurring in the lower (7) kinds of absorptions, from the first absorption to the absorption of emptiness were discerned individually, one by one and then he discerned on mental **dhammas** occurring in the absorption of neither perception-nor-non-perception through **nayavipassanā** called **kalāpasammasana** method by which all mental **dhammas** were discerned as a whole. (*Abhi-A-1-253, Vs-1-331*)

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### 1.8.M. The Most Venerable Ānanda Thero

The Most Venerable **Ānanda Thero** had also got the Fruit-Knowledge of Upstream-enterer after listening **dhammas** with three rounds relating to five aggregates from the Most Venerable **Puṇṇa Thero** who was a son of woman of Brahmin caste, namely **Mantūṇi**. That olden days example of the Most Venerable **Ānanda Thero** will be continued to present in order to improve confidence on the **time-honoured path** which leads to **nibbāna** for olden day virtuous ones.

*Pāli Quotation (Sam-2-86, 87)*

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### 1.8.N. Discourse Given by the Venerable *Ānanda*

1. The Exalted one was staying at *Sāvatti*. At that time the Venerable *Ānanda* addressed the *bhikkhus*, saying: “Friend *bhikkhus*!” The *bhikkhus* replied to the Venerable *Ānanda*, “Sir.” And the venerable *Ānanda* spoke thus:
2. Friends, the Venerable *Puṇṇa*, son of *Mantāni*, was of great benefit to us when we were new *bhikkhus*. He admonished us with this instruction:  
 “Friend *Ānanda*, it is through having a cause that three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” comes about. Without a cause it does not come about.

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Through what cause does three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” come about and without what cause does three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” not come about? Due to presence of

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corporeality.... R..... feeling....R.....perception ....R.... formations.... R..... Due to presence of consciousness, three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” comes about; without such cause those *dhammas* called “I am” does not come about.

Friend *Ānanda*, let me give an example. If a young and charming girl or boy, who is fond of adorning herself or himself, looks at the image of her or his face in a clean and spotless mirror, or a bowl of clear water, she or he will see it depending on a cause and not otherwise. Friend *Ānanda*, in similar way\_\_\_\_\_

- (a) due to presence of corporeality only, three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” comes about and not otherwise.
- (b) Due to presence of feeling ..... R.....
- (c) Due to presence of perception ..... R.....
- (d) Due to presence of formations (mental concomitants).....R.....
- (e) Due to presence of consciousness only, three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” comes about and not otherwise.

[Notes:\_\_\_\_\_ The discourse has not finished yet. In this place, some noticeable facts will be presented.\_\_\_\_\_

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- (a) Worldling person is similar to girl or boy who is fond of adorning herself or himself.
- (b) Five kinds of clinging aggregates are similar to surface of mirror or clear water.
- (c) The arising of selfish desire, conceit, wrong view is similar to her or his face.
- (d) The strong obsession as “my self-identity, his self-identity, man, woman” etc., due to arising of selfish desire, conceit, wrong view is similar to the image which arises

depending on her or his face. Thus object of comparison (*upamāna*) and subject of comparison (*upameyya*) should be recognized in this preaching. (*Sam-ti-2-244*)

The image of face appears apparently, due to presence of clean and spotless surface of mirror, does one's image of face appear on the surface of mirror or does other's image of face appear? In other words, is image of face on the surface of mirror oneself or other? This is a reasonable question.

Answer:\_\_\_\_\_ If the face which appears on the surface of mirror is oneself, the image of face lying opposite to oneself is not worth appearing on the surface of mirror. (=If

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oneself faces eastward in front of the mirror, and then if image face of oneself is he, himself, that image of face should be lying eastward direction but not towards his face. The image of face, however, appears towards oneself who sees the mirror.

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If the image of face on the surface of mirror is not oneself who sees the mirror but other's image of face, that image of face should be different in form and shape of oneself. It means that if the image of face on the surface of mirror is the image of face of other one who is similar to oneself, it should not be identical with oneself."

Therefore the image of face on the surface of mirror is neither face of oneself who sees the mirror nor face of other one. "However that identical image of face (*nibhāsārūpa*) appears depending on clean surface of mirror," said by noble teachers. There is a question that why does image of face appear on the surface of clear water? It can be answered that it is because four great elements, which are designated as water in the aspect of conventional reality, are very clear. (*Sam-A-2-283, Sam-ṭi-2-243, 244*)

A smile will be presented again in order to reason for righteous *meditator*. If the image of face which appears on the surface of mirror is

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oneself and then any weapon that can cause to die oneself would be shot, only the mirror will be broken in pieces but oneself who sees the mirror might not pass away. If the image of face on the surface of mirror is oneself he might be dead really. However he "who sees the mirror does not die. If it is other one's image of face, when any weapon is shot that other one also might be dead. However other one does not pass away. The image of face on the surface of mirror, therefore, is neither face of oneself nor face of other. "It is, indeed, identical form and shape of face only which appears depending on clean surface of mirror," said by noble teachers.

Similarly the worldling person without eye of wisdom in the ultimate sense obsesses wrongly on five kinds of clinging aggregates which are similar to the surface of mirror as my self-identity, other's self-identity, man, woman etc., through selfish desire, conceit, wrong view, which are similar to the image of face on the surface of mirror. Selfish desire, conceit, wrong view called *papañca dhamma* (=dhammas which are extensible rounds of rebirth) arise on five kinds of clinging aggregates. Please continue to read the discourse.]

"Friend *Ānanda*, what do you think of this?

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1. Is corporeality permanent or impermanent? “Impermanent, bhante.”
2. Is feeling....R.....
3. Is perception ..... R.....
4. Are formations (mental concomitants)....R.....
5. Is consciousness permanent or impermanent?  
“Impermanent, bhante.”
1. Therefore, friend, any whatsoever corporeality, past, future or present, internal or external, gross or subtle,

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Inferior or superior, far or near: all corporeality should be seen as

(a) *netam mama* = “This is not mine,

(b) *nesoha masmi* = This I am not,

(c) *na meso attā’ti* = This is not my self”:

Thus, as it truly is, with Right wisdom.

2. Any whatsoever feeling.... R....

3. Any whatsoever perception.... R....

4. Any whatsoever formation.....R....

5. Any whatsoever consciousness, past, future or present, internal or external, gross or subtle, inferior or superior, far or near: all corporeality should be seen as

(a) *netam mama* = “This is not mine,

(b) *nesoha masmi* = This I am not,

(c) *na meso attā’ti* = This is not my self”:

Thus, as it truly is, with Right wisdom.

“Friend, on discerning thus, the well informed Noble disciple who always discerns five clinging aggregates which are occurring in (11) modes of situations through *vipassanā* knowledge and the Path-Knowledge .....R..... there is nothing more to do for such realization,” admonished by the Venerable *Puṇṇa Thero*.

Friends, the Venerable *Puṇṇa*, son of

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*Mantāni*, was of great benefit to us when we were new *bhikkhu*. He admonished us with this instruction. By hearing these words of the *dhamma* of the Venerable *Puṇṇa*, I gained the Knowledge of the doctrine called Four Noble Truths through the Path-Knowledge of Upstream-enterer. (*Sam-2- 86,87*)

This preaching is also called the preaching methodology of *teparivaṭṭadhamma*. In the section of *vipassanā* practice, way of discerning is the same as found in *Anattalakkhaṇa Sutta*. There were so many olden days examples in which those practicing *bhikkhus* reached into the Fruit-Knowledge of Arahant through *kalāpasammasana* method and preaching methodology of *teparivaṭṭadhamma* in *Pāli* Text of *Khandhavagga*, *Samyutta Nikāya*. The Venerable *Sāriputta*, the Venerable *Moggallāna*, the Venerable *Puṇṇa*, the Venerable *Ānanda*, group of first five *bhikkhus* called *pañcavaggi* were very famous in the Supreme Buddha’s *sāsaṇā* as sun, moon and all those *Mahā Theras* had reached into Four Kinds of Knowledge of Discrimination (*catupaṭisambhidā ñāṇa*).

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Five factors of clear Knowledge of Discrimination for Noble Ones who obtained those kinds of knowledge are

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explained in *Visuddhi Magga (Vs-2-72)* and the fifth factor is as follows:\_\_\_\_\_

**Pāli Quotation (Vs-2-72)**

According to above explanation of commentary, those Arahant, who had reached into the Knowledge of Discrimination, had fulfilled the obligation called *gatapaccāgatika* (practicing any kind of meditation subject during both going and returning back alms round) and had well experienced in *vipassanā* practice until the knowledge of Neutrality Towards Formations called *anuloma* (Knowledge of Adaptation) adjacent to the knowledge of Trans-lineage (*gotrabhu*) under admonishment of previous Supreme Buddhas. This is noticeable fact for everyone. Furthermore, anybody should not consider and evaluate equally on those virtuous ones with practice of *pubbayoga* (= previous fulfilled obligation) and virtuous ones without practice of *pubbayoga*.

The Supreme Buddha preached on way of discerning on (12) factors of Dependent-Origination as a whole frequently in *Nidāna Vagga, Samyutta Nikāya*. The Exalted one's Great Thunderbolt-like *Vipassanā* knowledge called *mahāvajira vipassanā ñāṇa* was a kind of knowledge which was able to discern on (12) factors of Dependent-Origination which were occurring in (11) modes of situations, past, future,

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present, internal, external etc., which were demarcated within one trillion cosmological systems existing in infinite numbers in the universe (*cakravāla*) through *kalāpasammasana* methods. (see on *M-ṭī- 3-275*)

Those (12) factors of Dependent-Origination are also piles of corporeal and mental *dhammas* occurring in three periods called past, future, present and two continuums called internal and external, in the aspect of ultimate sense. Those are only five kinds of clinging aggregates.

Similarly there were so many olden days examples in which Noble Ones reached into the Fruit-Knowledge of Arahant through twelve-fold bases method, eighteen-fold elements method which discern on the ultimate elements called *dukkhasacca, samudaya sacca* as a whole in *salāyatana Vagga, Samyutta Nikāya*.

Therefore every virtuous *meditator* has to recognize respectfully and faithfully on the fact those ways of discerning, i.e.,

(a) fivefold aggregate method by which any whatsoever aggregate,

1. corporeal aggregate,
2. feeling aggregate,
3. perception aggregate,
4. formation aggregate,
5. consciousness aggregate,

which are occurring in (11) modes

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of situations, past, future or present; internal or external; gross or subtle; inferior or superior; far or near, are discerned as three general characters alternately;



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- (b) twofold corporeality-mentality method by which
  - (1) corporeal *dhammas* and
  - (2) mental *dhammas* are discerned as three general characters alternately;
- (c) twelve-fold bases method
- (d) eighteen-fold elements method etc., which are designated as *kalāpasammasana vipassanā* practice are the time-honoured path which leads to *nibbāna* for olden days Noble Ones.

On that time-honoured path—

1. When various kinds of corporeal *dhammas* occurring in three periods called past, future, present and two continuums called internal and external can be kept in mind (= can be distinguished by knowledge) as a whole,\_\_\_\_\_ he has to discern as either “**corporeality, corporeality**” or “**corporeal dhamma, corporeal dhamma**”.
2. When various kinds of mental *dhammas* occurring in three periods called past, future, present and two continuums called internal, external can be kept in mind (=can be distinguished by knowledge) as a whole by means of base wise or door wise system.\_\_\_\_\_

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he has to discern as either “**mentality, mentality**” or “**mental dhamma, mental dhamma**”.

3. Furthermore, when those corporeal and mental *dhammas* can be kept in mind (=can be distinguished by knowledge) by dividing two groups simultaneously\_\_\_\_\_ he has to discern as “**corporeal dhamma, mental dhamma**”.
4. Afterwards, in the stage of *namarūpa vavatthañāṇa* (the Knowledge of Analysing Mentality-Corporeality)--- he has to discern as “**there are no person, being, human being, heavenly being, brahma, living body, self-identity but corporeality-mentality only,**” by seeing nature of absence of person, being, human being, heavenly being, *brahma*, living body, soul, self-identity out of corporeality-mentality.
5. When he can keep in mind causal *dhammas* of those corporeal and mental *dhammas* which are occurring in three periods and two continuums\_\_\_\_\_ he has to discern as “**causal dhammas, resultant dhammas.**”
6. In the stage of keeping in mind corporeality-mentality through characteristic-function-

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manifestation-proximate cause, he has to discern as presented in the section of *lakkhaṇadi catukka*, volume IV.

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7. In *vipassanā* stage, when those conditioned things called *dukkhasacca, samudaya sacca* are discerned as objects of *vipassanā* practice through
  - (a) twofold corporeality-mentality method,
  - (b) fivefold aggregates method,



- (c) twelve-fold bases method,
  - (d) eighteen-fold elements method,
  - (e) twelve-fold factors of dependent-origination method,
- he has to discern corporeal ***dhammas*** which are occurring in (11) modes of situations, past, future, present etc.,

- (a) as ***anicca*** sometimes by seeing phenomena of arising and perishing away of corporeal ***dhammas***,
  - (b) as ***dukkha*** sometimes by seeing phenomena of being oppressed by incessant processes of arising and perishing away of corporeal ***dhammas***,
  - (c) as ***anatta*** sometimes by seeing nature of absence of ***atta*** which is non-destructible and durable essence in corporeal ***dhammas*** respectively.
- Similarly he has to discern mental ***dhammas*** which are occurring in (11) modes of situations, past, future, present etc.,
- (a) as ***anicca*** sometimes,

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- (b) as ***dukkha*** sometimes,
  - (c) as ***anatta*** sometimes with the help of penetrative ***vipassanā*** knowledge. It should be understood on fivefold aggregates method etc., in similar way. In other words, these ways of discerning should be understood as follows.—
- (a) Sometimes internal corporeal ***dhammas*** must be discerned as ***anicca, dukkha, anatta*** alternately.
  - (b) Sometimes external corporeal ***dhammas*** must be discerned as ***anicca, dukkha, anatta*** alternately.
  - (c) Sometimes internal mental ***dhammas*** must be discerned as ***anicca, dukkha, anatta*** alternately.
  - (d) Sometimes external mental ***dhammas*** must be discerned as ***anicca, dukkha, anatta*** alternately.

As present conditioned things are discerned, both past and future conditioned things must also be discerned as objects of ***vipassanā*** practice. This is, indeed, the time-honoured path which was descended from the Supreme Buddha's time.

### 1.8.O Some ***dhammas*** which do not appear in the insight

In this case, some practicing virtuous persons complained that “only when some ***dhammas*** appear in the insight can they discern on those ***dhammas***; unless those ***dhammas*** appear, how can they discern on those ***dhammas***?”

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Because the Supreme Buddha preached ***rūpakammaṭṭhāna*** (Meditation on Corporeal ***dhamma***) through brief account and detailed account on Four Elements Meditation, any practicing ***meditator*** who can keep in mind four great elements until the field of ultimate reality through either any kind of these two methods or both methods can perform ***vipassanā***

practice by discerning on corporeal **dhammas** which are desired to be discerned as object of **vipassanā** practice. Then any practicing **meditator** who can keep in mind each base (= door) and respective object as combination can discern on any mental **dhamma** for every time as he likes. If various respective causal **dhammas**, base (= door), object, light, attention (**manasikāra**) etc., are united, various correspondent mental **dhammas** will arise as natural fixed law. According to either wise-attention or unwise-attention, either wholesome or unwholesome impulses will fall accordingly. With referring to this kind of principle, **Mahāṭṭkā** Sayadaw explained as follows:\_\_\_\_\_

***pacchā pana anupaṭṭhahantepi upāyena upaṭṭhahāpettvā anava sesatova sammāsītābā.***  
(***Mahāṭṭ-2- 391***)

= Even though the practicing **meditator** who is beginner in **vipassanā** stage

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has to discern obvious and easy kinds of corporeal and mental **dhammas**, in later, however, he has to discern all kinds of corporeal and mental **dhammas** thoroughly without any remains through performing expedientially to appear those corporeal and mental **dhammas** which never appear in the insight. (***Mahāṭṭ-2-391***)

Detailed account on the facts relating to this explanation has already been presented previously. It should not be forgotten the fact this explanation refers to only practicing **meditator** who has got two kinds of knowledge, i.e., the knowledge of analyzing Mentality-Corporeality and the Knowledge of Cause and condition, who transfers to the stage of knowledge of Comprehension.

If any virtuous person would like to know the answer relating to the question whether one can reach into the Path-and Fruit-Knowledge, **nibbāna** or not without

1. discerning on corporeal **dhamma** at proper time,
2. discerning on mental **dhamma** at proper time,
3. discerning on corporeal **dhamma**, mental **dhamma** at proper time,
4. distinguishing and keeping in mind on corporeality-mentality properly in the stage of **nāmarūpavavattāna ñāṇa**,
5. discerning on causal and resultant **dhammas** at proper time, in other words, without keeping in mind corporeality-mentality, causes and resultants called conditioned

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things upto the field of ultimate nature due to lack of ability to analyze upto the field of ultimate nature by breaking down each compactness of corporeality and mentality,

6. discerning as **anicca** at proper time,
7. discerning as **dukkha** at proper time,
8. discerning as **anatta** at proper time, he should like to read the following **Anicca Sutta, Chakka Nipāta, Anguttara Nikāya.**

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1.8. P. **Anicca Sutta**

**Pāli Quotation (Ang-2-384, 385)**

= *Bhikkhus*... any *bhikkhu* who discerns any kind of conditioned things through the nature of permanence (nature of happiness, nature of self) is, indeed, not available the factor that *vipassanā* knowledge which is adaptable to the Supramundane *dhamma* called *anulomikākhanti* can be fulfilled.

Unless *vipassanā* knowledge which is adaptable to the Supramundane *dhamma* called *anulomikākhanti* is fulfilled, it is not available the factor that he will accept the Noble Path *dhamma* which can be said *sammattaniyama* (fixed nature without change). Unless he accepts the Noble Path *dhamma* which can be said *sammattaniyama*, it is not available the factor to face with any kind of Four Fruit-Knowledge, i.e., the Fruit-Knowledge

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of Upstream-enterer, the Fruit-Knowledge of once-returner, the Fruit-Knowledge of Non-returner, the Fruit-Knowledge of Arahant.

*Bhikkhus*.... Any *bhikkhu* who discerns all kinds of conditioned things through the nature of impermanence (nature of suffering, nature of non-self) is, indeed, available the factor that *vipassanā* knowledge which is adaptable to the supramundane *dhamma* called *anulomikākhanti* can be fulfilled. If *vipassanā* knowledge which is adaptable to the supramundane *dhamma* called *anulomikākhanti* can be fulfilled, it is available the factor that he will accept the Noble Path *dhamma* which can be said *sammattaniyama* (fixed nature without change). If he can accept the Noble Path *dhamma* which can be said *sammattaniyama*, it is available the factor to face with any kind of Four Fruit-Knowledge, i.e., the Fruit-Knowledge of Upstream-enterer, the Fruit-Knowledge of Once-returner, the Fruit-Knowledge of Non-returner, the Fruit-Knowledge of Arahant. (*Ang-2-384, 385*)

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### 1.8. *anulomikākhanti*

#### *Pāli Quotation (Paṭisam-A-2-315)*

According to above explanation of commentary called *Paṭisambhidā Magga*, the term, *anulomikākhanti ñāṇa*,

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means all kinds of *vipassanā* knowledge which are adaptable to the Supra-mundane Noble Path *dhamma*. During performing *vipassanā* practice, that practicing *meditator*'s knowledge is delightful in *vipassanā* practice discerning on all kinds of conditioned *dhammas* as *anicca*, *dukkha*, *anatta*. Because that *vipassanā* knowledge is adaptable to the supra-mundane Noble Path and it is delightful in *vipassanā* practice discerning on conditioned things as *anicca*, *dukkha*, *anatta*, it is designated as *anulomikākhanti*. There are three kinds of knowledge of *anulomikākhanti*, i.e.,

1. Those *vipassanā* knowledge from *kalāpasammasana ñāṇa* until *udayabbaya ñāṇa* (Knowledge of Arising and Passing Away) are retarded kinds of knowledge of *anulomikākhanti*;
2. Those *vipassanā* knowledge from *bhanganupassanā ñāṇa* (Knowledge of Dissolution) until *sankharupekkhañāṇa* (Knowledge of Neutrality Towards Formations) are moderate kinds of knowledge of *anulomikākhanti*;
3. The Knowledge of Adaptation called *anulomañāṇa* is sharp and superior Kind of Knowledge of *anulomikākhanti*. (*Paṭisam-A-2-315*)

Above **Pāli** Text and commentaries explained that those practicing **meditators** who are unable to discern on the

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ultimate nature of corporeal and mental **dhammas** as **anicca, dukkha, anatta**, due to lack of ability to see corporeal units and mental units or due to inability to analyze each compactness of corporeality and mentality, even though corporeal and mental units can be seen, are not complete with **vipassanā** knowledge, which adaptable to the supra-mundane Noble Path **dhamma**, which is called **anulomikākhanti**.

Unless **vipassanā** knowledge which is adaptable to the Supramundane **dhamma** called **anulomikākhanti** is fulfilled, it is not available the factor that he will accept the Noble Path **dhamma** which can be said **sammattaniyama** (fixed nature without change). Unless he accepts the Noble Path **dhamma** which can be said **sammattaniyama**, it is not available the factor to face with any kind of Four Fruit-Knowledge, i.e., the Fruit-Knowledge of Upstream-enterer, the Fruit-Knowledge of once-returner, the Fruit-Knowledge of Non-returner, the Fruit-Knowledge of Arahant. (**Āṅg-2-384,385**)

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### 1.9. Ways of discerning through corporeal septet (**rupasattaka**)

The practicing **meditator**, if he is discontented in the way of discerning through **kalāpasammasana** method and he wants to perform **vipassanā** practice through corporeal septet and mental septet methods, can discern as he likes. It will be presented on essence of ways of discerning through these methods found in the commentary called **Visuddhi Magga** and the sub-commentary called **Mahāṭīkā**.

**Pāli Quotation (Vs-2-253)**

#### 1.9.1 Way of discerning through **ādānanikkhepana**

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The term, **ādāna**, means accepting new existence called **paṭisandhi** (= birth), while the term, **nikkhapaṇa**, means abandoning present existence called **cuti** (= death). Therefore **ādānanikkhepana** method means a way of **vipassanā** practice by which conditioned things which are occurring within one life, i.e., (100) years in general rule, are discerned as **anicca, dukkha, anatta** alternately after keeping in mind the four great essentials and derived corporeal phenomena existing between **paṭisandhi** and **cuti**, upto the field of ultimate nature with the help of penetrative **vipassanā** knowledge. The righteous **meditator** might be having life apan of whether 100 years or not. Nevertheless, the righteous **meditator** must discern on ultimate nature of corporeal **dhamma** existing within the period from **paṭisandhi** until death of himself as **anicca** through seeing impermanent nature, as **dukkha** through seeing suffering nature, and as **anatta** through seeing nature of non-self alternately and over and over again. During discerning in that way, those corporeal **dhammas** existing between **paṭisandhi** and **cuti** must be discerned at close intervals but not sparsely. The righteous **meditator** has to discern as **anicca, dukkha, anatta** alternately in order to see the

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phenomenon that whatsoever corporeal **dharmas** at whatever moment is only impermanent, suffering, non-self.

### 1(a) The impermanent nature

#### **Pāli Quotation (Vs-2-253) (Mahāṭṭ-2-406)**

- (1) **uppādavayavattito**\_\_\_\_\_ Because every conditioned thing is able to occur through both arising and perishing away, in other words, due to ability to arise suddenly even though it is absent previously and due to ability to approaching to perishing away just after arising, it is designated as **anicca**. Conditioned things are, indeed, **dharmas** which are arising temporarily between two kinds of absence, i.e., absence before arising phase and absence just after arising phase. Just after arising they always approach into nature of absence. Those corporeal **dharmas** (=conditioned things) must be discerned as **anicca** through seeing that nature with the help of penetrative **vipassanā** knowledge.

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#### (2) **Pāli Quotation (Mahāṭṭ-2-406)**

2. **viparināma**\_\_\_\_\_ Noble teacher explained that the term, **viparināma**, means presence of difference between preceding continuity of corporeality

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and succeeding continuity of corporeality. Those words said by noble teachers might be referring to the meaning that “way of discerning on corporeal **dharmas** through this **āḍānanikkhapana** as a whole is the way of discerning on corporeal **dharmas** which are limited by (100) years through **sammasana** method”. Ultimate corporeal **dharmas** are capable of changing and altering through ageing called **jarā**, death called **marāṇa**, resulting in designation as **viparināma dhamma**. This is the meaning said by those noble teachers. Even though variation in quality of all kinds of ultimate elements is absent, it is worth desiring to presence of variation in arising phase and perishing phase of those ultimate corporeal **dharmas**. It is right.\_\_\_\_\_ This kind of meaning that “only arising phase is the perishing phase”, is inappropriate one. The commentator Sayadaw, therefore, explained in ways of discerning through Forty “through” methods as follows.\_\_\_\_\_

**jarāya ceva marāṇena cātī dvedhā pariṇāmapakatitāya viparināma dhammato. (Vs-2-247)**

= Five aggregates have got nature of change and alteration through two kinds of state of affairs, i.e., the static phase

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which can be said ageing and the perishing phase which can be said death. They always change and alter both from the nature of arising called **jāti** to the nature of static phase called **jarā**; and from the static phase called **jarā** to the nature of perishing away called **marāṇa** at every instant, phase by phase. The righteous **meditator** must discern conditioned things as **viparināma dhamma**. Through seeing that nature of change and alteration. (Vs-2-247)

Thus it is explained in *Visuddhi Magga*. In the next method, in this case the cessation of each original nature of ultimate *dhammas* is called *viparināma* (=change to worse). The *meditator* must discern as *anicca* through seeing that nature called *viparināma*

(3) *Khaṇikatā tāvakālikatā. (Mahāṭṭ-2-406)*

Conditioned things are designated as *anicca*, due to occurrence of very short lasting called *uppāda-ṭhiti-bhanga*. Those are, indeed, *dhammas* which are arising temporarily between two kinds of absence, i.e., absence before arising phase and absence just after arising phase. It's duration is about 50 nano-second only. (It refers to corporeal conditioned things. Mental conditioned things have got duration

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of about 1 pico-second only.) Those corporeal *dhammas* must be discerned as *anicca* through seeing the nature of very short duration of those *dhammas* with the help of penetrative *vipassanā* knowledge.

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(4) *niccapatikkhapato*\_\_\_\_\_ Due to rejecting the nature of permanence, conditioned things are designated as *anicca*. The absence of nature of permanence is, indeed, called rejecting the nature of permanence. It is right. --- Conditioned things which are *anicca dhamma* reject the occurrence of permanent nature for those practicing *meditators* who know on *aniccadhamma* through impermanent nature only. It means it is *anicca*, due to occurrence of not *nicca*. (*Vs-2-253, Mahāṭṭ-2-406*)

1(b) The suffering nature

*Pāli Quotation (Vs-2-253)*

Every conditioned thing is *anicca dhamma*, due to occurrence of not *nicca*. Every conditioned thing which is *anicca dhamma* has got three-time-phases, i.e.,

1. the arising phase (*uppāda*)
2. the static phase (*ṭhiti*)
3. the perishing phase (*bhanga*).

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Furthermore, those conditioned things

1. have got arising phase only at the arising phase but not static phase and perishing phase;
2. have got static phase only at the static phase but not arising phase and perishing phase;
3. have got perishing phase only at the perishing phase but not arising phase and static phase.

Those arising conditioned things become reaching into static phase resulting in wither through ageing nature at the static phase. Those conditioned things which are reaching into ageing are, indeed, perishing away (= reach into perishing phase).

Therefore \_\_\_\_\_

1. due to occurrence of being oppressed incessantly by phenomena of arising, static (=ageing), perishing away;



2. due to occurrence of difficulty to tolerate on that kind of oppression;
3. due to occurrence of base of various kinds of suffering, i.e.,
  - (a) *dukkha dukkha* called bodily and mentally disagreeable feelings,
  - (b) *viparināma dukkha* called bodily and mentally agreeable feelings,
  - (c) *sankhāra dukkha* called remaining all kinds of conditioned things,
  - (d) *samsāradukkha* called suffering of rounds of rebirth,

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4. due to occurrence of opposite to happiness and capable of rejecting happiness, every conditioned thing is designated as *dukkha*. It is, indeed, *dukkha* but not happiness. (Vs-2-253, Mahāṭṭ-2-406,407)

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### 1(c) The nature of non-self

*Pāli Quotation (Vs-2-253, 254)*

Furthermore\_\_\_\_\_

- (a) May conditioned things, which are completed with arising phase, not be reaching into the static phase. (=May those *dharmas* be existing at the nature of arising only.)
- (b) May conditioned things, which are reaching into the static phase not be reaching into maturity (=not be ageing).
- (c) May conditioned things, which are reaching into maturity and ageing, not be perishing away (=may be permanent).

Thus there is no indulgence for anybody's wish in these three kinds of conditions really. Conditioned things are void of nature of indulgence in those three kinds of conditions.

Therefore conditioned things are designated as *anatta* but not *atta*, due to these four kinds of reasons, i.e., (1) due to voidness of various *atta*,

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- (a) *nivāsiatta*, the self which always transfers and dwells in newly occurred body; it is permanent, even though body was changed;
- (b) *kāraka atta*, the self which can do every work which should be done;
- (c) *vedaka atta*, the self which can feel every object which is deserving to feel;
- (d) *adiṭṭhāyaka atta*, the self which can determine every function, etc.;

- (2) due to absence of *sāmiatta*, the self which owns body;

[These words in number (1) and (2) show the fact conditioned things are not properties of *atta*.]

- (3) due to absence of ability to follow anybody's wish (wish of any kind of *atta*) in three phenomena called *uppāda-ṭhiti-bhanga* of conditioned things;
- (4) due to rejecting *atta* which is considered by heretics with wrong belief.

In this case\_\_\_\_\_ It can be said voidness of *atta* which is considered by heretics with wrong belief through these three kinds of meanings, i.e.

- (1) *suññato* = voidness from *atta* (*suññatatta*),
- (2) *assāmikato* = absence of *sāmiatta*, the self which owns body (*asāmikattha*),
- (3) *avasavattito* = absence of ability to follow wish of any kinds of *atta* in



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three phenomena called *uppāda-ṭhiti-bhanga* of conditioned things (*avasavaṭṭanattā*).

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- (4) *attapaṭikkhepato* = This meaning, rejecting *atta*, means a kind of rejecting (*paṭikkhepa*) as non-self due to obvious occurrence of absence of nature of *atta* which is considered by those heretics with wrong belief.

The righteous *meditator* has to discern corporeal *dhammas* existing within the period from *paṭisandhi* until *cuti* as a whole through seeing above nature of *anicca*, *dukkha*, *anatta* alternately and repeatedly. He has to discern corporeal *dhammas* as pure *anicca*, pure *dukkha*, pure *anatta* one by one. If he wants to discern all corporeal *dhammas* within the period from successive past lives until end of successive future lives, he can discern in similar way. During discerning in that way, if he wants to discern internal and external continuums alternately, he can discern as he likes.

(d) One hundred year means

*Pāli Quotation (Mahāṭṭ-2-406)*

Such person has got long life span.

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That person lives throughout (100) years. (*Dī-2-3, Sam-1-109, 110, Ang-2-503*) Due to presence of preaching by the Exalted One, it is not magnitude whether deficit or more than (100) years, and thus commentator Sayadaw bore in mind and instructed to discern ultimate corporeal *dhammas* existing within (100)years as three general characters alternately. (*Mahāṭṭ-2-406*)

### 1.9.2. Way of discerning through *vayovuddhatthangama*

The term, *vayovuddhatthangama*, means successive cessation of corporeal *dhammas* which have got matured successively by means of age. It means *vipassanā* practice must be performed through alternate discerning on successive cessation of corporeal *dhammas* which have got matured by means of age as *anicca*, *dukkha*, *anatta*.

Generally duration of one life span is considered as about (100) years and corporeal *dhammas* existing in that one life are divided into (3) groups, (10) groups etc., and those corporeal *dhammas* occurring in each group must be discerned as objects of *vipassanā* practice. Therefore way of discerning in brief account will be presented as follows: \_\_\_\_\_

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1. (100) years are divided into (3) groups.. (33-34-33 yrs)
2. (100) years are divided into (10) groups.. (each 10 yrs)
3. (100) years are divided into (20) groups.. (each 5 yrs)

4. (100) years are divided into (25) groups.. (each 4 yrs)
5. (100) years are divided into (33) groups.. (each 3 yrs)
6. (100) years are divided into (50) groups.. (each 2 yrs)
7. (100) years are divided into (100) groups.. (each 1 yr)
8. (100) years are divided into (300) groups.. (each 1 season)
9. (100) years are divided into (600) groups.. (each 2 months)
10. (100) years are divided into (2400) groups.. (each half month)

Each corporeal ***dhammas*** existing within respective group must be analyzed and discerned as ***anicca, dukkha, anatta*** alternately. Those groups must be discerned one by one. The ***meditator*** must discern in order to see corporeal ***dhammas*** existing within each group never transfer to succeeding group with the help of penetrative ***vipassanā*** knowledge.

After wards, corporeal ***dhammas*** existing in each one day must be discerned

1. by dividing two groups as day and night;
2. by dividing three groups in day-time as morning, afternoon, evening;
3. by dividing three groups in night-time as nightfall, midnight, dawn. (It means every day occurring in (100) years must be divided into six groups.)

Corporeal ***dhammas*** existing in each group must be discerned as ***anicca, dukkha, anatta*** alternately.

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After wards, corporeal ***dhammas*** existing in each part of every day must be divided again as follows:

1. Corporeal ***dhammas*** which are occurring during walking forward;
2. Corporeal ***dhammas*** which are occurring during walking backward;
3. Corporeal ***dhammas*** which are occurring during glancing straight forwardly;
4. Corporeal ***dhammas*** which are occurring during glancing obliquely;
5. Corporeal ***dhammas*** which are occurring during flexing;
6. Corporeal ***dhammas*** which are occurring during stretching;

respectively and those corporeal ***dhammas*** must be discerned as ***anicca, dukkha, anatta*** alternately, as shown in section of four deportment (***iriyāpatha***) and clear comprehension (***sampajañña***). Above way of discerning must be performed for every day within the period from ***paṭisandhi*** until ***cuti***.

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Afterwards, corporeal ***dhammas*** occurring in every footstep which is performing in various moments, walking forward, walking backward etc., must be divided into (6) parts again as follows;

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1. ***udharāṇa*** = corporeal ***dhammas*** which are occurring during rising the foot;
2. ***atiharāṇa*** = corporeal ***dhammas*** which are occurring during advancing the foot;
3. ***vṭṭiharāṇa*** = corporeal ***dhammas*** which are occurring during extending the foot;
4. ***vossajjāṇa*** = corporeal ***dhammas*** which are occurring during descending the foot;
5. ***sannikkhepana*** = corporeal ***dhammas*** which are occurring during landing the foot;
6. ***sannirumbhana*** = corporeal ***dhammas*** which are occurring during pressing the foot;

and discerned as *anicca, dukkha, anatta* alternately.

The righteous *meditator* should like to memorize way of discerning on corporeal *dhammas* occurring during six kinds of situations in brief as follows:

**“Rising- Advancing – Extending- Descending – Landing – Pressing”**

Those words are instructions with the preaching methodology called *upalakkhaṇanaya, nidassañāyaya* (giving a hint method). The righteous *meditator* ought to be understood the fact that instruction refers to perform *vipassanā* practice by alternate discerning on three general characters of various corporeal *dhammas* which are occurring in various moments of clear

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comprehension (*sampajañña*), i.e., walking forward, walking backward etc., and those ones occurring in various moments of deportment (*iriyāpatha*), i.e., walking, standing, sitting, reclining, in every day within the period of 100 years. ( See Vs-2-254, 258)

**Pāli Quotation (Vs-2-257)**

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In this way, all kinds of corporeal *dhammas*, which are occurring in various allotments called “rising-advancing-extending-descending-landing-pressing”, never reach into another kind of succeeding allotments and conditioned things called four great essentials and derived corporeal phenomena perish away at every instant incessantly in various allotments, as a lot of sesame cooked on a heated pan perish away with a murmur. Those are, therefore, *anicca, dukkha, anatta*. Thus he discerns on corporeal *dhammas* as objects of *vipassanā* practice. That practicing *bhikkhu*’s *vipassanā* knowledge which discerns on corporeal *dhammas* in this way has reached into the subtle stage consequently. (Vs-2-257)

Predominance of element – deficiency of element

During (6) kinds of situations called

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“rising-advancing – extending – descending – landing – pressing “ within each footstep, two kinds of elements, i.e., the earth-element and the water-element, are deficient in efficacy, while two kinds of elements, i.e., the fire-element and the air- element, are predominant in efficacy, resulting in presence of power and strength at the moment of rising footstep. Similarly the fire-element and the air-element are predominant in efficacy, resulting in presence of power and strength at those moments of advancing and extending footstep. These fire-element and air-element are deficient in efficacy at the moments of descending and landing footstep while the earth-element and the water-element are predominant in efficacy, resulting in presence of power and strength at those moments. Similarly, these two kinds, the earth-element and the water-element are predominant in efficacy, resulting in presence of power and strength at moments of landing and pressing footstep.

Thus the righteous *meditator* must perform *vipassanā* practice by seeing those corporeal *dhammas* which are divided into (6) allotments called “rising – advancing – extending – descending – landing – pressing” for every day occurring successive cessation of

corporeal *dhammas* which have got matured successively by means of age (*vayavuddhatthangamarūpa*). (Vs-2-257)

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It is desirable fact in corporealities produced by mind, which are occurring at the moment of rising footstep, are, indeed, predominated with the fire-element and the air-element. It is because those two kinds of elements, fire-element and air-element, have got the nature of agility. During rising footstep it is desirable fact remaining two kind, the earth-element and the water-element, are deficient in efficacy. It is because – those earth-element and water-element have got the nature of heaviness.

Remaining corporealities produced by three origin, i.e., *kammajarūpa*, *utujarūpa*, *āhāra rūpa*, have also got the same characteristic with those *cittajarūpa*, due to occurrence of connection with those *cittajarūpa*. It should be recognized those phenomena that during arising of bodily intimation the air-element is predominant in efficacy and during arising of vocal intimation the earth-element is predominant in efficacy are examples showing above meaning. As the moment of rising footstep, during advancing and extending footstep it is desirable fact those two kinds of elements, the fire-element and the air-element are predominant in efficacy, due to occurrence of agile corporealities at those moments. The commentary, therefore, explained during advancing and extending footstep must also be recognized in similar way. (*Mahāṭṭ-2-409*)

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### 1.9.3. Way of discerning through *āhāramaya rūpa*

After discerning through *vayovuddhatthangamarūpa*, the righteous *meditator* must differentiate those corporeal *dhammas* again in four allotments, i.e.,

- (a) *āhāramayarūpa* = corporealities produced by nutriment
- (b) *utumayarūpa* = corporealities produced by temperature,
- (c) *kammajarūpa* = corporealities produced by *kamma*,
- (d) *citta samutthanarūpa* = corporealities produced by mind respectively and he has to perform alternate discerning on each allotment.

Among those four kinds of corporealities the corporealities produced by nutriment are obvious by means of hungry moment and during the period one satisfied to have meal in the continuum of that practicing person. It is right. – During hunger one's appearance is discomfort, weak and withered; one has got bad shape and form as charred stump or as a crow perching on basket with charcoal. During the period one satisfied to have meal one's appearance

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is content with chubbiness; one has got soft and gentle complexion with fine touch.

The righteous *meditator*, therefore, has to keep in mind (= distinguish)

- (a) corporealities produced by four origins called *kamma*, mind, temperature, nutriment, which are occurring during hunger,

- (b) corporealities produced by four origins called *kamma*, mind, temperature, nutriment, which are occurring during the period one satisfied to have meal, and he has to perform *vipassanā* practice by discerning as *anicca, dukkha, anatta* alternately.

After keeping in mind those corporealities produced by four origin, he has to perform alternate discerning three general characters of every day occurring corporealities through seeing phenomena of both corporealities which are arising during hunger perish away at the moment during hunger only without transferring to the period one satisfied to have meal and corporealities which are arising during the period one satisfied to have meal perish away at that moment only but not reaching to the moment during hunger. (Vs-2-258, 259)

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### 1.9.4. Way of discerning through *utumayarūpa*

Similarly the righteous *meditator* has

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to keep in mind (=distinguish) those corporealities, i.e.,

- (a) corporealities produced by four origins, which are occurring during hot climate,
- (b) corporealities produced by four origins, which are occurring during cold climate, within every day and he has to perform alternate discerning as *anicca, dukkha, anatta*. (See Vs-2-259)

### 1.9.5. Way of discerning through *kammajarūpa*

Similarly the righteous *meditator* has to keep in mind (=distinguish) those corporealities, i.e.,

1. *cakkhudvāra* = (54) kinds of corporealities which are existing in eye,
2. *stoadvāra* = (54) kinds of corporealities which are existing in ear,
3. *ghanadvāra* = (54) kinds of corporealities which are existing in nose,
4. *jihvādvāra* = (54) kinds of corporealities which are existing in tongue,
5. *kāyadvāra* = (44) kinds of corporealities which are existing in body,
6. *manodvāra* = (54) kinds of corporealities which are existing in heart, within every day

and he has to perform alternate discerning as *anicca, dukkha, anatta*. (Numbers of corporealities can be seen tables of *rūpakammaṭṭhāna* Volume I.) (See Vs-2-259)

### 1.9.6 Way of discerning through *cittasamuṭṭhāna rūpa*

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The righteous *meditator* has to keep in mind (=distinguish) those corporealities, i.e.,

- (a) *somanassitakāla* = corporealities produced by four origins, which are occurring during the period one's got happiness,
- (b) *domanassitakāla* = corporealities produced by four origins, which are occurring during the period one's got sorrow, within every day throughout (100) years and he has to perform alternate discerning as *anicca, dukkha, anatta*. (Vs-2-259)

Thus in the insight of that practicing *meditator* who performs *vipassanā* practice by discerning on corporealities produced by four origins the meaning that conditioned things

have got very short duration, very short life span becomes apparent which will be explicit as follows.

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*Pāli Quotation (Mahāniddesa -32, Vs-2-260)*

1. *jīvitañca* = Both vital controlling faculty, *attabhāvoca* = *attabhāva* which can be said as remaining ultimate *dhammas*, excluding vitality, feeling, consciousness, *sukhadukkha* ca = and agreeable feeling, disagreeable feeling, neutrality feeling (*Mahāṭṭi-2-411*), *ekacittasampayuttā* – arise together with each consciousness, *kevalā* = without interlacing with *atta* and permanent nature but purely. *Khaṇo* = The living moment *lahuso* = which has got so swift arising phase with very short life span, *vattate* = *vattati* = arises, (*ekacittakkhaṇikatāya* = due to presence of one mind-moment).

Both vital controlling faculty, which can be said as remaining ultimate *dhammas*, excluding vitality, feeling, consciousness and agreeable feeling, disagreeable feeling, neutrality feeling (*Mahāṭṭi-2-411*), arise together with each consciousness, without interlacing with *atta* and permanent nature but purely. The living moment which has got so swift arising phase with very short life span, arises, due to presence of one mind-moment).

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2. *ye marū* = Such heavenly beings and brahmas, *tiṭṭhanti* = exist, *cullāsīti-sahassāni kappam* = throughout the life-span of 840,000 aeons. *tepi* = Those brahmas who have attained to the realm of neither-perception-nor-non-perception with the life-span of 840,000 aeons also *natveva tiṭṭhanti* = never exist, together with simultaneous occurring, *dvīhicittehi* = two mind-moments.

Such heavenly beings and brahmas, exist, throughout the life-span of 840,000 aeons. Those brahmas who have attained to the realm of neither-perception-nor-non-perception with the life-span of 840,000 aeons also never exist, together with simultaneous occurring, two mind-moments.

Mental *dhammas*, vitality, feeling, perception etc., never exist together with simultaneous arising two kinds of consciousness, even in the continuum of those brahmas who have attained to the realm of neither-perception-nor-non-perception with the life-span of 840,000 aeons. It means they arise together with a consciousness only and perishing away together with that consciousness, resulting in inability to exist until arising of the second consciousness, (*Mahāṭṭi-2-411*)

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3. *santi* – There are, *ye khandhā* = both such aggregates, *niruddhā* = which are ceasing together with death –consciousness, *marantassa* = of dead being, *ye vā niruddhā* = and ceasing aggregates, due to reaching into perishing phase, *tiṭṭhamanassa* = of living being, *idha* = during life.  
*te sabbe pi khandhā* = Those all kinds of aggregates are also, *sadisā* = the same as each other, *gatā* = *vigatā* = in disappearing, *appaṭisandhikā* = without reconnecting again.



There are both such aggregates which are ceasing together with death –consciousness of dead being and ceasing aggregates, due to reaching into perishing phase of living being during life. Those all kinds of aggregates are also the same as each other in disappearing without reconnecting again.

[These two kinds of cessation, i.e., cessation of dead aggregates at perishing phase of death-consciousness and cessation of ultimate aggregates at perishing phase during life, are the same as each other. They reach into absence nature only when they cease. Any aggregate which has ceased never arise again as natural fixed law and it reaches into nothingness nature only. The aggregate which has reached into nothingness nature has not got reconnecting nature with newly arising aggregate again. As dead aggregates never arise again, similarly those aggregates previous to that death-consciousness also never arise again after cessation.

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It, therefore, means the vital controlling faculty which is designated as life of beings has got the life-span of a mind-moment only.]

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4. *ye saṅkhārā* = Such conditioned things *bagga* = *niruddha* = had ceased, *anantarāca* = *canntarameva* = at only the same moment without interstice. Ye ca *saṅkhārā* = Such conditioned things also *bhijjissanti* = will cease *anāgate* = at future period, *baggā* = *vyañjanasīlā* = due to presence of cessation nature.

*natthi* = There is no *vesamam* = difference *lakkhaṇe* = in the characteristic of or in the sign of perishing phase *tesam* = of both those past, future conditioned things *tadantarā niruddhānam* = and ceasing conditioned things at the midst of those past and future ones after reaching into present moment, *tesam* = or of conditioned things which are varied in three kinds, past, future, present.

Such conditioned things had ceased at only the same moment without interstice. Such conditioned things also will cease at future period due to presence of cessation nature. There is no difference in the characteristic of or in the sign of perishing phase of both those past, future conditioned things and ceasing conditioned things at the midst of those past and future ones after reaching into present moment or of conditioned things which are varied in three kinds, past, future, present.

5. *jāto* = The nature of arising *na hoti* = never occur *cittena* = through the consciousness *anibbattena* = *anuppannena* = which is not reaching into three-time-phases called *upāda-ñiti-bhanga*.  
*jīvati* – Aliveness occurs *paccuppannena*

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*cittena* = through present arising consciousness. *loko* = This animal kingdom *mato* = can be said as death, *cittabhaṅgā* = due to perishing away of consciousness. *evam santepi* = Though it occurs in this way, *paññatti* = the concept of continuity *paramatthiyā paramatthabhūta* = occurs as ultimate nature, due to presence of connection with ultimate nature.



The nature of arising never occur through the consciousness which is not reaching into three-time-phases called. Aliveness occurs through present arising consciousness. This animal kingdom can be said as death due to perishing away of consciousness. Though it occurs in this way, the concept of continuity occurs as ultimate nature, due to presence of connection with ultimate nature.

[A death in one life is a kind of passing away in the aspect of conventional reality. In the aspect of ultimate reality, the perishing phase of death-consciousness is called death. As the perishing away of death-consciousness, during life due to reaching into perishing phase of all various consciousness, this animal kingdom can be said as death in the aspect of ultimate reality. This is because there is no connection between the consciousness which has perished away and the arising consciousness which is not perishing away. If it is so the reason why one is alive throughout the period from *paṭisandhi* until *cuti* is that – there is such concept of continuity which is continuity of aggregates connecting between preceding and succeeding ones incessantly, which is a kind of conventional reality in a way that “*Tissa* is alive; *Phussa* is alive” etc., depending on various

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apparent depended bases and mind. That concept of continuity which is the factor of arising of that worldly usage is the basis ultimate nature for arising of these worldly usage called “*Tissa* is alive, *Phussa* is alive”. It is right. – It was preached that “*nāmagottam na jīrati (Sam-1-40)* = concept of name, concept of genealogy are never old.” (*Mahāṭṭ-2-412*)]

6. *ye* = Such conditioned things *baggā* = are perishing away. *te* = Those perishing conditioned things *anidhānagatā* = never reach into preservable condition in any place. (*atha kho* = Actually, *gatā* = Those are reaching into *abhāvameva* = nothingness nature only.)  
*āgaccheyyūm* = There will be reached *vattamānabhāvam* = into present condition  
*yato* = from such pile of conditioned things.

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*natthi* = There is no *puñño* = pile of conditioned things *tūdiso* = with that nature gate = in future.

*ye* = Such present conditioned things *nibbattā* = are occurring through reaching into specific characters of themselves as three-time-phases called *uppāda-ṭhiti-bhanga*.

*tepi* = Those present conditioned things also *tiṭṭhanti* = exist *sāsapūpamā* = as mustard seeds *āragge* = put on the sharp edge of chisel.

Such conditioned things are perishing away. Those perishing conditioned things never reach into preservable condition in any place. (Actually those are reaching into nothingness nature only.)

There will be reached into present condition from such pile of conditioned things. There is no pile of conditioned things with that nature in future. Such present conditioned things are occurring through reaching into specific characters of themselves as three – time-phases called.

Those present conditioned things also exist as mustard seeds put on the sharp edge of chisel.

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[Let us suppose... a needle lies upright position. As very fine mustard seed put on the tip of needle which lies upright position is unable to lie on the tip for long lasting, similarly – conditioned things which are existing in three periods called past, future, present perish away just after arising. There is no steadfast nature of those conditioned things for long time really. Every conditioned thing which is existing in three periods is absent in both previous to arising and after arising. It should be understood those conditioned things exist temporarily in the midst of those two kinds of absence for a short instant called *uppāda-ṭhiti-bhanga* as a mustard seed put on the sharp edge of chisel. (*Mahāṭṭ-2-412*)]

7. *hoti* = It will be *purakkhato* = led by *bhango* = phenomenon of perishing away *nesañca dhammānam* = of those conditioned things *nibbattānam* = which have arisen also.  
(It means it is, indeed, inevitable phenomenon, due to occurrence of perishing away in future.) *tiṭṭhanti* = They exist *paloka-dhammā* = in the presence of perishing nature *amissitā* = without connection with *purāṇehi* = previous aggregates.

It will be led by phenomenon of perishing away of those conditioned things which have arisen also. (It means it is, indeed, inevitable phenomenon, due to occurrence of perishing away in future.) They exist in the presence of perishing nature without connection with previous aggregates.

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8. *āyanti* = *āgacchanti* = They come and arise *adassanato* = from invisible place. (With regarding to this word, it means conditioned things do not come from any pile.) *bhaggā* = *bhaggāpi* = Those conditioned things which have also perished away *gacchanti* = reached into *adassanam* = invisible condition. ( It means they reached into only nothingness nature completely, due to lack of reaching into any pile.) *vijjuppādova* = As lightning *ākāse* = in the atmosphere *uppajjanti ca* = they have got both arising *vayanti ca* = perishing phenomena. *hoti* = It is *pākato* = obvious *iti ayam attho* = in this kind of meaning.

They come and arise from invisible place. (With regarding to this word, it means conditioned things do not come from any pile.) Those conditioned things which have also perished away reached into invisible condition. (It means they reached into only nothingness nature completely, due to lack of reaching into any pile.) As lightning in the atmosphere they have got both arising perishing phenomena. It is obvious in this kind of meaning.

### 1.9.7 Way of discerning through *dhammata-rūpa*.

The righteous *meditator* has to discern pure octads with nutriment as eighth factor (*ojaṭṭhamakarūpa*) and sound nonads corporealities which are non-living things called *anindriyabaddha*, i.e., iron, bronze, lead acetate, lead dioxide, gold, silver, pearl, ruby, gem, conch shell, coral, soil, rock, grass, tree, creeper etc., which are not concerning with controlling faculties called *kammajarūpa*, i.e., eye-controlling faculty, ear-controlling faculty,

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nose-controlling faculty, tongue-controlling faculty, body-controlling faculty, vital controlling faculty etc.

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Previously the righteous *meditator* must discern four kinds of great elements of any non-living thing which is intended to be discerned, i.e., tree, water, earth, forest, mountain, gold, silver, rock, iron, ruby etc., with the help of light of *vipassanā* knowledge. When he sees pile of four great elements within that thing he must continue to see the space-element in the pile of four great elements with the result that he can see easily corporeal units. However the *meditator* who can perform *vipassanā* practice until this stage can see those corporeal units easily even if mere he scrutinizes four great elements within that non-living thing, gold, silver etc. Then those corporeal units must be further scrutinized again. There are (8) kinds of corporealities within pure octad, if it lacks sound. If it bears sound, it consists of (9) kinds of corporealities within sound nonad. Those ultimate nature of corporealities must be discerned as *anicca*, *dukkha*, *anatta* alternately.

Among these (7) ways of discerning called corporeal septet, corporealities shown in numbers (1) to (6) are corporeal *dhammas* existing in the living things.

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Both internal and external continuums can be discerned as object of *vipassanā* practice. Those kinds of corporealities called *dhammatarūpa* shown in the last, number (7), are only corporeal *dhammas* occurring in non-living world. Those corporeal *dhammas* must, therefore, be discerned in the external continuum, non-living world only.

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*"namo tassabhagavato arahato sammāsamhaddhassa"*

NIBĀNA GĀMINIPAṬIPADĀ

# THE WAY OF PRACTICE LEADING TO NIBBĀNA

## VOLUME V

### INTRODUCTORY TREATISE

#### Initial applications of Great Gentlemen

After the Exalted one had got one *vassa* (rains retreat) he went to royal city called *kapilavatthu* first time and then returned back to *Veḷuvana* monastery, *Rājagaha* city. During returning and staying temporarily at the midway, the mango forest called *Anupiya*, six princes, namely, *Anuruddha*, *Bhaddiya*, *Ānanda*, *Bhagu*, *Kimila*, *Devadatta* together with a barber called *Upāli* approached to the foot of the Exalted one and they ordained as *bhikkhu* life.

Among those newly ordained seven *bhikkhus*, the venerable *Bhaddiya Thero* had got the Fruit-Knowledge of Arahant during that first *vassa* while the venerable *Anuruddha Thero* had got the Divine-eye (*dibba cakkhu*) together with eight kinds of mundane attainments (*lokiya samāpatti*); the venerable *Devadatta* had got mundane super psychic knowledges together with eight kinds of mundane attainments; the venerable *Ānanda* had got the Fruit-Knowledge of

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Upstream-enterer. Later the venerable *Bhagu Thero* and the venerable *Kimila Thero* had got the Fruit-Knowledge of Arahant.

Though the Venerable *Anuraddha Thero* had got the Divine-eye which can see thousand cosmological systems existing in infinite numbers in the universe especially and continued to *vipassanā* practice strenuously, he was unsuccessful in that *vassa*. One day the Venerable *Anuruddhā Thero* went to the Venerable *Saruputta Thero* and asked as follows:

1. “*Bhante Sariputta*....I’ve got ability to see thousand cosmological systems with the help of Divine-eye which is very clear and beyond ordinary human’s sight.”
2. “I endeavoured strenuously both *samatha* and *vipassanā* practice without stopping short and drawing back. The mindfulness which can keep in mind three general characters called *anicca*, *dukkha*, *anatta*, of conditioned things together with causal *dhammas* which are called *kāya*, *vedanā*, *citta*, *dhamma* always appears in my insight. Both physical and mental phenomena are tranquil without worry. The mind is well concentrated, due to presence of a single object.”
3. “Though it is so, my mind is not

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delivered from taints *dhammas* with obsession on conditioned thing through selfish desire, wrong view,” asked by the venerable Anuruddha.

At that time the venerable *Sariputta* gave a speech to the venerable *Anuruddhā* as follows:\_\_\_\_\_

1. *Āvuso Anuruddhā*..... This kind of thinking that I've got ability to see thousand cosmological systems with the help of Divine-eye which is very clear and beyond ordinary human's sight is only arising of conceit in your continuum.
2. *Āvuso Anuruddhā* ..... This kind of thinking that "I endeavoured strenuously both *samatha* and *vipassanā* practice without stopping short and drawing back. The mindfulness which can keep in mind three general characters called *anicca*, *dukkha*, *anatta*, of conditioned things together with causal *dhammas* which are called *kāya*, *vedanā*, *citta*, *dhamma* always appears in my insight. Both physical and mental phenomena are tranquil without worry. The mind is well concentrated, due to presence of a single object." is only arising of restlessness in your continuum.
3. *Āvuso Anuruddhā*..... This kind of thinking that "Though it is so, my mind is not delivered from taints *dhammas* with obsession on conditioned thing through selfish desire, wrong view," is only arising of skeptical doubt in your continuum.

"*Āvuso Anuruddhā*..... I would like to urge you to send your mind of meditation towards objects of *samatha* and *vipassanā* practice which lead to deathless element called *nibbāna* without taking into heart these three kinds of *dhamma* called conceit, restlessness, skeptical doubt which are occurring in your continuum", said and corrected the way of practice by the venerable *Sāriputta*. (Ang-A-3- 225)

After asking permission from the Exalted one, the venerable *Anuruddhā Thero* went to and stayed in eastern

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bamboo forest, Ceti Division. He continued to develop *vipassanā* obligation of *bhikkhus*. At that time the Exalted One was staying in *Bhesa kaḷāvana* Monastery, depending on the town called *Susumāragiri* as alms round village, *Bagga* Division. Bamboo forest lies eastward of *Bhesakaḷāvana* forest, *Bagga* Division.

The Venerable *Anuruddhā Thero* endeavoured both *samatha* and *vipassanā* practices strenuously through walking deportment only for (15) days without sleeping anymore. Due to presence of weariness with strenuous practice, the venerable *Anuruddhā Thero* relaxed his efforts by sitting on a cloth which was spread on grass and foliage, under a bamboo grove. At that time initial applications of great gentlemen called mahapurisa vitakka arose apparently in the continuity of mind of the Venerable *Anuruddhā Thero*.

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After thinking of seven kinds of initial applications of great gentlemen the Venerable *Mahā Thero* was wearisome to continue to consider the eight one. It is right.\_\_\_\_\_ After thinking of seven kinds of initial applications of great gentlemen upto wisdom, it is natural fixed law that in the aspect of ability of disciple's reasoning power it will be wearisome to consider beyond that seventh kind. The Venerable *Anuruddhā Thero* was, therefore,

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wearisome to continue to consider the eight kind of initial application of great gentlemen.

Due to knowing on weariness in that way, the Exalted One came immediately through super-psychic Knowledge and preached on (8) kinds of initial applications of great gentlemen to the Venerable *Anuruddhā*.

Afterwards the Exalted One preached in detail about these facts if anybody has got (8) kinds of initial applications of great gentlemen, he can attain easily mundane first absorption, second absorption, third absorption, fourth absorption and if anybody with these eight kinds of initial applications of great gentlemen enters into four kinds of mundane absorptions, he can fulfil these five kinds of contentment, i.e.,

1. the contentment of acquired robe called *cīvarasantosa*,
2. the contentment of acquired alms food called *piṇḍapāta santosa*,
3. the contentment of acquired shelter, i.e., the base of tree, called *senāsanasantosa*,
4. the contentment of acquired sheet laid out for sitting or lying down, i.e., grass and foliage, called *sayanāsanasantosa*,
5. the contentment of acquired medicine, i.e., eastern gooseberry (*emblic myrobalan*) and chebulic myrobalan fruit which are soaked with cow's urine, called *besajjasantosa*, resulting in availability of both

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pleasantness in *samatha*, *vipassanā* practices called *bhāvanārāmatā ariyavamsa paṭipadā* and unconditioned element called *nibbāna* which is extinguished of various heat of defilements. Then the Exalted One instructed him to continue to practice for coming *vassa* at this bamboo forest called *pāciyavamsadāya* and returned back to *bhesakaḷāvana* monastery. When the Exalted One reached into monastery he preached again (8) kinds of initial applications of great gentlemen called *mahāpurisa vitakkha* to *bhikkhus* by means of both brief and detailed accounts. Here it will be presented on essence of those eight kinds of initial applications as follows.

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### *Pāli Quotation (Ang-3-65)*

1. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person with greedlessness but not in the continuum of the person with greediness. (*Ang-3-65*)

There are four kinds of persons with greedlessness, viz., (1) *paccaya appiccha puggala* = the person with greedlessness in four requisiteness, who always accepts a few offerings when large amounts are available, who always accepts less

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amount than availableness which is a few offering without accepting all offerings;

- (2) *adhigama appicchapuggala* = the person with greedlessness in fame who secretes about he attained the Supramundane *dhammas* so as not to be known by others;
- (3) *pariyatti appicchapuggala* = the person with greedlessness in fame who secretes about he is learned in scriptures so as not to be known by others;
- (4) *dhutanga appicchayuggala* = the person with greedlessness in fame who secretes about he follows any austere regimen among thirteen kinds to forsake lust so as not to be known by others.



Even though he is a person with greedlessness, he never want to be known by others as he is a person with greedlessness. Though he is a contented person with four requisiteness as they are, he never want to be known by others as he is a contented person. Though he is a pleasing person with three kinds of seclusion *dhammas*, he never want to be known by others as he is a pleasing person with three kinds of seclusion *dhammas*. Though he is a person with enthusiastic diligence, he never want to be known by others as he is a person with enthusiastic diligence. Though he is a person with outshining mindfulness, he never want to be known by others as

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he is a person with outshining mindfulness. Though he is a person with access concentration and full concentration, he never want to be known by others as he is a person with concentration. Though he is a person with penetrative *vipassanā* knowledge, he never want to be known by others as he is a person with penetrative *vipassanā* knowledge. Though he is a pleasing person with *nibbāna* which is void from *papañca dhammas*, i.e., selfish desire, conceit, wrong view, which are extensible rounds of rebirth, he never want to be known by others as he is a pleasing person with *nibbāna* which is void of *papañca dhammas*. He is a person with greedlessness that much.

2. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person with contentments of four requisiteness which are available, respectable and enough only but not in the continuum of the person with discontentment. (*Ang-3-65*)
3. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who is pleasing with three kinds of seclusion *dhammas*” but not in the continuum of the person “who is pleasing with associations of both friends and defilements. (*Ang-3-65*)

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There are three kinds of seclusion *dhammas*, i.e., physical seclusion (*kāyaviveka*), mental seclusion (*cittaviveka*), fruition seclusion (*upadhiviveka*). The solitary habitude in such manners, walking, standing, sitting, sleeping, eating with loneliness after abandoning companions is designated as *kāyaviveka*. Due to inability to fulfil nine kinds of the supramundane *dhammas* through mere physical seclusion, eight kinds of attainments called *aṭṭhasamāpatti* are brought forth by making preliminary signs of *kasiṇa*-objects. These eight kinds of attainments are designated as *cittaviveka*. Due to inability to fulfil nine kinds of the Supramundane *dhammas* through mere mental seclusion, when one performs *vipassanā* practice by discerning on three general characters of conditioned things after making those absorptions and attainments as fundamental of *vipassanā* practice he reaches into the Fruit-Knowledge of Arahant with *Paṭisambhidañāṇa* (penetrative analytical knowledges). This Noble Fruit-Knowledge of Arahant, *nibbāna*, are designated as *upadhiviveka* in all aspects of nature. That *nibbāna* is void from both sensual pleasures, defilements, *abhisāṅkhāra dhammas* which is capable of

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reforming new existence, and five aggregates. That *nibbāna* is, therefore, designated as *upadhiviveka*. The person who is pleasing with three kinds of seclusion always endeavours only *samatha* and *vipassanā* practices by instructing surrounding people in order to have the mind which inclines, bends towards three kinds of seclusion. (*Ang-3-66, Ang-A-3-26*)

4. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who always endeavours both *samatha* and *vipassanā* practices in order to remove unwholesome *dhammas* but in order to improve wholesome *dhammas*; who has got enthusiastic diligence” but not in the continuum of the person “who is full of laziness”. (*Ang-3-65*)
5. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got outshining mindfulness,i.e., the outshining mindfulness which can keep in mind conditioned things called *kāya, vedanā, citta, dhamma*; the outshining mindfulness which can keep in mind causal *dhammas* of conditioned things called *kāya, vedanā, citta, dhamma*; the outshining mindfulness which can keep in mind nature of *anicca, dukkha, anatta* of those conditioned things together with causal *dhammas*” but not in the continuum of the person “who is lacking in mindfulness.” (*Ang-3-65*)

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6. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got two kinds of concentration called access concentration, full concentration” but not in the continuum of the person “who is lacking in two kinds of concentration called access concentration, full concentration. (*Ang-3-65*)

In this case, according to the term, Samadhi, the Supreme Buddha, himself, explained that it means the first absorption, the second absorption, the third absorption, the fourth absorption in that *Anuruddhā mahāvitakka Sutta* (*Ang-3-67*). Among three kinds of concentration, i.e., sense sphere concentration called access concentration which is reaching into climax; fine material sphere concentration, immaterial sphere concentration, due to preaching on the middle one, fine material sphere concentration, it is called the preaching methodology of showing middle one by which the beginning, sense sphere concentration and the end, immaterial sphere concentration must also be inferred. It should be considered the explanation that “eight kinds of attainments together with access concentration are called *cittavisuddhi* (the purification of mind)” found in *Visuddhi Magga* (*Vs-2-222*)

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7. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got *vipassanā* knowledge, the Noble Path-Knowledge” but not in the continuum of the person “who is lacking in *vipassanā* knowledge, the Noble Path-Knowledge”. (*Ang-3-65*)

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8. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who is pleasing with *nibbāna* which is void from papanca

*dhamma*, i.e., selfish desire, conceit, wrong view, which are extensible rounds of rebirth” but not in the continuum of the person “who is pleasing with obsession on papanca *dhamma* (= obsession as I, mine, my self-identity)”. (*Ang-3-65*)

These (8) factors plays vital important role in responsibilities of every virtuous person who has heartfelt desire to attain (9) kinds of the supra mundane *dhammas*. It will be explicit again on number, 5, 6 and 7, i.e., mindfulness, concentration, wisdom, as follows:\_\_\_\_\_

**Sati (mindfulness)**\_\_\_\_\_

***Pāli Quotation (M-A-1-248)***

The Exalted One preached on the objects which are foundations of mindfulness through dividing four categories, i.e., *kāya, vedanā, citta, dhamma*. Among those objects, according to the term, *kāya*, it includes some *samatha* practices, mindfulness of breathing (*ānāpānassati*) etc. The Exalted One instructed that all kinds of conditioned things called *kāya, vedanā, citta, dhamma* occurring in both internal and external continuums must be kept in mind previously

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after developing any kind of concentration like concentration of mindfulness of breathing. Afterwards the Exalted One instructed to discern conditioned things through both *paccayato udayabbaya dassana* by which how resultant *dhammas* called *kāya, vedanā, citta, dhamma* arise, due to obvious occurrence of causal *dhammas* and how resultant *dhammas* called *kāya, vedanā, citta, dhamma* cease, due to absolute cessation of causal *dhammas* are kept in mind; and *khāṇato udayabbayadassana* by which momentary arising and perishing phenomena of both kinds of causal and resultant *dhammas* are kept in mind. Then the Exalted One instructed to keep in mind pure phenomenon of perishing away of those *kāya, vedanā, citta, dhamma* together with causal *dhammas*. It includes two sections, i.e., previous section in which phenomena of arising and perishing away of *kāya, vedanā, citta, dhamma* together with causal *dhammas* are discerned and the second section in which pure phenomenon of perishing away of those conditioned things are discerned as *anicca, dukkha, anatta* alternately.

During keeping in mind in that way, the mindfulness keeps in mind *kāya, vedanā, citta, dhamma*,

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which are objects of *vipassanā* knowledge while the wisdom called *paññā* knows penetratively those *kāya, vedanā, citta, dhamma* upto the ultimate nature. The mindfulness keeps in mind how resultant *dhammas, kāya, vedanā, citta, dhamma* arise apparently, due to obvious occurrence of causal *dhammas* while the wisdom knows penetratively how resultant *dhammas, kāya, vedanā, citta, dhamma* arise apparently, due to obvious occurrence of causal *dhammas*. The mindfulness keeps in mind how resultant *dhammas, kāya, vedanā, citta, dhamma* cease, due to cessation of causal *dhammas* while the wisdom knows penetratively how resultant *dhammas, kāya, vedanā, citta, dhamma* cease, due to cessation of causal *dhammas*. The mindfulness keeps in mind both phenomena of arising and perishing away and nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta, dhamma* together with causal *dhammas*. The wisdom knows penetratively both phenomena of arising and perishing away and nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta, dhamma* together with causal

*dhammas*. The mindfulness keeps in mind both pure phenomenon of perishing away and nature of *anicca, dukkha, anatta* of *kāya,vedanā, citta, dhamma* together with causal *dhammas*. The wisdom knows penetratively both pure phenomenon of perishing away and nature of *anicca,dukkha,anatta* of *kāya,vedanā, citta, dhamma* together with causal *dhammas*.

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Thus the mindfulness is capable of keeping in mind objects of *samatha* and *vipassanā* practices while the wisdom is capable of discerning those objects over and over as they really are. There is

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no kind of discerning called *anupassanā* without mindfulness. Therefore only in the continuum of person with outshining mindfulness these (9) kinds of Supra mundane *dhammas* can be fulfilled but not in the continuum of person without outshining mindfulness on the nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta, dhamma* together with causal *dhammas*. It is because number, 7, which is preached on *vipassanā* knowledge, in the next method, *kāyanupassanā, vedanānupassanā, cittanupassanā, dhammanupassanā* are unable to be developed in the absence of mindfulness.

*Samādhi*\_\_\_\_\_

*Samādhim bhikkhave bhāvētha ,samāhito, bhikkhave bhikkhu yathābhūtam pajānāti (Sam-2-12, Sam-3-363)*

*Bhikkhus....* Develop concentration called Samadhi. *Bhikkhus....* A *bhikkhu* who has got concentrated mind knows things differentially as they really are. *(Sam-2-12, Sam- 3-363)*

The *bhikkhu* with concentrated mind knows that these are *rūpa, vedanā, saññā, sañkhāra, viññāṇa*, differentially as they really are. He knows differentially on phenomena of cause of arising and arising of *rūpa, vedanā, saññā, sañkhāra, viññāṇa* as they really are. He knows differentially on phenomena of cause of cessation and cessation of *rūpa, vedanā, saññā, sañkhāra, viññāṇa* as they really are. *(Sam-2-12)*

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The *bhikkhu* with concentrated mind knows differentially that these are Noble Truth of Suffering as they really are. He knows differentially that these are Noble Truth of origin of suffering as they really are. He knows differentially that these are Noble Truth of Cessation of suffering as they really are. He knows differentially that these are Noble Truth of Course of practice leading to Cessation of Suffering, *nibbāna* as they really are *(Sam-3-363)*

According to the instructions of the Exalted One, which are found in these Pali Texts, the righteous *meditator* has to develop the first absorption concentration, the second absorption concentration, the third absorption concentration, the fourth absorption concentration in order to know properly on five clinging aggregates, i.e., corporeality, feeling, perception, formations, consciousness which are called *dukkhasacca*; in order to know properly on how resultant five aggregates arise apparently, due to obvious occurrence of causal *dhammas* called *samudaya sacca* ; in order to know properly on how resultant five aggregates cease, due to absolute cessation of causal *dhamma* called *lokiyanirodha sacca*; in

order to attain *vipassanā* knowledge called *lokiyamaggasacca* which knows properly on the nature of *anicca*, *dukkha*, *anatta* of five clinging aggregates together with causal *dhammas*; in order to know properly on all Four Noble Truths including

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*lokuttara nirodha sacca* (Supramundane Noble Truth of Cessation of Suffering) and *lokuttara magga sacca* (Supramundane Noble Truth of Course of Practice Leading to Cessation of Suffering) through the Noble Path-Knowledge and the Noble Fruit-Knowledge. In other

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words, he must develop any kind of concentration of two kinds called access concentration and full concentration inevitably. This is because these *dhammas* can be known in the presence of concentration. Therefore both the way of developing concentration upto the fourth absorption through mindfulness of breathing and ways of developing concentration through (10) kinds of *kasiṇa* object, eight kinds of attainments etc., are presented in section of *Ānāpānassati Samādhi*, Volume I and section of *Samatha* Practice, Volume V respectively in this paper.

The righteous *meditator* who wants to face with the Great Unconditioned Element, the Eternal Peace called *nibbāna* which is absolute emancipation from all kinds of suffering and worries should like to follow respectfully on the instruction that “these nine kinds of supramundane *dhammas* can be fulfilled only in the continuum of the person who has got two kinds of concentration called access concentration and full concentration but not in the continuum of the person who is lacking in two kinds of concentration called access concentration, full concentration”.

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### *Paññā* (Wisdom)

#### *Pāli Quotation (Ang-3-67)*

The reason why the preaching that “*Bhikkhus*.... These nine kinds of Supra mundane *dhammas* can be fulfilled only in the continuum of the person who has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge) but not in the continuum of the person who is lacking in wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge),” is that – *bhikkhus*.... Under this Noble Admonishment, the practicing *bhikkhu* has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge); he has fulfilled the wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge), which is capable of penetrative knowing and seeing on conditioned things called five clinging aggregates together with causal *dhammas*; which is capable of breaking down the bulk of greediness, bulk of hatred, bulk of delusion; which is capable of knowing and seeing on phenomena of arising and perishing away of those conditioned *dhammas*; which is the course leading to *nibbāna* which is extinguishing of suffering of round *dhammas*; which is pure and noble realization. That preaching in a way that “*Bhikkhus*.... These nine kinds of Supra mundane *dhammas* can be fulfilled only in the continuum of the person who has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge) but not in the continuum of the person who is lacking in wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge),” is worth preaching with regarding to these facts. (*Ang-3-67*)

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Translation of above Pali Text is performed with referring to explanation of the following commentary.

**Pāli Quotation (M-A-3-22, Ang-A-3-2)**

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The term, *udayatthagāminiyā*, means capable of penetrative knowing and seeing on phenomena of arising and perishing away of five clinging aggregates. The term, *ariyāya*, means pure and noble realization, due to lying distance from defilements by means of long lasting removing ability (*vikkhambhana pahāna*), i.e., one hour, two hours etc., in *samatha* stage; and by means of absolute eradication (*samuccheda pahāna*) during the Noble Path (-moment). The term, *paññāya samannāgato*, means it has fulfilled both *vipassanā* knowledge and the Noble Path-Knowledge. The term, *nibbedhikāya*, means those *vipassanā* knowledge and Noble Path-Knowledge which are capable of breaking down bulk of defilements. It means one has got those *nibbhedhikā paññā*. Among those *vipassanā* knowledge and Noble Path-Knowledge called *nibbedhikā paññā*, the Noble Path-Knowledge is capable of breaking down bulk of greediness, bulk of hatred, bulk of delusion by means of absolute eradication, resulting in designation as *nibbedhikā paññā*.

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*Vipassanā* knowledge is capable of breaking down bulk of greediness, bulk of hatred, bulk of delusion by means of temporary removing (*tadangapahāna*), resulting in designation as *nibbedhikā paññā*. Furthermore *vipassanā* knowledge is worth saying as *nibbedhikā*, due to ability to arise the Noble Path-Knowledge called *nibbedhikā*. The term, *sammā dukkhakkhaya gāminiya*, means the Noble Path-Knowledge because it is capable of going toward *nibbāna* through extinguishing sufferings of rounds of rebirth and defilement rounds properly. The Noble Path-Knowledge is called the wisdom which is capable of reaching to *nibbāna* which is extinguishing of sufferings of rounds of rebirth and defilements round properly. *Vipassanā* knowledge is called the wisdom which is capable of going toward *nibbāna* through extinguishing sufferings of rounds of rebirth and defilements round temporarily. In the next method, it should be recognized the fact this *vipassanā* knowledge is designated as *dukkhakkhaya gāmini paññā* (=the wisdom which is capable of reaching into *nibbāna* which is extinguishing of all kinds of suffering), because it is capable of attaining the Noble Path-Knowledge which is capable of extinguishing sufferings of rounds of rebirth and defilements round. (M-A-3-22, Ang-A-3-2)

In this paper called *nibbāna gāminipatipadā*, with heartfelt desire to attain

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*vipassanā* knowledge, the Noble Path-Knowledge which are capable of extinguishing sufferings of rounds of rebirth and defilements round –

1. It has been presented on ways of discerning of corporeal *dhammas* called *rūpakakhandhā* which are inclusive in five clinging aggregates in order to know properly upto the field of ultimate nature in Section of *rūpakammaṭṭhāna*.

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2. It has been presented on ways of discerning of mental *dhammas* called *vedanākkhandhā*, *saññākkhandhā*, *saṅkhārakkhandhā*, *viññāṇakkhandhā* which are inclusive in five clinging aggregates in order to know properly upto the field of ultimate nature in Section of *nāmakammaṭṭhāna*.
3. Ways of discerning on causal *dhammas* of five clinging aggregates occurring in three periods, past, future, present and two continuums are presented in the section of *paticcasamuppāda* in order to keep in mind those *dhammas* as they really are. It is presented with especially referring to attain both the Knowledge of Cause and Condition and the Knowledge of Arising and Passing Away or *vipassanā* knowledge which are capable of discerning on how resultant *dhammas* arise apparently, due to obvious occurrence of causal *dhammas*, and how resultant *dhammas* cease, due to absolute cessation of causal *dhammas*, which are called *paccayatoudaya*

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*bbaya dassana*; which are capable of discerning on phenomena of both arising and perishing away of conditioned things.

4. Ways of discerning on conditioned things called corporeality, mentality, cause and result through characteristic, function, manifestation, proximate cause are presented in the Section of *lakkhaṇadīcatukka* with intention for attainment of clearer and clearer knowledge on corporeal and mental *dhammas* together with causal *dhammas*.
5. Now ways of alternate discerning as *anicca*, *dukkha*, *anatta* both by taking objects of phenomena of arising and perishing away of conditioned things together with causal *dhammas* and by taking object of pure phenomenon of perishing away of conditioned things together with causal *dhammas* are presented in this Section of *Vipassanā* with heartfelt desire to attain *vipassanā* knowledge and the Noble Path-Knowledge for virtuous readers.

### Designating as “*tathāgata*”

There are many reasons to designate the Perfectly Self-Enlightened One as “*tathāgata*”. Among those reasons, a kind of reason why the Exalted one is designated as “*tathāgata*” is as follow:\_\_\_\_\_

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### Pāli Quotation (Di-3-111, Ang-1-332)

*Bhikkhus....* I, myself, called *tathāgata* has got incomparable Supreme Path-Knowledge of Arahanth together with the Knowledge of Omniscience at such night. (It was the night of full moon day of Kason, Great Era 103.) He will enter into the final death with *anupādisesa nibbāna dhātu* which has no remain of consequence *kammajarūpa* at such night. (It was the night of full moon day of Kason, Great Era 148). Throughout (45) rains retreat (*vassa*) between those two nights, such *dhammas* were delivered and instructed. All *dhammas* which had been delivered are right as I had delivered but never occur as another state of affair called wrong. I am, therefore, worth designating as *tathāgata*. (Dī-3-111, Ang-1-332)

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Every *dhmma* which has been delivered by the Exalted One throughout (45) rains retreat from the day attaining the Knowledge of Omniscience until the day entering into the Eternal Peace after final death, is right. It never occur as another state of affair called wrong. Therefore\_\_\_\_\_

these noble preaching called *Mahāpurisa vitakka* (=Initial applications of Great Gentlemen), i.e.,

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“These nine kinds of Supra mundane *dhmmas* can be fulfilled only in the continuum of the person with greedlessness but not in the continuum of person with greediness. It can be fulfilled only in the continuum of the person with contentments of four requiteness which are available, respectable and enough only, which are called *santuṭṭhi dhmmas* but not in the continuum of person without *santuṭṭhi dhmmas*. It can be fulfilled only in the continuum of the person who is pleasing with three kinds of seclusion *dhmmas* but not in the continuum of the person who is pleasing with associations of both friends and defilements. It can be fulfilled only in the continuum of the person who always endeavours both *samatha* and *vipassanā* practices but not in the continuum of the person who is full of laziness. It can be fulfilled only in the continuum of the person who has got outshining mindfulness which can keep in mind nature of *anicca, dukkha, anatta* of conditioned things called *kāya, vedanā, citta, dhmma* together with causal *dhmmas* but not in the continuum of the person with forgetfulness. It can be fulfilled only in the continuum of the person who has got two kinds of concentration called access concentration and full concentration but not in the continuum of the person who is lacking in any kind of concentration. It can be fulfilled only in the continuum of the person who has got *vipassanā* knowledge, the Noble Path-Knowledge but not in the continuum of the person who is lacking *vipassanā* knowledge,

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the Noble Path-Knowledge. It can be fulfilled only in the continuum of the person who is pleasing with *nibbāna* which is void from three kinds of *papañca dhmma* but not in the continuum of the person who is pleasing with obsession on three kinds of *papañca dhmma*”,

are right absolutely but never occur as another kind of state of affair called wrong.

Therefore if the righteous *meditator* has also heartfelt desire to attain (9) kinds of Supramundane *dhmmas*, he has to perform the practice

1. “in order to fulfill improvement of” *appiccha dhmma* (greedlessness),
2. “in order to fulfill improvement of” *santuṭṭhi dhmma* (contentment),
3. “in order to fulfill improvement of” three kinds of seclusion *dhmmas*,
4. “in order to fulfill improvement of” enthusiastic diligence in *samatha* and *vipassanā* practices,
5. “in order to fulfill improvement of” outshining mindfulness on *kāya, vedanā, citta, dhmma* together with causal *dhmmas*,
6. “in order to fulfill improvement of” any kind of concentration called access concentration, full concentration,
7. “in order to fulfill improvement of” *vipassanā* knowledge, the Noble Path-Knowledge,
8. “in order to fulfill improvement of” the mind which is pleasing with *nibbāna* which is extinguishing of three kinds of *papañca dhmma*.



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NIBĀNA GĀMINIPATIPADĀ

**THE WAY OF PRACTICE LEADING TO  
NIBBĀNA**

**VOLUME V Page 144 - 266**

**BY**

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### 1.10 Non-corporeal septet method (*arūpasattaka naya*)

There are seven ways of discerning for *vipassanā* practice through non-corporeal septet method (*arūpasattaka naya*), viz,

1. *kalāpa* = way of discerning as a whole,
2. *yamaka* = way of discerning in pairs,
3. *khaṇika* = way of discerning in momentary,
4. *paṭipāṭi* = way of discerning in sequence,
5. *diṭṭhiuggahātana* = way of discerning through removing wrong views,
6. *mānauggahātana* = way of discerning through removing conceit,
7. *nikanti-pariyādāna* = way of discerning through decreasing attachment, respectively.

#### 1. Way of discerning as a whole (*kalāpanaya*)

*Vipassanā* practice has to be performed by discerning as a whole on corporeal *dhammas* occurring in seven situations, found in corporeal septet method (*rūpasattaka naya*) mentioned above and then discerning consciousness of *vipassanā* practice must also be discerned as *anicca*, *dukkha*, *anatta* alternatively by succeeding *Vipassanā* Knowledge again. (Vs-2-261,262)

It will be presented in detail for some practising *bhikkhus* who are unable to understand way of discerning as shown in this way. \_\_\_\_

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Those corporeal *dhammas* occurring in seven situations, from *āḍānanikkhepana rūpa* to *dhammatā rūpa*, found in corporeal septet method, must be discerned as *anicca*, *dukkha*, *anatta* alternatively without separating as seven situations, but as a whole. During discerning in that way, the consciousness of *vipassanā* practice, which discerns as *anicca*, must be discerned as *anicca*, *dukkha*, *anatta* alternatively again.

This meaning is as follows: \_\_\_\_

After discerning on all corporeal *dhammas* consisting in those (7) situations found in corporeal septet method commonly, the nature of impermanence (*anicca*), which is perishing away after arising of those corporeal *dhammas*, must be generalized as *anicca*. That consciousness of *vipassanā* practice (= the continuity of impulses of mind-door cognitive process, which is discerning on corporeal *dhammas* as *anicca*) must be generalized as "*anicca*" by succeeding impulses of mind door cognitive process of *vipassanā* practice again through seeing the nature of perishing away after arising of "preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice."

Similarly \_\_\_\_ after discerning on all corporeal *dhammas* consisting in those (7) 3 situations found in corporeal septet method commonly, the nature of impermanence (*anicca*), which is perishing away after arising of those corporeal *dhammas*, must be generalized as *anicca*. That consciousness of *vipassanā* practice (= the continuity of impulses of mind-door cognitive process, which is discerning on corporeal *dhammas* as *anicca*) must be generalized as "*dukkha*" by succeeding impulses of mind-door cognitive process of *vipassanā* practice again through seeing the nature of being oppressed by perpetual processes of arising and perishing away (= the nature of suffering) of "preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice."

Similarly \_\_\_\_ after discerning on all corporeal *dhammas* consisting in those (7) situations found in corporeal septet method commonly, the nature of impermanence (*anatta*), which is perishing away after arising of those corporeal *dhammas*, must be generalized as *anatta*. That consciousness of *vipassanā* practice (= the continuity of impulses of mind-

door cognitive process, which is discerning on corporeal *dhammas* as *anicca*) must be generalized as "*anatta*" "by succeeding impulses of mind-door cognitive process of *vipassanā* practice again" through seeing the nature of non-self, which is nondestructive *atta* of "preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice".

After discerning on all corporeal *dhammas* consisting in those (7) situations, found in corporeal septet method commonly, as *dukkha*, that consciousness of *vipassanā* practice, which is discerning as *dukkha*, must be discerned as *anicca, dukkha, anatta* again.

Similarly \_\_\_ after discerning on 4 all corporeal *dhammas* consisting in those (7) situations, found in corporeal septet method commonly, as *anatta*, that consciousness of *vipassanā* practice, which is discerning as *anatta*, must be discerned as *anicca, dukkha, anatta* again. It would be understood in this way.

### **Preceding consciousness – succeeding consciousness**

Those consciousness, which are performing the function of *vipassanā* practice, are impulses of great wholesome mind-door cognitive process (*mahā kusala manodvārīta vīthi javana citta*) in the continuum of worldlings (*puthujana*) and fulfilling person (*sekkha puggala*), while those are impulses of great indifferent mind-door cognitive process (*mahā kiriyā manodvārīka vīthi javana citta*) in the continuum of fulfilled person (*asekkha*) (=Arahant) respectively. (*Abhi-A-2-388*)

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In this case, the reason why commentator sayadaw explains "**preceding consciousness – succeeding consciousness**", is that \_\_\_ all consciousness consisting in continuity of impulses of that mind-door cognitive process of *vipassanā* practice are referred as preceding consciousness, succeeding consciousness through unique method (*ekatta naya*). It does not mean on only one consciousness consisting in each mind moment respectively. It is 5 because of the facts as follows. \_\_\_

If all corporeal *dhammas* consisting in (7) situations, found in corporeal septet method are divided by means of objects, those are (6) varieties of objects, viz, visible object, auditory object, olfactory object, gustatory object, tactile object, ideational object. It is because it refers to all corporeal *dhammas* occurring in limited period, (100) years. Only one mundane consciousness of *vipassanā* practice is unable to know those all kinds of corporeal *dhammas* simultaneously.

### **Pali Quotation (Mahāṭṭi-2-470)**

In the continuum of a practising person who is still in worldling stage, possible kinds of consciousness, of *vipassanā* practice are continuity of impulses of great wholesome mind-door cognitive process only. It ought not to have finished both keeping in mind five aggregates and distinguishing on the nature of *anicca*, the nature of *dukkha*, the nature of *anatta* of five aggregates up to momentary present (*khaṇapaccuppanna*), by a single mundane consciousness of *vipassanā* practice indeed. It is right. \_\_\_ A single mundane consciousness of *vipassanā* practice is unable to take all (6) kinds of objects, visible object, auditory object, etc., as a whole. Therefore \_\_\_

This kind of instruction that \_\_\_ 6

*\*Tampi cittam aparena cittaena "aniccam dukkha manattā" ti sammāsati. (Vs-2-262)*

= "preceding consciousness of *vipassanā* practice must be discerned by succeeding consciousness of *vipassanā* practice again", should be recognized as an instruction that "preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice must be discerned by succeeding continuity of impulses of mind-door cognitive process of

*vipassanā* practice again". Due to taking the object of the nature of any kind of *anicca*, *dukkha* or *anatta* of a conditioned thing or groups of conditioned things by the whole continuity of impulses of mind-door cognitive process of *vipassanā* practice, it is explained as a single consciousness that "*tam cittam aparena citta*na = that consciousness of *vipassanā* practice must be discerned by succeeding consciousness of *vipassanā* practice" etc, through unique method (*ekatta naya*) really.

In this case, the meditator should like to reason logically. Although it can occur the Fruition (-moment) of Non-returnee (*anāgāmi phala*) in the continuum of Non-returnee, the Fruition (-moment) of Arahant (*arahatta phala*) in the continuum of Arahant, who are just emerging from the Cessation-Absorption (*nirodha samāpatti*) without mind-door advertence (*āvajjana*), while consciousness of sensual sphere, which are taking objects of ordinary kinds of (6) objects accordingly, are occurring and during *vipassanā* 7 practice etc., it is natural fixed law that any consciousness of cognitive process is unable to occur without advertent consciousness (*āvajjana citta*). Furthermore, a single advertent consciousness has no efficiency to take all (6) kinds of objects simultaneously but one after another accordingly.

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Among those corporeal *dhammas* consisting in (7) situation, mentioned above, all (6) kinds of objects include respectively. In the aspect of discerning impulses of *vipassanā* practice, various kinds of advertence, the advertence which adverts visible object, the advertence which adverts auditory object etc., can be present accordingly. Due to designation on a continuity of impulses of cognitive process of *vipassanā* practice with one advertence, as one cognitive process (*vīthi*), as various kinds of advertent consciousness can occur, various kinds of continuities of impulses of cognitive processes of *vipassanā* practice can occur consequently.

Furthermore \_\_\_\_ it is instructed to perform *vipassanā* practice in a way that impulses of mind-door cognitive process of *vipassanā* practice, which are taking object of those corporeal *dhammas*, must be discerned by succeeding impulses of mind-door cognitive process of *vipassanā* practice again. In this case, the continuity of impulses of mind-door cognitive 8 process of *vipassanā* practice takes the object of corporeal *dhammas*. Succeeding impulses of mind-door cognitive process of *vipassanā* practice take the object of group of mental *dhammas* called preceding continuity of impulses mind-door cognitive process of *vipassanā* practice. Thus preceding consciousness and succeeding consciousness have different objects specifically.

In other words, preceding mind-door cognitive process and succeeding mind-door cognitive process have different objects specifically. The advertence of preceding cognitive process takes object of the nature of any kind of *anicca*, *dukkha*, *anatta* of corporeal *dhammas* while that of succeeding cognitive process takes the nature of any kind of *anicca*, *dukkha*, *anatta* of mental *dhammas*. Due to presence of different mind-door advertence, preceding consciousness belongs to one cognitive process while succeeding consciousness belongs to another one specifically.

*tadārammaṇa* \_\_\_\_ Furthermore, in the explanation on the word, "*viññāṇa*", *Paṭṭhāna* Vibhanga, *Sammohavinodanī Aṭṭhakathā*, it is explained that the consciousness of registering (*tadārammaṇa citta*) can not be available after both impulses of *vipassanā* practice, which take the object of three general characters, and very powerful 9 impulses of *vipassanā* practice (*balava vipassanā javana*), which is called *vuṭṭhānagāmini vipassanā* (= *Vipassanā* Knowledge Leading to Emerging). It has been presented the fact 'that explanation is performed with referring to stage of very powerful *Vipassanā* Knowledge', in accordance with the Pali Text of *Paṭṭhāna* and commentary of *Paṭṭhāna*, in previous Section 5, Volume II, *nāmakammaṭṭhāna*. Now, those quotations would be presented again in order to avoid doubts in the continuum of the meditator.

(Abhi-A-3-436, Paṭṭhāna Aṭṭhakathā)

Both fulfilling person and worldling person discern and generalize wholesome deeds as *anicca*, *dukkha*, *anatta*. When continuity of discerning impulses of wholesome mind-door cognitive process of *vipassanā* practice cease, the consequence consciousness of sensual sphere (*Kāmā vacara vipāka citta*) arises as registering consciousness after those impulses of wholesome mind-door cognitive process by taking the object of wholesome *dhammas*. (Paṭṭhāna-1-133)

In the commentary of *Paṭṭhāna*, it is explained that that consequence *dhamma* 10 of sensual sphere not only arises as registering consciousness by taking the object of wholesome *dhamma* but also can occur as the function of process of NONE (*paṭisandhi*), the function of life-continuum, the function of death consciousness. It will be explicit as follows. \_\_\_\_

Every being without end of journey of rounds of rebirth always takes the object of any kind of three kinds of signs (*nimitta*), i.e, *kamma-kamma nimitta-gatinimitta*, just before death consciousness, as natural fixed law. If a meditator had had the impulse that is adjacent to death consciousness by taking the object of nature of *anicca*, or the object of nature of *dukkha* or the object of nature of *anatta* of wholesome *dhammas* in previous existence, the consequence consciousness called the process of NONE, life-continuum – death consciousness of new existence of that meditator, takes the object of wholesome *dhamma* which was the object of that *Vipassanā* Knowledge. (It should be recognized on way of appearance of object of any other wholesome deed similarly.) Due to presence of nature of difficulty to know process of taking object of that wholesome deed by consequence *dhamma* called the process of NONE, life-continuum, death consciousness, the Buddha did not show that object in case of the Relation of object (*ārammaṇa paccaya*), *pañhāvāra*, the Pali Text of *Paṭṭhāna*. (Abhi-A-3-436)

The opinion that ..."the registering consciousness can arise after impulse of wholesome deed of *vipassanā* practice, due to evidence of arising of registering consciousness after impulse 11 of wholesome deed of *vipassanā* practice, which is found in above Pali Text and commentary..." is explained by referring to impulse of immatured *vipassanā* practice (*taruṇa vipassanā*) according to olden noble teachers. It should be recognized the fact that registering consciousness can not arise after impulse of powerful matured *vipassanā* practice called *balava vipassanā* according to above commentary, *Sammohavinodanī*. This fact is essential to be scrutinized and accept for wise noble gentlemen really.

According to explanation found in above commentary, the discerning consciousness means continuity of impulses of mind door cognitive process of *vipassanā* practice. That continuity, if registering consciousness falls, consist of one mind-door advertence, (7) times of impulses, (2) times of registering consciousness. If registering consciousness and (7) times of impulses.

At each mind moment of impulse and registering...

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1. if it is associated with both knowledge and pleasurable interest, it consists of ... 34,
  2. if it is associated with knowledge but not pleasurable interest, it consists of ... 33,
  3. if it is associated with pleasurable interest but not knowledge, it consists of ... 33,
  4. if it is not associated with both knowledge and pleasurable interest, it consists of ..32
- mind and mental concomitants, respectively.

\* (*cittanti cettha sasampayutta cittam 12 adhippetam.*) (Paṭisam-A-1-1239)

Therefore, it should be recognized the fact that although **preceding consciousness-succeeding consciousness** are emphatically said by the commentary, the whole continuity of



impulsions of mind-door cognitive process of *vipassanā* practice, together with associating mental *dhammas*, are explained by means of unique method (*ekattanaya*). Similarly, it should be recognized the fact that the whole continuity of impulsions of that mind-door cognitive process together with associating mental *dhammas* are termed as either the consciousness that is discerning as *anicca*, *dukkha*, *anatta*, or the first consciousness, the second consciousness etc. Later ways of discerning, *yamaka* method etc., should be understood in similarly way.

## 2. Ways of discerning in pairs (*yamaka*)

By seeing the nature of impermanence of all kinds of corporealities occurring throughout present life (*ādānanikkhepana rūpa*), it must be discerned as *anicca*. By seeing the nature of impermanence of preceding continuity of impulsions of mind-door cognitive process of *vipassanā* practice, it must be discerned as *anicca* by succeeding continuity of impulsions of mind-door cognitive process. It must be discerned as *dukkha* by seeing the nature of suffering and then it must be discerned as *anatta* by seeing the nature of non-self of these 13 *dhammas*, similarly. Those kinds of consciousness of *vipassanā* practice, which discern on corporeal *dhammas*, as *dukkha* and *anatta*, must also be discerned as *anicca*, *dukkha*, *anatta* alternatively by succeeding continuity of impulsions of mind-door cognitive process similarly.

After discerning on each kind of *vayovuddatthagama rūpa*, *āhāramaya rūpa*, *utumaya rūpa*, *kammaja rūpa*, *citta samuṭṭhāna rūpa*, *dhammatā rūpa*, as *anicca* (*dukkha*, *anatta*), those preceding consciousness of *vipassanā* practice must be discerned as *anicca* (*dukkha*, *anatta*), by succeeding consciousness of *vipassanā* practice again. (Vs-2-262)

[Notes: \_\_\_\_ In the way of discerning as a whole (*kalāpanaya*), all kinds of corporealities occurring in (7) situations are discerned commonly without separating various situations. In this way of discerning in pairs, each situation is discerned specifically.]

## 3. Way of discerning in momentary (*khaṇika*)

The practising person has to discern all kinds of corporealities occurring through out present life, as *anicca*. then ...

1. the first consciousness of *vipassanā* practice must be discerned by the second consciousness of *vipassanā* practice,
2. the second consciousness of *vipassanā* practice must be discerned by the third consciousness of *vipassanā* practice,
3. the third consciousness of *vipassanā* practice 14 must be discerned by the fourth consciousness of *vipassanā* practice,

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4. the fourth consciousness of *vipassanā* practice must be discerned by the fifth consciousness of *vipassanā* practice, through "*anicca*", respectively. (It must be discerned as *dukkha*, *anatta* in similar way. Similarly, after discerning on *vayovutthaḍḍangama rūpa*, *āhāramaya rūpa*, *utumaya rūpa*, *kammaja rūpa*, *citta samuṭṭhāna rūpa*, *dhammatā rūpa*, as *anicca*, *dukkha*, *anatta* alternatively, that first consciousness of *vipassanā* practice, and so forth. Thus if each corporeal *dhamma* found in corporeal septet, *ādānanikkhepana rūpa* etc, is discerned as object of *vipassanā* practice and four successive consciousness of *vipassanā* practice are discerned by succeeding consciousness in sequence, this method is called *khaṇika* method.

## 4. Way of discerning in sequence (*paṭipāṭi*)



After all kinds of corporealities occurring throughout present life are discerned as , **anicca**, those discerning consciousness, viz,

1. the first consciousness of **vipassanā** practice must be discerned by the second consciousness of **vipassanā** practice;
2. the second consciousness of **vipassanā** practice must be discerned by the third consciousness of **vipassanā** practice; 15
3. the third ... R ... by the fourth ... R ...
4. the fourth ... R ... by the fifth ... R ...
5. the fifth ... R ... by the sixth ... R ...
6. the sixth ... R ... by the seventh ... R ...
7. the seventh ... R ... by the eighth ... R ...
8. the eighth ... R ... by the ninth ... R ...
9. the ninth ... R ... by the tenth ... R ...
10. the tenth consciousness of **vipassanā** practice must be discerned by the eleventh consciousness of **vipassanā** practice successfully.

That consciousness means the consciousness with associating mental **dhammas** and it must be recognized this word refers to the consciousness as priority. (**Mahāṭṭi**)

Furthermore the consciousness of **vipassanā** practice, which discerns as **anicca** on those **ādānamikkhepana rūpa**, must be discerned as both **dukkha** and **anatta** respectively. **Vipassanā** practice must be performed up to (10) steps mentioned above. Similarly after discerning on **ādānamikkhepana rūpa** as both **dukkha** that consciousness of **vipassanā** practice must be discerned as **anicca**, **dukkha**, **anatta** and so forth.

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Each corporeal **dhammas** shown in remaining corporeal septet method has to be discerned as **anicca**, **dukkha**, **anatta**. That consciousness of **vipassanā** practice must be discerned by the second consciousness of **vipassanā** practice ... R ... the tenth consciousness of **vipassanā** practice must be discerned 16 by the eleventh consciousness of **vipassanā** practice as shown in above way. Thus the function of **vipassanā** practice is worth accomplishing throughout day by progression of consciousness of **vipassanā** practice. Although it can be accomplished in that way, the way of discerning on corporeality and mentality is proficiently performed through the function of Knowledge of Comprehension after the tenth consciousness of **vipassanā** practice is discerned. Therefore it is explained in **Ariya vamsa kathā** that it should be stopped at the tenth consciousness only. The practising **bhikkhu** who performs **vipassanā** practice in this way, can be designated as he performs the way of discerning in sequence (**paṭipāṭi**). (**Vs-2-262**)

In this case, it should be understood the fact it refers to the way in which preceding mind-door cognitive process is discerned by succeeding mind-door cognitive process successively.

#### 5. Way of discerning through removing wrong views(**diṭṭhiugghāṭṭa**)

In the continuum of meditator who obsesses the wrong view that "I'm performing **vipassanā** practice; this is my way of **vipassanā** practice", etc., the function of removing of wrong view can not be accomplished yet. Actually \_\_\_\_ for the practising person who reasons that... "only conditioned things discerns on conditioned things; three general characters are 17 scrutinized; it is discriminated and kept in mind as **anicca**, **dukkha**, **anatta**"... etc., the function of removing of wrong views is accomplished consequently. (**Vs-2-263**)

In this case, conditioned things, which are able to perform **vipassanā** practice, are mental **dhammas** of continuity of impulses of mind-door cognitive process of great wholesome deed for worldly person. Mental **dhammas**, which are objects of **Vipassanā**

Knowledge are groups of conditioned things called *dukkha sacca*, *samudayasacca* including mental *dhammas* of continuity of impulses of mind-door cognitive process of great wholesome deed.

It should be recognized the words, "I, my", which are able to obsess as "I'm performing *vipassanā* practice, this is my way of *vipassanā* practice." etc, refer to "self" (*atta*).

## 6. Way of discerning through removing conceit (*mānaugghāṭana*)

In the continuum of meditator who obsesses the exceeding conceit in a way that "*vipassanā* practice is performed well; *vipassanā* practice is performed through pleasingness..." etc, the function of removing of conceit cannot be accomplished yet. Actually \_\_\_\_ for the practising person who reasons that "only conditioned things discerns on conditioned things; three general characters are scrutinized; it is discriminated and kept in mind as *anicca*, *dukkha*, *anatta* etc., 18

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The function of removing of exceeding conceit is accomplished consequently. (Vs-2-263)

## 7. Way of discerning through decreasing attachment (*nikantipariyādāna*)

In the continuum of meditator who delights in performing *vipassanā* practice that "I am capable of performing *vipassanā* practice".. etc, the nature of drying up to craving as water can not be accomplished yet. Actually \_\_\_\_ for the practising person who reasons that "only conditioned things discerns on conditioned things; three general characters are scrutinized; it is discriminated and kept in mind as *anicca*, *dukkha*, *anatta* etc, the nature of drying up of craving as vapourized water is accomplished consequently. (Vs-2-263)

Furthermore the commentator Sayadaw continued to explain how *vipassanā* practice can be performed systematically in order to break down obsessions of craving, conceit, and wrong views as follows. \_\_\_\_

(5) (6) (7) *diṭṭhiugghāṭana-mānaugghāṭana-nikantipariyādāna*

Pali –Quotation (Vs-2-263, 264) 4 paragraphs

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Pali – Quotation (*Mahā-2-416*) 6 paragraphs 19

### A. *avasavattanaṭṭhena anattā*

1. If conditioned things are, actually, "*atta*", it is worth discriminating as *atta* by wisdom. However conditioned things are *anatta* (non-self) really. Even though those are *anatta*, the obsession as *atta* occur reversly. Therefore those conditioned things are \_\_\_\_

- (a) *anatta*, due to presence of the meaning that the absence of "*atta*" which is capable of indulging for one's desire;
- (b) *anicca*, due to presence of the meaning that the nature of absence after they arise suddenly and perish away suddenly;
- (c) *dukkha*, due to presence of the meaning that the nature of being oppressed by perpetual process of arising and perishing away.

For the meditator who discerns general characters of conditioned things in this way, the function of removing of wrong views is accomplished. (Vs-2-263)

In the aspect of way of *vipassanā* practice, removing of wrong views is resulted from *anattānupassanā* (=Contemplation on Non-self), especially. Therefore, after explaining on *anattānupassanā* in a way that "if conditioned things are, actually, *atta*" etc, it is continued to explain that "conditioned things should be discerned as both *anicca*, *dukkha*".

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It is because \_\_\_\_ those *aniccā-nupassanā ñāṇa* (Knowledge of contemplation on impermanence) 20 and *dukkhānupassanā ñāṇa* (=Knowledge of contemplation on suffering) give rise to improvement of *anattānupassanā ñāṇa* (= Knowledge of contemplation on non-self) by means of the relation of determinative dependence (*upanissaya paccaya*). Therefore the commentator Sayadaw explained continuously in order to perform *vipassanā* practice by discerning as both *anicca* and *anatta* after discerning *atta* conditioned things as *anatta*. (*Mahāṭṭi-2-415,416*)

### B. *hutvā a-bhāvaṭṭhena aniccā*

When the character of *anicca* is explained, the commentary explains that "due to presence of the meaning that the nature of absence after the arise suddenly, conditioned things are *anicca*" (*hutvā a-bhāvaṭṭhena aniccā*). With regarding to this word, *hutvā* (=after they arise suddenly), the occurrence of absence of conditioned things previous to arising phase (*uppāda*) and the occurrence of presence of conditioned things just at the midst of three time phases, *uppāda-ṭhiti-bhanga*, are shown. Afterwards, due to explanation on the word, *a-bhāva*, again, the occurrence of absence of conditioned things after perishing phase (*bhanga*) is shown. With regarding to two words, *hutvā* and *a-bhāva*, it shows that at the midst of two kinds of absence, absence before arising phase and absence after perishing away, conditioned things can stand momentarily, but not permanence 21 is the character of *anicca* indeed. (see Myanmar translation of *Visudhi Magga* by Pyi Sayadaw)

2. If conditioned things are, actually, *nicca*, it is worth designating as *nicca* by wisdom. However conditioned things are *anicca* (impermanence) really. Even though those are *anicca*, the obsession as *nicca* occur reversely. Therefore those conditioned things are *anicca*, due to presence of the meaning that the absence after they arise suddenly and perish away suddenly. Those are *dukkha*, due to presence of the meaning that the nature of being oppressed by perpetual process of arising and perishing away. Those are *anatta*, due to presence of the meaning that the absence of *atta* which is capable of indulging for one's desire. In the continuum of *meditator* who discerns general characters of conditioned things in this way, the function of removing of conceit is accomplished. (*Vs-2-263*)

In the aspect of way of practice, removing of conceit is resulted from *aniccānupassanā* (=Contemplation on Impermanence), especially. In the insight of *meditator* who discerns conditioned things which are perishing away and momentarily how the opportunity to occur conceit that "I, I" can be present.

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In *Meghiya Sutta (Udāna-120)*, the Buddha preached that \_\_\_\_

\* *aniccasaññā bhāvetabbā asamimānasamugghāṭṭya*. 22

= Perception of impermanence must be developed in order to remove conceit that is capable of priding as "I, I". (*Mahāṭṭi-2-416*)

### C. *uppādavayapaṭipīḷaṭṭhena dukkhā*

3. If conditioned things are, actually, *sukkhā*, it is worth designating as *sukkhā* by wisdom. However conditioned things are *dukkha* (suffering) really. Even though those are *dukkha*, the obsession as *sukkhā* occur reversely. Therefore those conditioned things are *dukkha*, due to presence of the meaning that the nature of being oppressed by perpetual process of arising and perishing away. Those are *anicca*, due to presence of the meaning that the nature of absence after the arise suddenly and perish away suddenly. Those are *anatta*, due to presence of the meaning that the absence of "atta" which is capable of

indulging for one's desire. In the continuum of *meditator* who discerns general characters of conditioned things in this way, the nature of drying up of craving as vapourized water is accomplished. (Vs-2-264)

In the aspect of way of practice, the nature of drying up of the craving as vapourized water is resulted from *dukkhānupassanā* (=Contemplation on suffering), especially. It is right. \_\_\_\_ In the continuum of *meditator* who discerns the nature of suffering of conditioned things, which is 23 real suffering through both naturally and source of suffering, no pleasingness on those conditioned things occur consequently. It is right. \_\_\_\_ In the continuum of worldly person who sees conditioned as pleasurable *dhammas (assāda)* only, the craving and heartfelt desire on those conditioned things can occur obviously. (*Mahāṭṭi -2-416*)

Sub-commentator, *Mahāṭṭikā* Sayadaw explained that these knowledge of Contemplation on Impermanence and knowledge of Contemplation on suffering should also be recognized similarly in *Mahāṭṭikā-2-pp416*. For persons with little wise it would be presented further explanation again.

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The Knowledge of Contemplation on Impermanence is able to remove obsession of conceit really. However, only when remaining two kinds of knowledge of Contemplation benefit it by means of efficiency of relation of determinative dependence, that Knowledge of Contemplation of Impermanence becomes sharp, brave, improved and powerful. Due to this reason, commentator Sayadaw explained in *Visuddhi Magga-2-264*, that after finishing to contemplate impermanent nature of conditioned things, Contemplations on suffering and non-self have to be carried out again.

Similarly that knowledge of Contemplation on Suffering is able to dry up craving really. However, only when remaining two kinds 24 of Knowledge of Contemplation benefit it by means of efficiency of relation of determinative dependence, that Knowledge of Contemplation on Suffering becomes sharp, brave, improved and powerful. Due to this reason, commentator Sayadaw explained in *Visuddhi Magga-2-264*, that after finishing to contemplate suffering nature of conditioned things, Contemplations on impermanence and non-self have to be carried out again.

#### D. Summary to be recognized \_\_\_\_

The followings are abstract meaning to be recognized.

In the insight of practising person with well experience in the function of Knowledge of Comprehension through way of discerning in sequence called *paṭipāṭi*, at such time, *anattānupassanā ñāṇa* becomes sharp, brave and clear. At that time two kinds of Knowledge, *aniccānupassanā ñāṇa* and *dukkhānupassanā ñāṇa* follow perpetually that *anattānupassanā ñāṇa*, resulting in finishing the function of removing wrong views. It is right. \_\_\_\_ Every wrong view has the source of opinion of self (*atta*), wrong view of self (*atta*). The Knowledge of Contemplation of Non-self is the opposite to wrong view of self. Therefore the Knowledge of Contemplation of Non-self which becomes sharp, brave, clear through the efficiency of relation of determinative dependence of 25 remaining two kinds of Knowledge of Contemplation, can break down wrong view of self effectively. (*Mahāṭṭi -2-416*)

At such time, *aniccānupassanā ñāṇa* becomes sharp, brave and clear. At that time, two kinds of Knowledge, *dukkhānupassanā ñāṇa* and *anattānupassanā ñāṇa* follow perpetually that *aniccānupassanā ñāṇa*, resulting in finishing the function of

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removing conceit. It is right. \_\_\_\_ If the obsession of *nicca* (permanence) on conditioned thing is present apparently, the conceit as in the continuum of a *brahma* called **Baka** that

"*idam niccam idam dhuvam* = this plane is permanent, durable plane" etc., can occur consequently. The Knowledge of Contemplation of Impermanence is opposite to the obsession of *nicca* (*nicca gāha*). Therefore, the Knowledge of Contemplation of Impermanence which becomes sharp, brave, clear through the efficiency of relation of determinative dependence of remaining two kinds of Knowledge of Contemplation, can break down obsession of conceit effectively. (*Mahāṭṭi* -2-416)

At such time, *dukkhānupassanā ñāṇa* becomes sharp, brave and clear. At that time, two kinds of Knowledge, *aniccānupassanā ñāṇa* and *anattānupassanā ñāṇa* follow perpetually that *dukkhānupassanā ñāṇa*, resulting in finishing the function of drying up of craving. It is right. \_\_\_\_ If the perception of *sukkhā* 26 (happiness) on conditioned thing is present apparently, the obsession of craving on those conditioned things as "my property", occur obviously. The Knowledge of Contemplation of Suffering is opposite to the obsession of craving (*taṇhā gāha*). Therefore, the Knowledge of Contemplation of Suffering which becomes sharp, brave, clear through the efficiency of relation of determinative dependence of remaining two kinds of Knowledge of Contemplation, can break down dry up the craving effectively. (*Mahāṭṭi* -2-416)

In this way, in the continuum of practising *meditator* who discerns conditioned things as *anatta*, accomplishment to remove wrong view occurs obviously. In continuum of practising *meditator* who discerns conditioned things as *anicca*, accomplishment to remove conceit occurs obviously. In continuum of practising *meditator* who discerns conditioned things as *dukkha*, accomplishment to dry up craving occurs obviously. Thus this bylaw that "the way of *vipassanā* practice stands on specific concernment", is worth pointing out really. (*Vs*2-264)

Therefore every practising person should like to follow the olden bylaw that "only when *vipassanā* practice is performed by discerning conditioned things as all three general characters three kinds of obsession, obsession of craving, obsession of conceit, obsession of wrong view, can be removed thoroughly. 27

In accordance with that **bylaw**, wrong view can not be removed temporarily by discerning as *anatta* only through *anattānupassanā ñāṇa*; the obsession of conceit can not be removed temporarily by discerning as *anicca* only through *aniccānupassanā ñāṇa*; the subtle craving can not be removed and dried up by discerning as *dukkha* only through *dukkhānupassanā ñāṇa*. It should be recognized the fact that only when one kinds of Contemplation is benefited by the efficiency of relation of determinative dependence of remaining two kinds of contemplation, each kind of Contemplation can remove respective defilement temporarily and effectively.

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#### **E. It would be well-experienced**

- *ettāvatā panassa rūpakammaṭṭhānampi  
arūpakamma hānamattipi paguṇam hoti.*

If corporeal septet method and non-corporeal septet method are accomplished by discerning two continuums, both internal and external continuums thoroughly, discerning on corporeality and discerning on mentality are well-experienced. (*Vs*-2-264) 28

#### **F. Eighteen Kinds of Great Vipassanā Practice (Vs-2-264)**

That practising *meditator* with well experiences *rūpakammaṭṭhāna* and *nāmakammaṭṭhāna*, has partially acquired eighteen kinds of great *vipassanā* which are both



basically and functionally varied from the upper Contemplation on Dissolution (*bhāṅgānupassanā*). In this stage of Knowledge of Contemplation called the stage of full understanding on object (*tīraṇa pariññā*), after penetrative and partial knowing and seeing on objects, each Knowledge of Contemplation abandons and removes respective defilement, perception of permanence etc., which is opposite of respective Knowledge of Contemplation.

These eighteen kinds of *Vipassanā* Knowledge, *aniccānupassanā* etc., are called Great *Vipassanā* Practice. Among those (18) kinds \_\_\_\_\_

1. the *meditator* who develops *aniccānupassanā* on conditioned things removes perception of permanence.
2. The *meditator* who develops *dukkhānupassanā* on conditioned things removes perception of bliss.
3. The *meditator* who develops *anattānupassanā* on conditioned things removes perception of self.
4. The *meditator* who develops *nibbidānupassanā* on conditioned things removes enchantment.
5. The *meditator* who develops *virāgānupassanā* on conditioned things removes passion. 291
6. The *meditator* who develops *nirodhānupassanā* on conditioned things removes sources (*samudaya*) of conditioned things. [The way of Contemplation which occurs by taking the object of momentary cessation is called *nirodhānupassanā*. The Noble Path-Knowledge which occurs by taking the object of *nibbana*, the cessation of passion, is also called *nirodhānupassanā*. (Vs-2-282)]
7. The *meditator* who develops *paṭinissaggānupassanā* (Contemplation on Abandonment) removes obsession on conditioned things as a new existence again and obsession as permanent nature... etc., [*Vipassanā* Knowledge, which discerns general characters by taking the object of perishing phase of conditioned things, is called *pariccāgapaṭinissagga*, due to ability to abandon defilements with five aggregates and *abhisaṅkhhāra dhamma* that can provide new existence, temporarily. It is also called *pakkhandana paṭinissagga*, due to ability to enter into Unconditioned Element, *nibbāna* by inclination towards it. The Noble Path-Knowledge is called not only *pariccāga paṭinissagga*, due to ability to abandon defilements with aggregates and *abhisaṅkhhāra dhamma* forever, but also *pakkhandana paṭinissagga*, due to ability to enter Unconditioned Element, *nibbāna*, through facing with it. (Vs-1-282) *Vipassanā* Knowledge which is completed with that kind of abandonment 30 (*paṭinissagga*) is called *paṭinissaggānupassanā* ]
8. The *meditator* who develops *khayānupassanā*, which discerns momentary perishing phase of conditioned things, removes perception of compactness (*ghanasaññā*) that is wrong perception as bulk of corporeality, bulk of mentality. [After breaking down the bulk of corporeality and the bulk of mentality, called compactness of continuity, compactness of form, compactness of function, compactness of object, the ultimate nature of those conditioned things are discerned and generalized as *anicca*, due to presence of the meaning of ability to finish off and destruct. That *Vipassanā* Knowledge is called *khayānupassanā*. Due to through completion of that contemplation, removing of perception of compactness occurs consequently. At previous to *khayānupassanā*, however, removing of perception of Compactness can not be occurred, due to incompleteness of *khayānupassanā*. Perception of compactness means wrong perception on conditioned things as single by means of four kinds of compactness.]
9. The *meditator* who develops *vayānupassanā*, which is capable of discerning on decaying (*vaya*) and cessation (*nirodha*) of conditioned things over and over again, removes the

craving which is capable of 31 cooperating wholesome and unwholesome *kamma* formations called *āyūhana*.

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After discerning on dissolution of conditioned things through experiential knowledge or hypothetical knowledge, the way of taking into heart and inclination towards the phenomenon of perishing away called *bhanga* is designated as *vayānupassanā*. The craving which is capable of cooperating conditioned things called *puññābhisaṅkhāra*, *apūññābhisaṅkhāra*, *āneñjābhisaṅkhāra* can be removed by that *vayānupassanā*. In order to arise such perpetual cyclic *dhamma*, such kind of craving cooperates *puññābhisaṅkhāra*, *apūññābhisaṅkhāra*. The mind of that *meditator* never incline towards that cyclic *dhamma* with craving. Therefore it is explained that the meditator who develops *vayānupassanā* removes *āyūhana*. (*Mahāṭṭ-2-417*)

10. The *meditator* who develops *vipariṇāmānupassanā* which discerns the nature of change and alteration of conditioned things with two allotments called aging-death (static phase-perishing phase), removes perception of durability on conditioned things.
11. The *meditator* who develops *aniccānupassanā* called *animittānupassanā*, removes emblem of form and shape which is 32 obsessed by perception of bulk of corporeal and mental units, through inability to breakdown compactness of continuity and compactness of form.
12. The *meditator* who develops *dukkhāmānupassanā*, which is the cause of Knowledge of void of heartfelt desire on conditioned things, which is also called *appñihitānupassanā*, removes desire of bliss. (*sukhapaṇidhi*).
13. The *meditator* who develops *anattāmānupassanā*, which is capable of discerning on the nature of void of self of conditioned things over and over again, which is also called *suññatāmānupassanā*, removes *attābhīnivesa* called wrong way of taking into heart conditioned things as self (*atta*).
14. The *meditator* who develops *adhipaññā dhamavipassanā* called exceeding *vipassanā*, which occurs by taking the object of nature of void of permanence, bliss, self of conditioned things, removes wrong way of taking into heart of obsession on conditioned things as essence of permanence etc.
15. The *meditator* who develops *yathābhūta ñāṇa dassanā* called *sappaccaya nāmarūpa pariggaha ñāṇa* (Knowledge of Analysing Mentality and Corporeality, together with Cause and Conditioned), 33 removes taking into heart indecisiveness called *sammohābhīnivesa* which arise through wrong believes with sceptical doubt, such as "did I exist in the past?, and " the world is become by creator (*issara*), such as Brahma, Vishnu, God etc.

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16. The *meditator* who develops *ādīnavānupassanā ñāṇa* (Knowledge of Danger) which discerns disadvantage of all kinds of existences, resulting from *bhayatupṭṭhāna* which appears as great terror of conditioned things, removes *ālayābhīnivesa* called craving which is capable of taking into heart conditioned things as refuge and desirable ones wrongly.
17. The *meditator* who develops *paṭṭisaṅkhānupassanā ñāṇa* (Knowledge of Condition), which is the cause of abandonment of conditioned things, which is capable of reasoning phenomenon of impermanence, suffering, non-self of conditioned things over and over again, removes ignorance which is opposite of Knowledge of consideration called *appaṭisaṅkha*.
18. The *meditator* who develops *vivaṭṭānupassanā ñāṇa* which are Knowledge of Neutrality, Towards Formations and Knowledge of Adaptation, removes *samyogābhīnivesa* which is



wrong way of taking into heart defilements, such as associating with sensual [34](#) pleasure (*kāmasamyoga*) etc. (*Vs-2-264*)

Among those (18) kinds of Great *Vipassanā*, *aniccānupassanā*, *dukkhānupassanā*, *anattānupassanā* are worth getting, due to this practising person should discern conditioned things by means of three general characters called *anicca*, *dukkha*, *anatta*.

#### G. *animittānupassanā*, *appañihitānupassanā*, *suññatānupassanā*

*Pāli Quotation (Paṭisam-259, Vs-2-265)*

These two kinds of Contemplation, *aniccānupassanā* and *animittānupassanā* are the same in meaning but varied in terminology only. Therefore those are synonyms. These two kinds of Contemplations, *dukkhānupassanā* and *appañihitānupassanā* are the same in meaning but varied in terminology only. Therefore are synonyms. These two kinds of Contemplations, *anattānupassanā* and *suññatānupassanā* are the same in meaning but varied in terminology only. Therefore are synonyms.

#### H. *animittānupassanā*

*Pāli Quotation (Mahāṭṭi-2-417)( Mahāṭṭi-2-439)*

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*Pāli Quotation (Mūlaṭṭi-2-417)(Anuṭṭi-2-439)*

(*Vs-2-284*) (*Mahāṭṭi-2-447*)<sup>35</sup>

The exegete of *Visuddhi Magga* explained in volume 2, pp, 284 that the term, *nimitta* means *saṅkhāra nimitta* (phenomenon of conditioned things and it is also the name of all conditioned things occurring in three periods, past, future, present.

With relating to explanation in this way, Sub-commentator Sayadaw performed further explanation as follows.\_\_\_\_\_

These persons, unexperienced persons who never reach to the field of ultimate reality by true *Vipassanā* Knowledge and experienced persons who put aside *vipassanā* practice temporarily or for long time although they had reached to the field of ultimate reality partially, usually see conditioned things as form and shape. Compactness of continuity, form and function of *corporeal dhamma* and Compactness of continuity, form, function and object of *mental dhamma* are known and seen without breaking down any kind of compactness.

Those kinds of compactness called bulks of continuity, form, function and object of both corporeal and *mental dhammas* are actually a fixed way of appearance of conditioned things for unexperienced persons and experienced persons who put aside *vipassanā* practice temporarily or for a long time. Actually there is no bulk free from conditioned things. <sup>36</sup>

The name, *saṅkhāra nimitta*, which is bulks of compactness of continuity, form, function and object of conditioned things is applied metaphorically on the name of conditioned things which are ultimate elements, resulting in designating as *saṅkhāra nimitta* (phenomena of conditioned thing) for the latter.

With regarding to these exegeses, if *vipassanā* practice is carried out through discerning on corporeal and mental *dhammas* a bulks of compactness without reaching into the field of ultimate reality by penetrative knowledge, it can be said *nimitta* only is discerned but not *animitta*, resulting in not deserving to designate as *animittā nupassanā*.

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Unless *animittā nupassanā* is worth designating, it can not be designated as *aniccā nupassanā*, resulting in inability to reach true *vipassanā* practice preached by the Buddha.

It will be explicit. \_\_\_\_\_ According to the Pali Texts and commentaries preached by the Buddha, true *vipassanā* practice can be accomplished by the cascade of way of practice through which corporeal and mental units have to be seen by light of sufficient concentration and knowledge firstly. After keeping in mind ultimate nature of corporeal and mental

*dhammas* by breaking down compactness 37 of corporeal and mental *dhammas* systematically, secondly, the phenomena of impermanence, suffering and non-self of corporealities and mentalities must be discerned secondly. If various nature of corporeal elements are seen as a whole; or if even corporeal and mental units are not seen by inside yet; If ultimate nature of corporeal and mental *dhammas* can not be seen by breaking down compactness of corporeality and mentality; if the meditator is able to discern structural constituents of earth (*sasambhūrapathavī*), structural constituents of water (*sasambhāra āpo*), structural constituents of fire (*sasambhāra tejo*), structural constituents of air (*sasambhāra vāyo*) only, but not ultimate nature of corporeal and mental *dhammas*, the way of *vipassanā* practice of that meditator is only superficial practice that discerns on *nimitta*, but not *animittā vipassanā*, *aniccā vipassanā*. So *vipassanā* practice of a meditator is unable to see the ultimate nature of corporeality and mentality is not real *vipassanā* practice in accordance with the Buddha's preaching really.

If a such meditator can see corporeal units, depending upon previous perfection, and then he performs *vipassanā* practice by seeing arising and perishing away of those corporeal 38 units, it can be said he discerns on *nimitta dhammas* (*dhammas* with form and shape). Corporeal units are smallest bulk of corporeal *dhammas* in the aspect of conventional truth, which are not free from concept called concept of form, concept of shape... etc. Every concept is *nimitta dhammas*. Only, when those corporeal units are analyzed by penetrative knowledge up to the field of ultimate sense, can the *meditator* perform true *vipassanā* practice by discerning on *animitta dhammas* which are true objects of *Vipassanā* Knowledge.

If a such meditator has never seen even corporeal units; in other words, if he discerns on bulk of corporeality and bulk of mentality as *anicca* without experience to see corporeal units and mental units, that way of discernment is not worth designating as *animittāvipassanā*, *aniccānupassanā*, resulting in inability to be occurred true *vipassanā*. Even though one is a great wise, enough mindfulness is very difficult to be developed.

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Only when the insight reaches into extremity of arising phase and extremity of perishing phase of each ultimate element of corporeal and mental *dhammas* consisting in respective corporeal 39 and mental units, the compactness of continuity will be broken down. If the perishing phase of ultimate elements within each corporeal mental unit and the arising phase of ultimate elements within another corporeal or mental unit are seen continuously; in other words, the perishing phase of preceding ultimate elements and the arising phase of succeeding ultimate elements are seen continuously without separation between two extrements, the wrong opinion that "conditioned things can exist from one instant called three-time phase, i.e., *uppāda-ṭhiti-bhanga* to another instant called three-time-phase, i.e., *uppāda-ṭhiti-bhanga*," can be occurred consequently. Perception of unique (*ekatta saññā*) which considers that "preceding ultimate *dhamma* and succeeding ultimate *dhamma* are single *dhamma*", can give rise to wrong view that on conditioned things as permanence (*anicca*).

Furthermore, unless each kind of corporeal *dhamma* or mental *dhammas* within specific corporeal unit or mental unit is analyzed by knowledge that "this is earth-element, this is water-element, this is fire-element, this is air-element,".. or "this is contact, this is feeling, this is perception, this is volition, this is consciousness etc", the compactness of form has not been broken down yet. Unless compactness of form is 40 broken down, concept of form and shape can not be removed, resulting in the *dhammas* with form and shape called *saviggaha dhammas*. Every *dhammas* with form and shape is *nimitta dhammas*. If that kind of *dhamma* is discerned as the object of *vipassanā* practice, it can not be designated as

*animittānupassanā, aniccānupassanā*. Due to this reason, it should be recognized it is not ture *vipassanā* practice.

#### **I. appaṇihitānupassanā**

*paṇidhinti sukhapatthanam, rāgādi-  
paṇidhim vā, attahato taṇhāvasena  
sankhāresu ninnatam.*(Mahāṭṭi-2-417)

Heartfelt desire to bliss is called *paṇidhi*. In the next method, heartfelt desire called passion (*rāga*) is called *paṇidhi*. The basic meaning in the aspect of ultimate sense is the occurrence of inclination towards conditioned things by means of attachment. The term, *appaṇihita* is the opposite of that *paṇidhi*.

The contemplation called *appaṇihitānupassanā* is a way of practice in order to cutout heartfelt desire on conditioned things indeed. When *dukkhānupassanā ñāṇa* is matured *appaṇihita* will be reach consequently. Therefore *appaṇihitānupassanā* and *dukkhānupassanā* are the 41 same in basic meaning.

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#### **J. suññatānupassanā**

The knowledge of Contemplation which discerns conditioned things over and over again in order to see voidness of *atta*, which is considered by heretics who strongly believe that these kinds of *atta*, viz, *sāmi-nivāsi-kāraka-vedaka-adiṭṭhāyaka*, are present in conditioned things, is called *suññatānupassanā ñāṇa*. Therefore *suññatānupassanā ñāṇa* and *anattānupassanā ñāṇa* are the same in basic meaning.

#### **K. adhiññādhmmavipassanā**

*Pali Quotation (Vs-2-265)( Mahāṭṭi-2-417)*

The term, *adhipaṇñādhmma vipassanā*, means all kinds of *Vipassanā* Knowledge. (Vs-2-265)

After knowing the objects of conditioned things and seeing the perishing phase of each impulsion of mind-door cognitive process of *vipassanā* practice, the *Vipassanā* Knowledge which arises through distinguishing on voidness of *atta* in a way that "only conditioned things are dead; there is no person, being other than conditioned 42 things" etc., is not only exceeding wisdom but also the Knowledge discerning on conditioned things. Therefore, it is called *adhipaṇñādhmma vipassanā*. Wrong view associating with craving, which arise by means of obsession on conditioned things as essence of permanence, essence of bliss, essence of self etc., which can be designated as grasping on conditioned things as *nicca-sukha-atta-dhuva* etc., can be abandoned by that *adhipaṇñādhmmavipassanā*. (Mahāṭṭi-2-417)

#### **L. yathābhūta ñāṇadassana**

*Pali Quotation (Vs-2-265)( Mahāṭṭi-2-417,418)*

The knowledge which on mentality-corporeality together with causal *dhammas* is called *yathābhūta ñāṇadassana*. That knowledge is worth concerning to the stage of purification by overcoming doubts (*kankhāvitaraṇa visuddhi*) only. Wrong way of taking into heart with indecisiveness that "did I exist surely in the past period?" and "the world is create by a creator called *issara*", etc., can be abandoned by that knowledge. (Mahāṭṭi-2-417,418)

So far as in this extent, the practising meditator is worth getting these kinds of *Vipassanā* Knowledge, viz, *aniccānupassanā ñāṇa*, *dukkhānupassanā ñāṇa*, *anattānupassanā ñāṇa*, *animittānupassanā ñāṇa*, *appaṇihitānupassanā ñāṇa*,

*suññatānupassanā ñāṇa, adhipaññā dhamma vipassanā, yathābhūta ñāṇadassana* . Among those remaining (10) kinds of *Vipassanā* Knowledge, the knowledge of Disenchantment (*nibbidā nupassanā*) etc., some have been got but not for some kinds of knowledge. It will be clear in later.

**Stage of *sammasana ñāṇa* finished.**

*āāĀṇññīīāṭṭṬṬḷḷūŪ*

*AāãĀņñĨțțȚŁłūŪ*

 $\tilde{n}\bar{a}_\eta a$ 

*Mahāṭī*

*Mūlaṭī*

## Paṭisam

## Vipassanā Knowledge

*vipassanā* practice

NIBĀNA GĀMINIPAṬIPADĀ

**WAY OF PRACTICE LEADING TO NIBBĀNA**

**PATIPADĀ ÑĀṆADASSANA VISUDDHI NIDDESA**

**VOLUME V Page 267 - 348**

**BY**

**PA-AUK TAWYA SAYADAW**

**TRANSLATED BY**

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**6.2.04 FINISH**

## VI. Paṭipadāñāṇadassana visuddhiniddesa

2.1 The knowledge of Arising and Passing Away which is free from defilements.

These nine kinds of **knowledge** which are free from defilements, which can be said **vipassanā** which leads to right path, which are reaching to peak of **vipassanā**, viz, the knowledge of Arising and Passing Away (**udayabbaya ñāṇa**), the Knowledge of Dissolution (**bhaṅgañāṇa**), the Knowledge of Terror (**bhayañāṇa**), the Knowledge of Danger (**ādinavañāṇa**), the Knowledge of Disenchantment (**nibbidāñāṇa**), the Knowledge of Desire for Deliverance (**muñcituykamyatāñāṇa**), the Knowledge of Reflection (**paṭisañkhāñāṇa**), the Knowledge of Neutrality Towards Formations (**sañkhārupekkhāñāṇa**), the Knowledge of Adaptation (**saccānulomikañāṇa**), that is adaptable to know Four Noble Truths, are designated as **patipadāñāṇadassanavisuddhi** (purification of the course leading to the Path-Knowledge). (Vs-2-276)

Why is it called **patipadāñāṇadassanavisuddhi**? Due to presence of the meanings, both knowing on processes of arising and passing away of conditioned things (**saṅkhāra dhammas**) and penetrative knowing and seeing of oneself through actively acquired experiential knowledge (**paccakha ñāṇa**), nine kinds of **Vipassanā Knowledge**, **udayabbayañāṇa** etc., are called **ñāṇadassana**. Those nine kinds of **Vipassanā Knowledge** are also called **ñāṇadassanavisuddhi** due to occurrence of purity from opposite dhammas, perception of permanence (**nicca saññā**) etc. This **ñāṇadassanavisuddhi** is worth reaching, practicing, arising for the Noble Path, it is also called **patipadā** (course). Therefore it is designated as **patipadā ñāṇadassanavisuddhi**. (*Mahāṭṭ-2-435*)

Due to occurrence of adaptability to penetrative knowing and seeing on Four Noble Truths by avoiding, removing cloud of darkness called delusion which is very gross and capable of concealing on Four Noble Truths not to be known, the knowledge of Adaptation (**anuloma ñāṇa**) is designated as **saccānulomikañāṇa** (= the knowledge which is adaptable to know Four Noble Truths). Therefore the meditator who wants to fulfill **patipadā ñāṇadassanavisuddhi** called nine kinds of **Vipassanā Knowledge**, up to the Knowledge of Adaptation (**saccānulomika ñāṇa**), has to perform those nine kinds of Knowledge from the beginning of the Knowledge of Arising and Passing Away which is free from defilements. (*Vs-2-276*)

If it is question that which kind of benefits are available in the endeavouring for the advancement of knowledge of Arising and Passing away again it can be answered that it has the advantage called ability to distinguish and keep in mind well on characters of impermanence (**anicca**), suffering (**dukkha**), non-self (**annatta**). It is because of the fact as follows.\_\_\_\_\_

The knowledge of Arising and Passing Away is unable to keep in mind well on three general characters, impermanence, suffering, non-self by real nature and function of itself due to presence of impurity with (10) kinds of defilements in lower stage before **maggāmagga ñāṇadassanavisuddhi**. (The knowledge of Arising and Passing Away which is occurring in lower stage before **maggāmagga ñāṇadassanavisuddhi** is sharp because it is real basis of occurrence of light (**obhāsa**) etc. Although it is sharp, it can be said that it is blunt and unclear due to presence of impurity of defilements, selfish-desire, conceit, wrong-view etc. Therefore it is said in this way.) However the Knowledge of Arising and Passing Away which is free from defilements called **upakkilesa**, is able to distinguish and keep in mind well on three general characters. Therefore endeavouring again on this knowledge of Arising and

Passing Away is worth performing in order to distinguish and keep in mind well on three general characters. (Vs-2-276) (*Mahāṭṭ-2-436*)

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There are reasonable questions that whether so-called the knowledge of Arising and Passing Away observes on process of arising and passing away of conditioned things; it discerns on three general characters impermanence etc, doesn't it? How does mode of distinguishing and keeping in mind well on three general characters, impermanence etc, occur by that knowledge of Arising and Passing Away? The answer is as follows \_\_\_\_

1. It should not be recognized on the fact that "the Knowledge of Arising and Passing Away has the object of three general characters". Actually, after penetrative knowing on the process of arising and passing away of conditioned things, the character of impermanence is clearly apparent in the insight of meditator. Due to obvious appearance in that way, characters of suffering and non self other than character of impermanence, are also clearly apparent, according to the following reference,

\* *yadaniccā, tam dukkham. yam dukkham tadanattā. (Sam-2-19)*

= such *dhamma* is impermanence, that *dhamma* is suffering. Such *dhamma* is suffering, that *dhamma* is non-self. (*Sam-2-19*) (*Mahāṭṭ-2-436*)

The nature of arising and passing away of conditioned things, which is process of perishing away just after arising, is the character of impermanence. It is a recognizable mark as impermanence (*anicca*). When that phenomenon of impermanence is penetratively known by insight, the nature of being oppressed by process of arising and passing away is also apparent in the insight of meditator. It means that if the nature of being oppressed by perpetual process of arising and passing away is known and see clearly the nature of non-self, which are of both *avasavattanattha* (= the nature of non-indulgence as to suit all wishes of one-self that "may this conditioned thing be arise in this way", may it be non-ruin this way etc) and voidness of nature of self, which is non-destructible essence of conditioned things, are also known and seen penetratively.

2. In other method \_\_\_\_ by distinguishing on arising and passing away (*udayabbaya*) of conditioned things (*saṅkhāra dhamma*), these three kinds of phenomena,

- (a) the phenomenon of absence after arising
- (b) the phenomenon of being oppressed continuously by injury of arising and passing away
- (c) the phenomenon of non-indulgence, as to suit all wishes of oneself, of conditioned things, become apparent especially. Therefore the function of taking into heart the processes of arising and passing away of conditioned things is fundamental factor of appearance of three general characters actually. It should be recognized the fact that endeavouring on the Knowledge of Arising of Passing Away can give rise to opportunity of well distinguishing on three general characters, as an advantage due to occurrence of fundamental factor of appearance of three general characters in that way. It is not merely facing with the processes of arising and passing away by actively acquired experiential knowledge *paccakha ñāṇa*. (It means that the way of discerning achieves not only merely see on arising and passing away of conditioned things but also more apparent in insight for three general characters).

(*Mahāṭṭ-2-436*)

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## 2.2 Disappearance and appearance of three general characters

The reasons why three general characters can not be appeared to the mind are \_\_\_\_



Due to lack of taking into heart the processes of arising and passing away of conditioned things, (character of impermanence) and due to occurrence of concealing by concept of continuity (*santati paññatti*) called continuity of corporeality, continuity of mentality, (character of impermanence) can not be appeared to the mind of meditator. (Unless the processes of arising and passing away of conditioned things are taken into heart, the continuity of conditioned things will be appeared to mind continuously. It is called covering of compactness of continuity (*santatighana*). It means that due to presence of that covering of compactness of continuity, the character of impermanence of conditioned things can not be appeared in the insight of meditator.)

Due to lack of taking into heart the phenomenon of being oppressed by injury of arising and passing away of conditioned things continuously and due to occurrence of concealing by deportments (*iriyā patha*) which are frequently changed over and over again, the character of suffering can not be appeared to the mind of meditator.

Due to lack of taking into heart the ultimate nature of *dharmas* by breaking down the compactness of corporeality and mentality resulting in concealing by compactness of corporeality and mentality, the character of non-self (*anatta lakkhana*) can not be appeared in the insight of meditator. (*Vs-2 -276*)

Due to occurrence of concealing by concept of continuity called mass of continuity of corporeality, mass of continuity of mentality, the character of impermanence is not appeared in the insight of that meditator. That concept of continuity is also capable of concealing on that character due to lack of taking into heart the processes of arising and passing away of conditioned things. Due to occurrence of concealing by frequent changing deportments, the character of suffering is not appeared in the insight of meditator. Those deportments are also capable of concealing on character of suffering due to lack of taking into heart the phenomena of being oppressed by processes of arising and passing away continuously. Due to occurrence of concealing by compactness (*ghana*) called mass of corporeality, mass of mentality, the character of non-self is not appeared in the insight of meditator. Those kinds of compactness are also capable of concealing on character of non-self due to lack of taking into heart various kinds of corporealities and mentalities up to the field of ultimate reality by penetrative knowledge. (*Mahāṭṭi-2-436,437*)

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If it is said accordingly \_\_\_\_ After distinguishing and keeping in mind the nature of arising and passing away of conditioned things, if the bulk of compactness of continuity called bulk of continuity of corporeality, bulk of continuity of mentality are broken/down by *Vipassanā Knowledge*, the character of impermanence becomes apparent as the real nature of itself in the insight of practicing meditator. (*Vs-2-276*)

After distinguishing and keeping in mind on specific character called ultimate nature of corporeal elements and mental element within various corporeal and mental units, if the meditator is able to distinguish and keep in mind the arising phase (*uppāda*) and the perishing phase (*bhaṅga*) within three-time-phases (*khaṇattayasamaṅgī*) of those ultimate nature of *dharmas* through penetrative *Vipassanā Knowledge*, the compactness of continuity (*santatighana*) has been broken down. As soon as the compactness of continuity is broken down the character of impermanence becomes apparent, due to seeing on the arising phase and perishing phase of conditioned things. In the insight of meditator who discerns processes of arising and perishing away of conditioned things, it will be appeared in this way. "The instant of arising never reaches into the instant of perishing away, the instant of perishing away, in turn, also never reaches into the instant of arising again, the very short instant of arising is a specific one while the very short instant of perishing away is another", appeared in this way. Thus even a single conditioned thing can be appeared in the insight of meditator by means of momentary difference, there is no need to say for conditioned things occurring in

past etc., really. Therefore, the commentary explained that "after distinguishing and keeping in mind the nature of arising and passing away of conditioned things, if the bulk of compactness of continuity called bulk of continuity of corporeality, bulk of continuity of mentality are broken down by *Vipassanā Knowledge*, the character of impermanence becomes apparent as the real nature of itself in the insight of practicing meditator". The sequence of occurrence of conditioned things are well distinguished and kept in mind as "This is five-door-advertence,".. "This is seeing-consciousness".. "This is receiving consciousness".. etc, resulting in removing of continuity and it can be said that "compactness of continuity would be broken down; concept of continuity would be removed; covering of continuity would be opened." It is right. \_\_\_\_ For the meditator who can distinguish and keep in mind well on process of arising and perishing away of conditioned things, those conditioned things never appears as uniquely but as iron rods which are not united one resulting in well appearance of character of impermanence indeed. (*Mahāṭṭi-2-437*)

After taking into heart the nature of being oppressed by injure of arising and passing away of conditioned things continuously, if the circumstance which can conceal the suffering of any deportment is removed, uncovered by means of the knowledge of Arising and Passing Away, the character of suffering would be appeared in the insight of practicing meditator as real nature of itself. (*Vs-2-276*)

It is right. \_\_\_\_ A kind of deportment which is capable of removing on suffering of other deportment, occurs as it conceals on that suffering. If a deportment is change, present suffering will be relieved moderately. Those remaining deportments are also similar way. As if the circumstance which is capable of concealing on various sufferings of deportments is known as they really are, it can be designated as the circumstance which is capable of concealing on sufferings of those deportments has been removed, uncovered. It is because the phenomenon of being oppressed by suffering of conditioned things continuously is very obvious. Therefore the commentary explained that "after taking into heart the nature of being oppressed by injure of arising and passing away of conditioned things continuously, if the circumstance which can conceal the suffering of any deportment is removed, uncovered, the character of suffering would be appeared in the insight of practicing meditator as real nature of itself". (*Mahāṭṭi-2-437*)

By analyzing on each corporeal and mental elements that \_\_\_\_ for corporeal elements within each corporeal unit, this is earth-element, this is water-element, this is fire-element, this is air-element, the earth-element is a specific kind the water-element is a specific kind; the fire-element is a specific kind; the air-element is a specific kind; and for mental elements within each mental unit called every mind moment, this is contact (*phassa*); this is feeling; this is perception; this is volition; this is consciousness (*viññāṇa*); the contact is a specific kind; the feeling is a specific kind; the perception is a specific kind; the volition is a specific kind; the consciousness is a specific kind; etc., if the bulks of compactness of corporeality and mentality, i.e, compactness of form and function for corporeal *dhamma*, compactness of form, function and object of mental *dhamma*, are broken down by penetrative knowledge, the character of non-self would be appeared in the insight of practising meditator, as the real nature of itself. (*Vs-2-276*) (*Mahāṭṭi-2-437*)

Persons who are unexperienced in *Vipassanā Knowledge* which is able to grind, conditioned things up to the field of ultimate nature, have both the compactness of form (*samūhaghana*), which is obsessed by taking into heart as a single *dhamma* for corporeal and mental *dhammas*, which are occurring in groups of corporeal units and mental units; which are related to each other by efficiency of relation of compatibility (*sahajāta paccaya*) and mutuality (*aññamañña paccaya*); that a single earth, a single water, a single fire, a single air, a single contact, a single feeling, a single perception, a single volition, a single consciousness etc; such compactness of function (*kicca Ghana*), which is obsessed by taking

into heart as a single function, although different functions of various kinds of ultimate *dhammas*, the earth-element, the contact etc; and such compactness of object **PAGE-272** (*ārammaṇaḥaṇa*) which is obsessed by taking into heart as a single object without distinguishing on contact, feeling etc, although variation in way of taking object is obviously present, as the nature of coming into contact with the object of the mental concomitant called *phassa* (=contact), the nature of enjoying the taste of object of the mental concomitant called *vedanā* (=feeling), which are called *sārammaṇa dhamma* (=mental *dhammas* which can take object). When corporeal elements and mental elements are discerned in order to reach the field of ultimate sense, and to see the arising phase and perishing phase, those three kinds of compactness are shattered as foam treaded out by hand. The insight of character of non-self becomes apparent that .... “those corporeal and mental *dhammas*, which are produced by respective causes accordingly, are void of self, and are merely ultimate nature of corporeal and mental *dhammas*”. Therefore the commentary explained that if the bulks of corporeality 16 and mentality are broken down by penetrative knowledge, the character of non-self would be appeared in the insight of practicing meditator, as the teal nature of itself. (*Vs-2-276*) (*Mahāṭṭ-2-437*)

In this case \_\_\_\_\_ the practising meditator has to understand these six kinds of discriminations –

1. impermanence, character of impermanence,
2. suffering, character of suffering
3. non-self, character of non-self.

Among those, the impermanence (*anicca*) means “aggregates of the fivefold clinging to existence” (*upādānakkhandhā*). It is because those aggregates of the fivefold clinging to existence have three kinds of nature, viz,

1. the nature of arising called *nibbatti lakkaṇā* = (the nature of rebirth, *jāti*)
2. the nature of change and alteration called *vipariṇāma lakkaṇā* = (the nature of death, *marāṇa*)
3. the nature of static phase resulting from change of other conditioned called *thiti* or *aññathatta*, =(the nature of aging, *jarā*), apparently. Due to presence of obvious nature of *jāti*, *jarā*, *marāṇa*, aggregates of the fivefold clinging to existence are designated as "impermanence (*anicca*)".

In the next method \_\_\_\_ Due to lack of long lasting and perishing away just after arising phase(*uppāda*), aggregates of fivefold clinging to existence, are designated as "impermanence". It means that due to two kinds of absence, i.e, absence before arising and absence in perishing phase, it is designated as impermanence(*anicca*). (*Vs-2-276,277*) (*Mahāṭṭ-2-438*)

Three phenomena, the nature of arising = *jāti*, the nature of perishing away = *marāṇa*, the nature of static phase resulting from change of other condition called *thiti* = *jarā*, are designated as the character of impermanence (*anicca lakkaṇā*), or character of recognizable impermanence. In the next method \_\_\_\_ A circumstance with change to worse called perishing away just after arising is designated as the general character of impermanence. (*Vs-2-277*)

The phenomenon of perishing away of five aggregates should be known by the nature of change and alteration. That phenomenon of perishing away is not caused by the nature of change and alteration. In this case, the term, *ākāravikāra* means special or significant phenomenon (*ākāravisesa*), indeed.

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It is right. \_\_\_\_ Because *a-bhāva* called absence after arising is the nature of a *a-bhāva* called perishing away, it is different from a kind of *a-bhāva* which is the nature of absence before arising. The character of impermanence appears on the nature of absence after arising (= the nature of absence called perishing away). It is right. \_\_\_\_ As the phenomenon of

impermanence is significance to phenomena of suffering and non-self, it is also significance in the nature of arising. Absence (*a-bhāva*) called perishing of sound corporeality should be finished as the occurrence of conditioned thing. The occurrence of conditioned thing is also the occurrence of presence of arising as the basic meaning of ultimate sense. The arising is also obvious instant (phase) which is accomplished by "absence" before arising, indeed. Thus it should be understood similarly on characters of suffering and non-self. (*Mahāṭṭi-2-438*)

Due to presence of preaching by the Buddha, "*yadaniccā tam dukkham* = such *dhamma* is impermanence, that *dhamma* is suffering", those five aggregates, which are called impermanence, are designated as "**suffering (*dukkha*)**". It is because of presence of oppression of continuous processes of arising and passing away, it is called suffering (*dukkha*). The phenomenon of being oppressed by processes of arising and passing away continuously is called the general character of suffering (*dukkha lakkaṇā*) or the character of recognizable suffering. (*Vs-2-277*)

Due to presence of preaching by the Buddha, "*yaṁ dukkham tadanattā* (*Sam-2-15*) = such *dhamma* is suffering that *dhamma* is non-self...", those five aggregates which are called suffering, are designated as "**non-self (*anatta*)**". It is because it is the nature of "non-indulgence" as to suit all wishes of any being or person or self (*atta*). The phenomenon of non-indulgence as to suit all wishes of any being or person or self, is called the general character of non-self the character of recognizable non-self. (*Vs-2-277*)

The next method \_\_\_\_ Due to rejecting the nature of permanence, it is called impermanence as well as due to rejecting phenomenon of permanence, the absence after arising, called the phenomenon of impermanence (*a-bhāva*) is designated as the general character of impermanence (*anicca lakkaṇā*).

Similarly, due to rejecting the nature of happiness, it is called suffering and then due to rejecting the phenomenon of happiness, the phenomenon of suffering which is worth saying as phenomenon of being oppressed by processes of arising and passing away continuously, is designated as the general character of suffering (*dukkha lakkaṇā*). It should be recognized similarly on the fact that due to rejection the nature of self (*atta*), it is called non-self (*anatta*) and then the phenomenon of non-self which is worth saying as phenomenon of non-indulgence as to suit all wishes of any being, person or self (*atta*), is designated as the general character of non-self (*anatta lakkaṇā*). (*Mahāṭṭi-2-438*)

### 2.3 *tajjapaññatti*(concept of *tajjā*)

*Pāli Quotation* - (*Mahāṭṭi-2-438*)

(*Abhi-A-1-269*)

(*Mūlaṭṭi-1-115*)

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Because three kinds of general characters called *anicca lakkaṇā*, *dukkha lakkaṇā*, *anatta lakkaṇā*, are not natural *dhammas*, these are neither belonging to aggregates nor non-freeing from aggregates, as a result of unavoidable ones from aggregates. It should be recognized on those general characters as special concepts of *tajjā*, which are worth designating depending upon aggregates, which are significant factors to show danger called change and alteration of aggregates. (*Mahāṭṭi-2-438*)

Three general characters, *anicca lakkaṇā*, *dukkha lakkaṇā*, *anatta lakkaṇā*, are similar to concept (*paññatti*). These are navatābba *dhammas* which are not worth designating as *dhammas* of sensuous sphere, fine-material sphere, immaterial sphere, Supra-mundane sphere. (*Abhi-A-1-269*)

If only general characters, called the phenomenon of impermanence, phenomenon of suffering, phenomenon of non-self, are confined to designate, it is similar to concept. It is

absence apparently in the ultimate sense, it is called *navatappa dhamma* which are not worth designating as *dhammas* of sensuous sphere etc. (*Mūlaṭī-1-115*)

The practicing meditator who has fulfilled with the Knowledge of Arising and Passing Away, distinguishes and keeps in mind well on both those three kinds of general characters and all kinds of five aggregates which are *anicca, dukkha, anatta*, though that Knowledge of Arising and Passing Away, which is free from impurity and leading to right path, as the real nature of themselves. Well distinguish and keep in mind in this way. (*Vs-2-277*)

The words, "distinguishes and keeps in mind well through that Knowledge of Arising and Passing Away", are said by metaphorical usage called *phalūpacāra*. It is because *vipassanā practice (lakkhaṇārammaṇika Vipassanā)*, which has the object of three general characters for the purpose with the Knowledge of Arising and Passing Away, is called the Knowledge of Arising and Passing Away. It is right. \_\_\_\_ The Knowledge of Arising and Passing Away has not merely the object of that character of suffering. In other words, if the circumstance with object of character of suffering etc. is apparently present, the so-called Knowledge of Arising and Passing Away can not be arisen. Actually, the practising meditator who wants to attain sharp and clear Knowledge of Arising and Passing Away, has to perform scrutinizing and reasoning only as *dukkha* (suffering), by seeing the phenomenon of suffering; as *anatta* (non-self) by seeing the phenomenon of non-self. It is right. \_\_\_\_ The Knowledge which is capable of scrutinizing and reasoning on three general characters, is similar to preliminary work (*parikamma*) of that Knowledge of Arising and Passing Away. Those remaining upper kinds of *Vipassanā Knowledge* are also recognized in this way similarly. (*Mahāṭī-2-438,439*)

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## 2.4 Reason inductively on three general characters

The Knowledge of Arising and Passing Away is not only taking the object of character of suffering etc, but also taking the object of processes of arising and passing away of conditioned things. However if the meditator wants to attain that knowledge, he has to perform *vipassanā practice* by reasoning inductively on three general characters of conditioned things over and over again, in accordance with above instructions of commentary and sub-commentary. If *vipassanā practice* is performed in that way, the Knowledge of Arising and Passing Away becomes sharp and clear. It can be discerned through various methods, viz,

1. *kāranupassanānaya* (contemplation on all constituents of the body) by which the corporeality, is discerned as priority and then on mentality,
2. *vedanānupassanānaya* (contemplation on the feeling) by which the feeling is discerned as priority and taken on resulting *dhammas*,
3. *cittānupassanānaya* (contemplation on the consciousness) by which the consciousness is discerned as priority and then on remaining *dhammas*,
4. *dhammānupassanānaya* (contemplation on phenomenon) by which the contact (*phassa*) is discerned as priority and then on remaining *dhammas*; five-fold aggregates method; twelve-fold-bases methods; eighteenfold-elements method; dependent-origination method; four Noble Truths method; etc. After discerning in that way over and over again, when *Vipassanā Knowledge* of the meditator becomes sharper and sharper, *Vipassanā practice* must be performed by discerning on present *dhammas* of any kind of
  1. processes of arising and passing away of corporeal *dhammas* sometimes,
  2. processes of arising and passing away of mental *dhammas* sometimes,
  3. processes of arising and passing away of both corporeal and mental *dhammas* sometimes,

It must be discerned on all kinds of corporeal and mental *dhammas* consisting in (6) doors as shown in table of *nāmakammaṭṭhāna*. Both internal and external continuum must be discerned. When discerning on external ones is performed it must be expand the objects from near to far away gradually up to 31 realms on the whole. If it is possible, spreads and discerns up to infinite solar systems. Three general characters, character of impermanent characters of suffering, character of non-self must be scrutinized and generalized over and over again. When the processes of arising and passing away of corporeality and mentality are known and seen clearly up to momentary present (*khaṇa paccupaṭṭhāna*), reason inductively on three general characters of

1. Corporeality only,
2. Mentality only,
3. Both corporeality and mentality, which are belonging to three periods, from consecutive past to the end of future existence by the help of *Vipassanā* insight. It is essential to discern both internal and external continuum, over and over again. It is very important function to break down three kinds obsessions, self-desire, conceit and wrong view, on aggregates belonging to past, present, future.

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## **2.5 Way of discerning on deportment and clear comprehension (*iriyāpatha-sampajañña*)**

It will be continued to present way of discerning on deportment and clear comprehension for this section of *Vipassanā practice*. Way of discerning on each deportment, walking, standing, sitting, reclining, flexing, stretching etc, and on each moment of clear comprehension (*sampajañña*). Has been presented in the sections of (*rupakammaṭṭhāna* Vol I and *nāmakammaṭṭhāna*) Vol II respectively. For a meditator who endeavours successfully up to this stage, can distinguish and keep in mind those five 27 aggregates thoroughly. Here it will present on way of discerning as follows. \_\_\_\_\_

After developing concentration by standing on any place of corridor, corporeal *dhammas* must be kept in mind firstly. Then mental *dhammas* must be kept in mind. Afterwards walk a short distance and keep in mind.

1. conveyable corporeal *dhammas*
2. conveyed corporeal *dhammas* (= *catusamuṭṭhānikarūpa*, corporealities produced by four causes).

Among those corporealities, discerning must be performed by taking objects of real corporealities, without taking objects of false corporealities, i.e, bodily expression, physical agility, physical plasticity, physical adaptability, space element etc, and then reasons as “*anicca*” through discerning the phenomenon of perishing away of those corporealities. By discerning on the phenomenon of being oppressed by injury of arising and perishing away continuously and then reasons as “*dukkha*”. By discerning on the phenomenon of absence of non-destructible essence of (*atta*) and then reasons as “*anatta*”.

After attaining success for pure corporeal *dhammas*, *Vipassanā practice* must be continued to performed by discerning and reasoning on three general characters of groups of mental *dhammas* of mind-door cognitive process, which are fundamental causes of arising of deportment of walking.

During looking straight forward and askance, five kinds of aggregates must be kept in mind and *Vipassanā practice* should be performed similarly. Similarly *Vipassanā practice* must be performed by alternative reasoning as *anicca*, *dukkha*, *anatta*, after keeping in mind on mental *dhammas* occurring in these cognitive processes of eye-door, ear-door, nose-door, tongue-door, body-door, mind-door, which are arising by taking six objects during walking

accordingly, and depended bases corporealities, object corporealities. *Vipassanā practice* must be carried out for each moment relating to clear comprehension (*sampajañña*), while various gestures are occurring, flexing, stretching, bringing bowl and robe, eating, drinking etc.

During occurring various movements,

1. pure corporeality,
2. pure mentality,
3. Both corporeality and mentality, must be discerned and reasoned as *anicca, dukkha, anatta* alternatively. Those corporeal and mental *dhammas* occurring in three periods, past, future, present, and two kinds of continuum, internal and external are also discerned and reasoned as

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Three general characters alternatively. *Vipassanā* practice must be carried out through fivefold aggregates method, twelvefold bases method etc, continuously.

If continuous processes of arising and passing away of five aggregates are seen by *Vipassanā* Knowledge up to momentary present (*khaṇapaccuppanna*), *Vipassanā practice* must be continued to perform by seeing causal relationship as following ways,

1. “due to arising of ignorance, corporeality arises”,
2. “due to arising of cessation in ignorance, corporeality ceases”,
3. “due to arising of ignorance, corporeality arises and then due to cessation of ignorance, corporeality ceases” etc., both process of arising and cessation of causal *dhammas* and resultant *dhammas* should be discern thoroughly,
4. the phenomena of arising and passing away of both causal *dhammas* and resultant *dhammas* should be discerned separately and alternatively.

It must be carried out on all three periods, past, future present and two kinds of continuum, internal (himself), external (others). The nature of repulsiveness (*a-subha*) must also be discerned sometimes. After all three kinds of general characters are scrutinized and reasoned proficiently, the most preferable one could be performed continuously. Afterwards, it can be scrutinized and reasoned as follows, \_\_\_\_

- (1) *vatthu* (base) – arising – passing away – *annicca*,
- (2) *object* – arising – passing away – *annicca*,
- (3) *feeling* – arising – passing away – *annicca*,

This method is called *vedanānupassanā*.

- (1) *vatthu* (base) – arising – passing away – *annicca*,
- (2) *object* – arising – passing away – *annicca*,
- (3) *consciousness* – arising – passing away – *annicca*,

This method is called *cittānupassanā*.

- (1) *vatthu* (base) – arising – passing away – *annicca*,
- (2) *object* – arising – passing away – *annicca*,
- (3) *contact* – arising – passing away – *annicca*,

This method is called *dhamānupassanā*.

(Detailed explanation can be seen in section of Knowledge of Dissolution)

If *Vipassanā practice* can be performed by discerning processes of arising and passing away of conditioned things occurring in four kinds of departments in this way, the Knowledge of Arising and Passing Away of the meditator becomes more and more clear and sharp consequently. Afterwards, if only process of perishing away is taken into heart one-sidedly without taking into heart process of arising, *Vipassanā* Knowledge gradually changes into the Knowledge of Dissolution (*bhangañāṇa*) which sees phenomenon of passing away only but not arising. At that time the Knowledge of Arising and Passing Away of the practising meditator would be well accomplished actually.



*Section of udayabbayañāṇa finished.*

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### VI. 3 Section of the Knowledge of Dissolution (*bhagānupassanāñāṇa*)

*Pāli Quotation (Vs-2-277)*

That knowledge which is capable of scrutinizing and reasoning as “*anicca*”, “*dukkha*”, “*anatta*”, over and over again through distinguishing and keeping in mind on phenomena of impermanence, suffering, non-self of conditioned things in this way, arises with very sharp and clear efficiency for that meditator. Conditioned things appears quickly by means of process of arising and passing away. (*Vs-2-277*)

The occurrence of sharp and powerful *Vipassanā* Knowledge is resulting from proficiency of practice which is mastered thoroughly (*paguṇa*). Due to lack of wandering, that proficient practice occurs continuously on the object of conditioned things resulting in setting up mind of meditation fixedly on object of perishing phase only. Therefore occurrence of sharp and powerful *Vipassanā* Knowledge, the occurrence of quick appearance of conditioned things is worth showing ...(*Mahāṭṭ-2-439*)

When *Vipassanā* Knowledge arise with sharp and powerful efficiency, and conditioned things appears insight of meditator quickly by means of arising and passing away \_\_\_\_ *Vipassanā* Knowledge does not reach to ... any kind of

1. *uppāda* = significant phenomenon called arising,
2. *thiti* = aging called static phase,
3. *pavatta* = *upādinnaka pavatta dhamma* (explanation can be seen later section clearly)  
or
4. *nimitta* = appearance as form and shape of conditioned things.

The mindfulness stands well on the nature of momentary cessation (*khaṇikaniroda*) called these kinds of phenomena,

1. *khaya* = phenomenon of destruction
2. *vaya* = phenomenon of decaying
3. *bheda* = phenomenon of breaking down
4. *nirodha* = phenomenon of cessation

Due to repeatedly ... in this way, *Vipassanā* Knowledge called *bhagānupassanā* (= the Knowledge of Dissolution) arises in the insight of practising meditator. (*Vs-2-277*)

When conditioned things appear rapidly in the insight by means of process of arising and passing away, the reason why the process of arising (*udaya*) of conditioned things are discerned is for the purpose of ability to discern process of decaying that “every *dhammas* with the nature of arising always decays”, only. The reason why the process of decaying is discerned is that \_\_\_\_ that kind of knowledge is capable of leading to the knowledge of Disenchantment (*nibbidāñāṇa*). Therefore the inten (*manasikāra*) which is capable of leading to the pasture of phenomenon of dissolution of conditioned things only occurs in that practising meditator with the result that *Vipassanā* Knowledge does not reach to *uppāda*, *thiti*, *pavatta*, *nimitta* and it does not follow to *uppāda*, *thiti*, *pavatta*, *nimitta*. (*Mahāṭṭ-2-439*)

*Uppāda* \_\_\_\_ *uppādanti nibbattivikāram*. (*Mahāṭṭ-2-439*)

In this case, the term *uppāda* means the significant phenomenon called the “arising” of conditioned things. Due to taking into heart phenomenon of dissolution only but not that of arising phase the phenomenon of arising can not be seen by knowledge when it becomes sharp and powerful one. (*Mahāṭṭ-2-439*)

**Thiti** \_\_\_\_ *thitiniti thitippattam, jaranti attho. (Mahāṭṭ-2-,439)*

The phenomenon of static phase which is very short instant between after arising phase and before perishing phase, of conditioned things is called *thiti*. It means aging (*jarā*). Due to taking into heart phenomenon of dissolution only but not that of static phase, the phenomenon of static phase can not be seen by knowledge when it becomes sharp and powerful one.

**Pavatta** \_\_\_\_ *pavattanti upādinna-kappavattam. (Mahāṭṭ-2-,439)*

**Pāli Quotation (Abhi-A-1-85)**

Those *dhammas*, which are obsessed by action (*kamma*), which is worth approaching as object of selfish-desire and wrong view that “Those *dhammas* are my resultant *dhammas*”, are called *upādinna*. Due to ability of taking objects of mundane *dhammas* only by selfish-desire and wrong view, the action (*kamma*) which is worth taking as object, is only mundane wholesome deed or unwholesome deed. Therefore according to the term, *upādinna*, it must be interpreted on mundane consequence mental *dhammas* and corporealities produced by *kamma*, CPK (*kammajarūpa*), which are consequent *dhammas* of mundane wholesome and unwholesome deeds. The phenomenon of arising of those mundane consequent mental *dhammas* and CPK (*kammajarūpa*) is termed as *vipāka pavatta* in the commentary, Partisam-A-2-166

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The phenomenon of arising belonging to three-time-phase, *upāda-thiti-bhanga*, of those consequent mental *dhammas* and CPK, belongs to the word, *upāda*, mentioned above in number(1). This term, *upādinna-kappavatta* is not referred to only the phenomenon of arising of those consequent mental *dhammas* and CPK. It refers to conditioned occurrence of consequent corporealities and mentalities due to the action (*kamma*) which is worth approaching by selfish-desire and wrong-view.

In detailed method of discerning on processes of arising and passing away, the meditator has discerned on arising of consequent *dhammas* due causal *dhammas*, ignorance, clinging, *kamma*-formation, action, as ... “due to occurrence of ignorance, CPK (*kammajarūpa*) arises”, ...R...

“due to occurrence of action; CPK(*kammajarūpa*) arises”. This is the method called *paccayato udaya dassana* (= discerning on phenomenon of arising through cause).

In this stage of Knowledge of Dissolution, when *Vipassanā* Knowledge become sharp and clear the meditator can see the process of perishing away without that of arising of conditioned things. At that time due to lack of seeing on relationship between causal *dhammas* and resultant *dhammas* but seeing only process of perishing away of both causal *dhammas* and resultant *dhammas*, the meditator does not see *upādinna-kappavatta* (= arising of resultant *dhammas* due to causal *dhammas*). It means that *Vipassanā* Knowledge does not reach to those *upādinna-kappavatta*, at that time.

**pavattanti rūpārūpabhava pavatti. (Vs-2-284)**

**Pāli Quotation (Mahāṭṭ-2-,447)**

The term, *pavatta*, means occurrence in existences of fine-material and immaterial sphere. Actually, occurrence of all kinds of existences called *kāma, rūpa, arūpa* ( sensual, fine-material and immaterial spheres), is called *pavatta*. Due to presence of the knowledge of Dissolution which reaches into peak condition, and due to the appearance of being oppressed by continuous perishing away becomes clear and clear in the insight of meditator even those existences of fine-material sphere and immaterial sphere, which are worth designating as quiescent and happy realm, would be appeared as terror (*bhaya*) with the nature of being

oppressed by injury of continuous perishing away. In order to show this meaning, the commentary explained that “*pavatta* means occurrence in existences of fine-material and immaterial sphere”. (Vs-2-248, Mahāṭṭi-2-447)

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According to above commentary and sub-commentary, the term, *pavtta*, means occurrence of all existences called *kāma, rūpa, arūpa*. It is also designated as *vipāka pavatta* (consequent occurrence in all existences). *Pāli Quotation (Vs-2-206)*

According to this commentary, life means basically consequent mental and corporeal aggregates, which are produced by action (*kāmma*), which belongs to consequence round (*vipākavatta*), indeed. The term, *bhava pavatti*, means occurrence of those consequence aggregates produced by action. Because the occurrence of arising phase (*upāda*) that belongs to three-time-phases of those consequence aggregates called life, belongs to *upāda* of four situations, viz, *upāda-ṭhiti-pavatta-nimitta*, in this case, *bhavapacatti* (= occurrence of consequence aggregates) means obvious occurrence of consequence aggregates which is called life through the efficiency of relation of determinative dependence, (*upanissaya*), relation of asynchronous action (*nānākkhaṇika kamma*) etc, of *kkhama*- formation and action, which are surrounded by ignorance, craving clinging. When the Knowledge of Dissolution becomes sharp and powerful, the meditator sees process of dissolution of both causal and resultant *dhammas* by insight. Due to lack of taking into heart process of arising phase, it is not seen by insight. Due to lack of taking into heart the phenomenon of causal relationship, it is also not seen by insight. Therefore *Vipassanā* Knowledge of meditator does not reach to *pavatta* and it does not follow to *pavatta* consequently.

#### *Nimitta* \_\_\_\_ *Pāli-Quotation (Mahāṭṭi-2-439)*

The term, *nimitta*, means phenomenon of conditioned things (*saṅkhāra nimitta*). When the knowledge of Dissolution becomes sharp and clear, compactness of form and function of corporeal *dhammas* and compactness of form, function, object of mental *dhammas* are broken down in the insight of meditator. (compactness of continuity has been broken down before hand). For previous *Vipassanā* Knowledge, from the knowledge of Analysing Mentality and Corporeality (*nāmarūpa pariccheda ñāṇa*) to the knowledge of Arising and Passing Away, those corporeal and mental units, which are discerned by *Vipassanā* Knowledge, are no longer remained as compactness but broken down up to the field of ultimate nature while those units, which are not discerned by *Vipassanā* Knowledge yet, however, still remain as compactness and not broken down up to the field of ultimate nature. This is because \_\_\_\_ for a person with the limited efficiency of knowledge of Disciple are able to discern partially on corporeal and mental units of both internal and external indeed. However,, when this knowledge of Dissolution becomes matured and powerful, the practicing meditator never see any form and shape of corporeal or mental unit but the ultimate nature of corporeality and mentality. At that time all kinds of compactness are broken down and *saṅkhāra nimitta* called bulks of corporeality and mentality disappear in the insight of practicing meditator.

In this cause, the term, *saṅkhāra nimitta*, means the phenomenon which is manifested in the insight of meditator as form and shape are present by means of both compactness of form, compactness of function, compactness of object and occurrence of presence of own specific function of all conditioned things respectively. (*Mahāṭṭi-2-439*)

The knowledge of Dissolution does not reach to those phenomena of conditioned things.

In this stage of knowledge of Dissolution, compactness of continuity, form and function of corporeality and compactness of continuity, form, function and object of mentality has been broken down in the insight of meditator. In the knowledge of Arising and Passing Away, compactness of continuity of both corporeality and mentality are already broken down in the insight of meditator who had seen extremities of both arising phase (*uppāda*) and perishing phase (*bhaṅga*). Therefore in this stage of knowledge of Dissolution, the commentary explained on remaining three kinds of compactness again. The words “phenomenon which is manifested in the insight of meditator as form and shape” ... means that corporeal and mental units appear in the insight of meditator. Those corporeal are mental units are designated as *saṅkhāra nimitta* in this case. It means that the knowledge of Dissolution does not reach to those *saṅkhāra nimitta*.

There are a few exceptions in this case. If some meditators discerns corporeality, mentality, casual *dhammas* and resultant *dhammas* for a long time, the *Vipassanā* Knowledge becomes matured gradually, resulting in falling into ultimate nature of corporealities and mentalities without seeing on corporeal units and mental units. This is a few exceptional case which can be occurred in sometimes.

If the knowledge does not fall on those *uppāda, thiti, pavatta, nimitta* in that way due to lack of discerning on those phenomena, which *dhammas* are reached by knowledge? — The answer is that — the mindfulness stands well on situation which is reaching into the phenomena of *khaya, vaya, bheda, nirodha*.

The term, *nirodha* (= cessation) means two kinds of meaning, *uppādanirodha* (=the cessation with re-appearance in future) and *anuppāda nirodha* (= the cessation without reappearance in future. Due to presence of the meaning of *nirodha* of that word, *anuppāda nirodha*, similarly, in this case it is explained by special term, *bheda*, in order to know *uppāda nirodha*, emphatically.

The term, *bheda*, has also another meaning, “special (*visesa*)” and then it is explained by significant term, *khaya* (= destruction), in order to know the meaning of destruction (*khaya*), again. Therefore the meaning in this case is as follows —

**\* *khaya-vaya-bheda saṅkkāte khaṇikanirodheti attho. (Mahāṭṭi-2-439)***

The Knowledge of Dissolution of meditator stands well on the phenomenon of momentary cessation (*khaṇikanirodha*) which is called destruction, decaying, breaking down of conditioned things. Similarly the mindfulness, which is associating with the knowledge of Dissolution, also stands well on the phenomenon of momentary cessation, which is called destruction, decaying, breaking of conditioned things. This is the meaning of above quotation.

**\**sati santiṭṭhatīti satisīsenā nāṇamāha (Mahāṭṭi-2-439)***

The words, “the mindfulness also stands well on the phenomenon of momentary cessation, which is called destruction, decaying, breaking down of conditioned things” means the *Vipassanā* knowledge with regarding to the mindfulness as priority. It should, therefore, be recognizes on the fact that **PAGE 283** the *Vipassanā* Knowledge, which is led by the mindfulness, stands well on the phenomenon of momentary cessation, which is called destruction, decaying, braking down of conditioned things.

### 3.2 The meaning of cessation

With relating to explanations up to this knowledge of Dissolution, it would be Presented on about cessation. There are two kinds of cessation in *Vipassanā* practice, viz

1. *uppādanirodha* = the cessation with reappearance in future,
2. *anuppādanirodha* = the cessation without reappearance in future.

The Unconditioned Element, Eternal peaceful Element, *nibbāna*, which is the object of the Path-knowledge and Fruit-knowledge, at the end of *Vipassanā* knowledge, is called *accantanirodha* which is actually *nirodha sacca*, the cessation of *dukkha-samudarya*. That *accantanirodha* is not intended to be referred in this case.

The nature of momentary cessation (*khaṇika nirodha*) which is called continuous phenomena of destruction, decaying, breaking down of conditioned is , *uppādanirodha* indeed. It will be ceasing in this way throughout the time with casual *dhamma*. As causal *dhammas* ... kamma-formation action, cease by means of *anuppādanirodha* (cessation without reappearance in future) resulting in cessation of corporealities and mentalities, which have possibility to arise after final death of arahant, without reappearance in future called *anuppādanirodha* . It concerns the stage of knowledge of Arising and Passing Away by which way of discerning how resultant *dhammas* cease due to cessation of casual *dhammas*, called *paccayato vayadassana* is accomplished. The cessation with reappearance in future (*uppādanirodha*) concerns with all stages of *vipassanā* practice.

With related to *vipassanā* practice, there are only those two kinds of cessation, *uppādanirodha* and *anuppādanirodha*. It seems to be different from way of cessation, which is popular usage of recent world of *vipassanā* practice, in which some meditator usually say that “corporeality ceases, mentality ceases “ etc. Furthermore those kinds of saying that “the feeling is finishes off “, “the feeling is absent” “the feeling is extinguished “ etc, are also out of order in the standard of both the doctrinal (*paṭipatti*) and the practical (*practical*) aspects of buddhism.

If a reasonable question that “does the consciousness present,” is asked for the person who says the feeling ceases, he usually answers that “the consciousness is still present “. It means that the consciousness is still present but the feeling ceases. In the doctrinal aspect of the Buddha, the feeling is a kind of mental concomitant called *sabba citta sādhāraṇa*, which always associates with all kinds of consciousness really. Therefore if the consciousness is still present, any kind of feeling must be present i.e., agreeable, disagreeable or neutral feeling. There is no consciousness which is not associated with feeling in the noble Doctrine of the Buddha, actually.

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Then if a reasonable question that “can you discern the ultimate *dhammas* occurring (6) doors (=basses), (42) bodily parts, by penetrative knowledge”, is asked for the person who says that the feeling ceases, he usually answers that "I cant.." Some person usually answers that the ultimate nature of (28) kinds of corporealities is concerned with the Buddha with the knowledge of Omniscience only, but not the disciples. Furthermore, if a reasonable question that “can you discern and keep in mind associating *dhammas* of the feeling which occur in each mind moment of various cognitive processes and each mind moment that is free from cognitive processes (*vāthimutta citta*), when you performs *vipassanā* practice on the feeling”..., is asked for the person who discerns feeling only, he usually answers that “ I cant.” Then he usually answers that those kinds of mental *dhammas* can be discerned by the

supreme Buddha only. In the practical aspect of the Buddha, The way of practice before discerning on the feeling, is laid down that...

1. corporeal **dharmas** must be distinguished and kept in mind by **rūpakammaṭṭhāna**,
2. not only the feeling has to be discerned, but all associating mental **dharmas** together with the feeling have to be discerned thoroughly. (See in the section of **nāmakammaṭṭhāna**, *Volume II*)

Therefore, those kinds of saying that "that feeling is finished off...", "the feeling is absent", "the feeling is extinguished"...etc, are out of order in the standard of both the doctrinal and practical aspects of Buddhism really.

### ***3.3 Ultimate dharmas which are discerned by the knowledge of Dissolution (bhaṅgānupassanāñāṇa)***

**Pāli Quotation (Paṭisambhaya -55, Vs-2-277,278) three paragraph**

= How the wisdom, which is capable of discerning the phenomenon of dissolution by means of reasoning on destruction and decaying of object, is designated as **Vipassanā** Knowledge?

Through the occurrence of object of only destruction and decaying of corporeal **dharmas**, the consciousness of **vipassanā** practice perishes away just after arising. By reasoning (= by discerning) on the object of phenomenon of destruction and decaying called that corporeal **dharmas**, the phenomenon of dissolution of that consciousness is discerned over and over again.

How is it discerned over and over again relating to the words... "discerned over and over again"? It is discerned by means of impermanence over and over again, but not by means of permanence. It is discerned by means of suffering over and over again, but not by means of agreeable ones. It is discerned by means of non-self over and over again, but not by means non-self **PAGE-285** but not by means of self (**atta**). It is disgusted and not pleased with. It is void of pleasingness. It gives rise to cease but not arising. It is abandoned but not attachment.

If it is discerned by means of impermanence over and over again, the perception of permanence would be abandoned. If it is discerned by means of suffering over and over again, the perception of agreeable one would be abandoned. If it is discerned by means of non-self over and over again, the perception of self(**atta**) would be abandoned. If it is disgusted, pleasingness is abandoned. If it is void of pleasingness, desire to sensual pleasure and desire to existence, which are able to please, are abandoned. If it gives rise to cessation, the origination, **samudaya**, would be abandoned. If it is reabandoned again, excessive liking (**ādāna**) would be abandoned.

Through the occurrence of object of only destruction and decaying of the feeling  
...R...

Through the occurrence of object of only destruction and decaying of the perception  
...R...

Through the occurrence of object of only destruction and decaying of the **kamma** formation ...R...

Through the occurrence of object of only destruction and decaying of the consciousness ...R...

Through the occurrence of object of only destruction and decaying of the eye-clear-sensitivity(= eye-base) ...R...

Through the occurrence of object of only destruction and decaying of aging-death (**jarā-marana**), the consciousness of **vipassanā** practice perishes away just after arising. By reasoning (= by discerning) on the object of phenomenon of destruction and decaying called that aging-death, the phenomenon of dissolution of that consciousness is discerned over and over again. (**Paṭisambhaya-55**)

According to above Pali Text, *Paṭisambhida Magga*, the ultimate *dhammas* which are discerned by the knowledge of Dissolution, are fivefold aggregates, twelvefold bases, (18) kinds of elements, mundane controlling faculties which are objects of *Vipassanā* Knowledge, factors of dependent-origination, up to becoming process (*bhava*). Among those factors of dependent origination birth-aging-death are also included in this stage of knowledge of Dissolution. The basic meaning of birth-aging-death are aggregates of the fivefold clinging to existence which are produced by action (*kamma*) and are called *upapatti bhava* (becoming process).

The arising phase (*uppāda*) of those aggregates of fivefold clinging to existence is designated as birth (*jāti*), while the static phase, aging (*jarā*) and the perishing phase, death (*maraṇa*) respectively. Due to designating as birth for the arising phase of those aggregates of fivefold clinging to existence, it is not necessary to discern on that arising phase as destruction or decaying, again. Due to designating as aging for static phase it is also not necessary to discern on that static phase as destruction or decaying again. Due to designating as death for the perishing phase, it is also not necessary to discern on that arising phase as destruction or decaying again. Only those aggregates of fivefold clinging to existence called birth-aging-death must be discerned as destruction or decaying. However the consciousness of impulsion of *vipassanā* practice which are arising by taking the object of birth-aging-death or any one of birth, aging, death, can be discerned as destruction or decaying again.

### 3.4 Summary to be recognized

When the meditator reasons and discerns by the help of *Vipassanā* Knowledge on those aggregates, bases, elements, principles of dependent-origination, the phenomena of destruction and decaying (*khaya-vaya*) of those conditioned things are known and seen by *Vipassanā* Knowledge. Mental *dhammas* of cognitive processes of *Vipassanā practice*, which are led by *Vipassanā* Knowledge, are also worth discerning by seeing on phenomenon of destruction, decaying of those mental *dhammas* again. Therefore summary to be recognized are as follows. \_\_\_\_

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*Ñātaṇa ñāṇa ubhopi/ vipassati. (Vs-2-278)*

*Pāli-Quotation (Mahāṭṭ-2-440)*

*Ñāta* \_\_\_\_ The term, *ñāta* (object) means discerned objects which are fivefold aggregates, twelvefold bases, (18) elements, (12) factors of dependant origination, from *rūpakkhandhā* (corporeal aggregate) to *jarā-maraṇa* (decaying-death). In the aspect of preaching methodology called Truths (*sacca*), those *dhammas* are the Noble Truth of suffering (*dukkha sacca*) and the Noble Truths of cause of suffering (*samudaya sacca*). Due to occurrence of *dhammas* which are worth knowing by efficiency of Knowledge of Contemplation (*anupassanā ñāṇa*) or *Vipassanā* Knowledge, those *dhammas* are designated as *ñāṇa*.

*Ñāṇa* \_\_\_\_ The term, *ñāṇa*, means the knowledge of Contemplation which discerns on *dhammas* called *ñāṇa*, over and over again. It should be recognized the fact that the meditator has to perform *vipassanā practice* by scrutinizing on the phenomenon of destruction, decaying of oth two kinds of *dhammas* called *ñāta-ñāṇa*.

It is right. \_\_\_\_ The following abstract is the meaning in this case.

*Vipassanā* Knowledge, which is capable of discerning on the phenomenon of destruction, decaying of *dhammas* belonging into from corporeal aggregates to aging-death, by scrutinizing and alternative reasoning as *anicca, dukkha, anatta*, is designated as *ārammaṇa paṭisankhāṇa* (= the Knowledge of Reflection towards object). By seeing the phenomenon of destruction, decaying of that knowledge, *vipassanā* practice must be carried out again after alternative reasoning as *anicca, dukkha, anatta*. Successding *Vipassanā* Knowledge that discerns again on preceding *Vipassanā* Knowledge called *ārammaṇa*



*paṭisankhāñāṇa* by taking object of phenomenon of destruction, decaying of preceding ones, is called the knowledge of Dissolution (*bhaṅgānupassañāṇa*).

Next method — *Ārammaṇa paṭisankhāñāṇa* is the preceding *Vipassanā* Knowledge while *bhaṅgānupassañāṇa*, the succeeding *Vipassanā* Knowledge. Due to inability to occur succeeding *bhaṅgānupassañāṇa* unless preceding *ārammaṇa paṭisankhāñāṇa* occurs and due to presence of the same characteristic which is capable of discerning on only dissolution of conditioned things, after adding preceding *aramana paṭisaṅkha ñāṇa* into succeeding *bhaṅgānupassañāṇa*, it is preached in the Pali Text, *Paṭisambhidā Magga* That only succeeding *bhaṅgānupassañāṇa* is designated as the *Vipassanā* Knowledge through the preaching methodology of *lakkhaṇāhāranetti* (= the same characteristic of knowledge is commonly designated). (*Mahāṭī -2-440*)

### 3.5 Three kinds of general characteristics

\* *aniccam khayatthena dukkham bhayatthena.*

*anattā asāraṇatthena.* (*Vs-2-245, Abhidhamattasangaha-159*)

According to the above Pali Text, commentary and sub-commentary, the meditator has to perform *vipassanā* practice by generalizing on three general characters of conditioned things which are called *ñāta-ñāṇa* (object-knowledge)

*Vipassanā* practice must be performed by reasoning as ...

1. *anicca* after seeing the phenomenon of destruction, decaying, breaking down of conditioned things
2. *dukkha* after seeing the phenomenon of fearful occurrence of conditioned things due to presence of continuous destruction, decaying, breaking down,
3. *anatta* after seeing the phenomenon of void of essence of "self" which is not non-destructible one occurring in conditioned things.

### 3.6 The meaning of discerning consciousness

\* *cittanti cettha sasampayutta cittam adhippetam.* (*Paṭisam-A-1-239*)

In the aspect of *vipassanā* practice, the discerning consciousness of *vipassanā* practice means the consciousness associating with mental concomitants. The knowledge plays significant role in the function of the consciousness of *vipassanā* practice together with those associating mental *dhammas*. For two kinds of *ñāta ñāṇa*, the consciousness of *vipassanā* practice associating with mental *dhammas*, which are predominated by that knowledge, is termed as *ñāṇa* by preaching methodology of *padhāna naya* (significant method). In accordance with these explanations, it should be recognized the fact that "discerning consciousness", ... and "*Vipassanā* Knowledge" means all mental *dhammas* including associating mental *dhammas* of *vipassanā* practice totally. Those mental *dhammas* are general wholesome consciousness of impulses of mind-door cognitive processes of *vipassanā* practice (*mahā kusala Vipassanā javana citta*) for the meditator who is still in the stage of ordinary worldling (*puthu-jana*). Therefore if *ñāṇa dhammas* are intended to be discerned, those great wholesome consciousness of impulses of mind-door cognitive processes, which are predominated with knowledge must be discerned as the object of *vipassanā* practice. In this stage of knowledge of Dissolution, the consciousness of registering (*tadārammaṇa*) never falls generally. It usually occurs as (1) time of mind-door advertence, (7) times of impulses generally. It can be two kinds of impulses which are associating with or without pleasurable interest (*pīṭi*). If both pleasurable interest and knowledge are associating with consciousness, (34) mental *dhammas* occur in each

impulsion, while only knowledge is associating but not pleasurable interest, there are (33) mental *dhammas* in each impulsion of mind-door cognitive processes of *vipassanā* practice.

### 3.7 Examples of way of discerning

When *Vipassanā* Knowledge of meditator becomes sharp and clear after repeated discerning on conditioned things by three general characters, the mindfulness which is associating with succeeding *Vipassanā* Knowledge that is benefited by efficiency of relation of determinative dependence (*upanissaya*) of preceding *Vipassanā* Knowledge successively, stands well only on the phenomenon of destruction, decaying, breaking down of conditioned things. At that time, \_\_\_\_

1. discern as *anicca, anicca* after scrutinizing and taking the object of phenomenon of destruction, decaying, breaking down, cessation of those conditioned things,
2. discern as *dukkha, dukkha* after scrutinizing and taking the object of phenomenon of fearful occurrence of conditioned things due to presence of continuous destruction, decaying, breaking down, cessation,
3. discern as *anatta, anatta* after scrutinizing and taking the object of phenomenon of void of sense of “self” which is not non-destructible

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one occurring in conditioned things,

As mentioned in tables of section of *nāmakammaṭṭhāna*, for both two kinds of continuums, internal and external, *vipassanā* practice must be performed over and over again by alternative discerning on

1. pure corporealities sometimes,
2. pure mentalities sometimes,
3. both corporealities and mentalities sometimes.

This section involves alternative discerning on internal sometimes, external sometimes, and alternative reasoning as *anicca*, sometimes, *dukkha*, sometimes, *anatta*, sometimes. During discerning on external, it must be extended as possible as he can. Similarly *vipassanā* practice must be performed on objects of aggregates of past and future. During discerning in that way, alternative reasoning on three general characters of ...

1. pure corporealities,
2. pure mentalities,
3. both corporealities and mentalities, which are occurring straight through from successive past lives, present life to future lives, must be performed as possible as he can. Similarly, *vipassanā* practice must be performed by dividing into five groups as fivefold aggregates method.

**To be noticed** \_\_\_\_ During discerning by *vipassanā* practice, the phenomenon of dissolution of conditioned things must be allow however rapid they are, but reasoning as *anicca* or *dukkha* or *anatta* should be performed slowly and gradually. The phenomenon of dissolution of numerous mind moments or cognitive processes have to be seen by insight and then try to see however rapid they are. The phenomenon of dissolution of billion billions mind moments within very short instant have to be seen by insight and try to see as possible as he can. however it is not necessary to discern the phenomenon of dissolution of every mind moment one by one. *Vipassanā* practice must be performed slowly and steadily by taking object of phenomenon of dissolution of numerous mind moments and reasons as *anicca, anicca*. It should be recognized on corporeal *dhammas* similarly. It should be discerned on general characters of *dukkha, anatta* in similar way.

### 3.8 A required standard of the knowledge of Dissolution (*bhaṅgañāṇa*)

Now the practising meditator reaches to the stage of knowledge of Dissolution through discerning corporeal and mental *dhammas* in order to break down compactness of corporeality, compactness of mentality from beginning of stage of purification of views (*diṭṭhivissuddhi*) called the knowledge of Analysing Mentality-Corporeality (*nāmarūpa paricchedañāṇa*). In each stage before reaching up to the knowledge of Dissolution, it can be seen \_\_\_\_\_

1. the nature of arising of causal conditioned things and resultant conditioned things,
2. the nature of static phase called aging (*jarā*) of those conditioned things,

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3. the phenomenon of occurrence of existence (*bhavapavatti*) or *upādinna* *kapavatti* which is obvious occurrence of resultant *dhammas*, i.e. consequent aggregates due to obvious occurrence of causal *dhammas*.
4. Although *vipassanā* practice is performed in order to see the ultimate nature by breaking down various kind of compactness of corporealities and mentalities, some corporeal and mental units, which have not been discerned yet, are still present, resulting from those corporeal and mental units are large quantities and are arising and passing away very rapidly. Due to lack of breaking down of compactness of some corporeal and mental units which have not been discerned yet, the smallest bulks called corporeal units and mental units can be seen intact.

However when the stage of knowledge of Dissolution is accomplished, conditioned thing appears in the insight of meditator very rapidly due to *Vipassanā* Knowledge becomes very sharp and clear.

In this case the meditator oughtn't to consider that "conditioned things occur very rapidly for present stage". Actually conditioned things have billion billions processes of arising and passing away within very short instant. It means that those conditioned things with very rapid processes of arising and passing away called normal condition can not be seen before the *Vipassanā* Knowledge is sharp and clear, only when the stage of knowledge of Dissolution is accomplished, the *Vipassanā* Knowledge becomes sharp and clear, resulting in ability to see normal nature of conditioned things correctly. Due to presence of very sharp and clear *Vipassanā* Knowledge, when those conditioned things appears in the insight of meditator very rapidly \_\_\_\_\_

1. the knowledge is unable to follow the phenomenon of arising of conditioned things;
2. the knowledge is unable to follow the phenomenon of static phase, or the nature of aging of conditioned things;
3. the phenomenon of occurrence of existence (*bhavapavatti*) or *upādinna* *kapavatti* which is obvious occurrence of resultant *dhammas*, i.e., consequent aggregates due to obvious occurrence of causal *dhammas*, ignorance, craving, clinging, *kamma*-formation, action etc, is also not followed by the knowledge.

This is because \_\_\_\_\_ *na sampapunati aggahanato (Mahāṭṭi-2-439)*, = those phenomena of *uppāda*, *thiti*, *pavatta*, *nimitta* of conditioned things are not taken into heart by means of *Vipassanā* Knowledge which takes into heart the phenomenon of dissolution emphatically. When the phenomenon of dissolution is seen one-sidedly in that way, *Vipassanā* Knowledge stands well on the phenomenon of cessation called momentary cessation (*khanikanirodha*) in which conditioned things are continuous destruction, decaying and breaking down, without falling on phenomenon of arising, static phase of conditioned things. Due to lack of scrutinizing into the phenomenon of arising which is called ... "obvious occurrence of resultant *dhammas*, due to obvious occurrence of causal *dhammas*"..., *Vipassanā* Knowledge is unable to fall into the nature of **PAGE - 290** *upādinna* *kapavatti* which is called obvious occurrence of consequent *dhammas* due to

obvious occurrence of causal *dharmas*, ignorance, craving, clinging, *kamma*-formation, action etc.

4. Furthermore, due to presence of very sharp and clear *Vipassanā* Knowledge in this stage of knowledge of Dissolution, the meditator does not see any bulk of corporealities which has compactness of form and function. In this case, bulks of corporealities without breaking down compactness are meant corporeal units. In this stage, those bulks, which have shape and form called *saviggaha*, are actually corporeal units. Due to both corporeal units and mental units, which have shape and form called *saviggaha*, are cause to recognize as 'conditioned things', those units are designated as *saṅkhara nimitta* (phenomena of conditioned things). Those kind of *saṅkhara nimitta* are also not seen by *Vipassanā* Knowledge. This is because only the ultimate nature with the phenomenon of destruction, decaying, breaking down, which is called momentary cessation, is seen by insight. Although corporeal and mental units are not seen by insight, the ultimate nature of corporealities and mentalities can be seen very clearly in this stage of knowledge of Dissolution.

It should be recognized the fact that with regarding to the phrase, 'due to lack of scrutinizing and taking into heart phenomena of *uppāda-ṭhiti-pavatta-nimitta*, the *Vipassanā* Knowledge can not follow to those phenomena"... , if those phenomena are scrutinized and taken into heart, the *Vipassanā* Knowledge can follow to those phenomena consequently.

When pure phenomenon of dissolution to all kinds of conditioned things occurring in three periods and two continuums are seen by insight, the continuity of consciousness of impulsions of great wholesome *vipassanā* practice, which is led by the knowledge of Dissolution, must be discerned again by succeeding *Vipassanā* Knowledge.

1. During discerning on corporeality \_\_\_\_  
corporeality \_\_ perishing away \_\_ *anicca*;  
the discerning knowledge also \_\_ perishing away \_\_ *anicca*;
2. During discerning on mentality \_\_\_\_  
mentality \_\_ perishing away \_\_ *anicca*;  
the discerning knowledge also \_\_ perishing away \_\_ *anicca*;
3. During discerning on corporeality \_\_ mentality \_\_\_\_  
corporeality \_\_ mentality \_\_ perishing away \_\_ *anicca*;  
the discerning knowledge also \_\_ perishing away \_\_ *anicca*;
4. During discerning on causal *dharmas* \_\_\_\_  
causal *dharmas* \_\_ perishing away \_\_ *anicca*;  
the discerning knowledge also \_\_ perishing away \_\_ *anicca*;
5. During discerning on resultant *dharmas* \_\_\_\_  
resultant *dharmas* \_\_ perishing away \_\_ *anicca*;  
the discerning knowledge also \_\_ perishing away \_\_ *anicca*;  
(Discern on characters of *dukkha*, *anatta*, similarly).

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When discerning on above procedure of *vipassanā* practice is performed, it must be discerned throughly on (6) doors shown in tables of *nāmakammaṭṭhāna* (Vol : II). It must be discerned on three periods and two continuums similarly. In this stage, *vipassanā* practice must be performed by discerning on mental *dharmas* of impulsions of mind-door cognitive processes which arise taking the object of not only corporeal *dharmas* but also mental *dharmas*, again. It should be noticed on the fact that in the Pali Text cause *Paṭisambhidā Magga*, the discerning knowledge, which scrutinizes and reasons as three general characters through taking those objects of fivefold aggregates, twelvefold bases, (18) elements, mundane controlling faculties, (12) factors of dependent-origination, must be discerned by succeeding *Vipassanā* Knowledge again.

In this stage *vipassanā* practice must be performed by taking the object of pure phenomenon of perishing away of factors of dependent origination from successive previous lives to the end of future life. However it must not be taken the object of principle of causal relationship, i.e., the occurrence of *kamma*-formation due to presence of ignorance etc.

1. the ignorance \_\_ perishing away \_\_ *anicca*;  
the discerning knowledge also \_\_ perishing away \_\_ *anicca*;
2. the *kamma*-formation \_\_ perishing away \_\_ *anicca*;  
the discerning knowledge also \_\_ perishing away \_\_ *anicca*;

*Vipassanā* practice must be performed by taking into heart pure phenomenon of perishing away of various kinds of factors of dependent-origination one-sidedly. During discerning in that way, the meditator has known thoroughly about which existence had what kind of ignorance, craving, clinging, *kamma*-formation, action relating to three periods, past, present, future and so forth. It must be discerned on those factors of dependent-origination which has been known as they really are.

The reason why pure phenomenon of perishing away of conditioned things are taken into heart one-sidedly, but the phenomenon of arising although it is obviously present, is the fact that\_\_\_ the upper kinds of *Vipassanā* Knowledge, the knowledge of Disenchantment etc, can be available and the upper kinds of *Vipassanā* Knowledge are matured gradually, resulting in advancement of the Path-knowledge and Fruit-knowledge successively.

### 3.9 Four kinds of contemplation (*satipaṭṭhāna*)

The meditator can perform *vipassanā* practice through various way of contemplation called *kāya*, *vedanā*, *citta*, *dhamma* what he likes.

1. If *vipassanā* practice is performed by taking the object of phenomenon of perishing away of corporealities and mentalities after keeping in mind the corporeal *dhammas* as priority, and then that *Vipassanā* Knowledge is also discerned by succeeding *Vipassanā* Knowledge again, it falls into *kāyānupassanā satipaṭṭhāna* (contemplation on all bodily constituents).
2. If *vipassanā* practice is performed by taking the object of phenomenon of perishing away of corporealities and mentalities after keeping in mind the feeling (*vedanā*) as priority, and then that *Vipassanā* Knowledge is also discerned **PAGE-292** by succeeding *Vipassanā* Knowledge again, it falls into *vedanānupassanā satipaṭṭhāna* (contemplation on feeling).
3. If *vipassanā* practice is performed by taking the object of phenomenon of perishing away of corporealities and mentalities after keeping in mind the consciousness (*viññāṇa*) as priority, and then that *Vipassanā* Knowledge is also discerned by succeeding *Vipassanā* Knowledge again, it falls into *cittānupassanā satipaṭṭhāna* (contemplation on consciousness).
4. If *vipassanā* practice is performed by taking the object of phenomenon of perishing away of corporealities and mentalities after keeping in mind the contact (*phassa*) as priority, and then that *Vipassanā* Knowledge is also discerned by succeeding *Vipassanā* Knowledge again, it falls into *dhamānupassanā satipaṭṭhāna* (contemplation of the phenomena). If *vipassanā* practice is performed by means of fivefold-aggregates method, twelvefold-bases method ... etc, and then that *Vipassanā* Knowledge is also discerned by succeeding *Vipassanā* Knowledge again, it also falls into *dhamānupassanā satipaṭṭhāna*.

When satisfaction is attained by discerning twofold corporeality-mentality method, fivefold-aggregates method, dependent-origination method for present life, all conditioned things occurring in three periods from successive previous lives to end of future life, must be