

*"namo tassabhagavato arahato sammāsambuddhassa"*

NIBBĀNA GĀMINIPAṬIPADĀ

**THE WAY OF PRACTICE LEADING TO  
NIBBĀNA**

**VOLUME V**

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

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1. In feeling aggregate there are (3) varieties through with non-discriminating, (33) varieties through discriminating,
2. In perception aggregate there are (3) varieties through with non-discriminating, (33) varieties through discriminating,
3. In formation aggregate there are (3) varieties through with non-discriminating, (33) varieties through discriminating,
4. 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. (*Mahāṭṭ-2-392,394*)

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

"*rūpam atītānāgata paccupannam aniccam sañkhatam paṭicasamuppannam 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. *sañkhatam* = the nature of process of arising only when various factors perform cooperatively,
3. *paṭicca samuppannam* = the nature of arising based on causal *dhamma*,
4. *khaya dhammam* = the nature of fading away,
5. *vayadahammam* = the nature of destruction,
6. *virāgadhammam* = the nature of dispassion 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, *sañkhata* and *paṭicca samuppanna* are also not indirect meaning of *anicca*. It is because the term, *anicca*, shows the meaning of absence just after arising and then those terms, *sañkhata* 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". (*Mahāṭṭ-2-393*)

**PAGE-52****S. Way of discerning**

The *meditator* must discern as *anicca, anicca* by seeing the nature of perishing away, just after arising 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 *sañkhata*, *sañkhata* by seeing relationship between those corporealities and *kamma*.
- (b) The *meditator* must discern as *sañkhato*, *sañkhata* by seeing how corporealities produced by mind (*cittaja rūpa*) arise, due to arising of mind.
- (c) The *meditator* must discern as *sañkhato*, *sañkhata* by seeing how corporealities produced by temperature (*utuja rūpa*) arise, due to temperature.
- (d) The *meditator* must discern as *sañkhato*, *sañkhata* by seeing how corporealities produced by nutriment (*āhāraja rūpa*) arise, due to arising of nutriment.

[The *meditator* must discern as *sañkhata*, *sañkhata* by seeing how mental aggregates, feeling aggregate et, 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 fading away 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* by seeing the nature of dispassion of those corporealities (feeling aggregate etc.,) at the perishing phase.
7. The *meditator* must discern as *nirodhadhamma*, *nirodhadhamma* by seeing 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.

For instance, it is instructed in commentary (*M-A-1-268*) 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 twelfold bases 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 *Sañjāyatana 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, 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-2-324)***  
***(Cūḷarāhulovāda Sutta)***

In this *Sutta* the Supreme Buddha instructed to discern four mental aggregates called feeling aggregate, perception aggregate, formation aggregate, consciousness 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* 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.B. 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,
  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-1-280*), 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 *Salāyatana Vagga Samyutta* 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 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 according to

base, the heart base corporeality must be kept in mind and discerned as *anicca* through seeing the 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 similar way. 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 he 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 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-object successively, 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 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 kinds of corporealities) which 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 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*.
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 three groups, i.e., base, object, feeling. Both wholesome and unwholesome impulses 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. *cittānupassanāsatiṭṭhāna*

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 *dhammas* 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. *dhammānupassanāsatiṭṭhāna*

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



3. contact (*phassa*) ... *anicca*.

Way of discerning on base and object must be recognized as mentioned above. According to the term, contact, all mental *dhammas* which are associating with contact must be kept in mind through the contact as priority. Then both those mental *dhammas* of every mind moment and mental *dhammas* 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 *vedanānupassanā satipaṭṭhāna*. 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 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 continuums; alternate discerning among three general characters called *anicca*, *dukkha*, *anatta*.

1.5. A Practice of foulness (*asubhabhavanā*)

*\*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 *Mahāsatipaṭṭhāna 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 *Mūlaṭṭhāna***  
*Pāli Quotation (Abhi-a-2-248) (Mūlaṭṭhāna-2-156) (Anuṭṭhāna-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 “loathsomeness nature (*patikūla*) 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 *upādinna* 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 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 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. (*Mūlaṭṭi-2-156*)

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

One day *Mahā Tissa Mahā Thero* 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 walking 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 Quotation (Vs-1-20)*

After seeing that woman's teeth bone *Mahā Tissa Mahā Thero* took into heart previous acquired perception of bone. That *Mahā Thero* reached 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 nature of internal bones, resulting in reaching into the first absorption. When he developed *vipassanā* knowledge by making fundamental absorption on that first absorption he reached into the Fruit-knowledge of Arahant through the successive stages of the Path-Knowledge. *(Mahāṭṭi-1-48,49)*

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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.\_\_\_\_\_

“*nābhijānāmi 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 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 “*Āvuso..... Abhaya....please learn this problem beforehand.*” 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 *paṭikūla manasīkāra* (=loathsomeness attention).

#### 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’s 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. *bhikkhus*,
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 (*ādīnvaññāṇa*). 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.

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.*

*ijjhattañca 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* it is so 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*.

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. (*Suttanipāta-308*)

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*āyu usamā ca viññāṇanti rūpa-jīvitindariyam, kammajatejodhātu, cittam----* (*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.

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.,

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 way reasons and discerns on his own 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 nature which is found in *Mahāsatiṭṭhāna 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 practice of foulness nature as *ādīnavānupassanā* (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 *kasiṇa*-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 can 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 of 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* 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 the Burmese green pigeon,  
 (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 blood, 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 *Mahāsatipaṭṭhāna 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.

### 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 with 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*.

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

When four great elements are scrutinized on those internal and external corpses some righteous *meditators* usually see 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 external corpses must be discerned over and over.

If the righteous *meditator* sees successive stages of changing of 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 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 (32) 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* 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.

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-thikapabba) (M-A-1-277)*

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-mentalities together with causal *dhammas* in the section of way of discerning on (9) kinds of corpse, in *Mahāsatipatṭhāna 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 loathsomeness nature,
3. *vyādhī* = presence of infirmity nature,
4. *jarā* = presence of ageing = presence of static nature,
5. *marañā* = 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*, *vyādhi*, *jarā*, *marāṇa*. The *meditator* can discern as “foulness, foulness” 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 ādinavo.*  
(*Sam-1-52, Sattathāna Sutta*)

= Such corporeal *dhamma* is not only impermanent, suffering but also change and alteration *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.

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 rāhulovāda Sutta (M-2- 84)*, *Dhātuvibhanga Sutta (M-3-283)*. In *kāyagatāsati Sutta*, however, it was preached 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*. (*Mahāṭī-2-389*)

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

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

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 kārānupassī. (M-ṭī-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 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 kārānupassī. (M-ṭī-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 ajjhattam sammasati, kālena bahiddhā. (Abhi-A-1-270, Vs-2-300)*

*so kālena rūpam sammāsati, 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 it 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 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 *anicca*, *dukkha*, *anatta*, *asubha* alternately. The *meditator* must discern in order to reach momentary present and try see three-time-phases called *uppāda-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: If 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 (*udayabbayanan*) 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 and those are not discerned until the field of ultimate nature can be present. The *meditator* must discern through fivefold aggregate methods, 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 live. 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 of 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 live 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 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.

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 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 (Paṭisam-411, Vs-2-246) 2 paragraphs*

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

Corporeal *dhammas* 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 unstability,
4. *pabhangu* = presence of nature of disintegration,
5. *addhuvam* = lacking nature of durability,
6. *vipariñāma dhammam* = presence of nature of change and alteration,
7. *asārakam* = lacking durable essence,
8. *vibhavam* = presence of nature of detriment
9. *maccu* = presence of nature of death
10. *sankhatam* = conditioned over and over by causal *dhammas*.

1. *aniccato* = through impermanence

- *anniccantikātāya, ādiantavantatāyaca aniccato. (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 (*uppāda*) 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, “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 *uppāda-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

- \* *vyādhimarāṇehi 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*), 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 *vyādhī*. When any kind of elements is predominated, changing and altering it can be said “sickness”. The *meditator* must discern as *palōka*, *palōka* 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. *calatō* = through trembling and instability

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

Corporeal and mental *dhammas*, five aggregates are capable of trembling resulting in instability due to presence of infirmity, ageing and death. These four ways of the desirable mundane world (*iṭṭha 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 discern as “*cala, cala*” through seeing trembling and unstable nature of conditioned things in that way.

### 4. *pabhangutō* =through disintegration

#### \* *upakkamena ceva sarasena ca pabhangu 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)*

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, vipariṇāmadhamma* through seeing that nature of change and alteration.

**7. asāratō = 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.

**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 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. maraṇadhammatō = maccu = through nature of death**

**marañapakaatitāya marañadhammatō. (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. sankhatatō = through conditioned over and over by causal dhammas**

**hetupaccayehi abhisankhatatāya sankhatatō. (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. *upaṭṭhambhaka* cause = *paccaya* cause which can support to arise results indirectly.

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 (*upaṭṭhambhaka*) 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 *upaṭṭhambhata* 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 *upaṭṭhambhaka* 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. There 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-bādhm upaddavam.*  
*bhayī-tyū-pasaggā-tāṇam,*  
*aleṇa-saraṇam vadham.*  
*aghamūlam ādinavam, sāsavam mārāmisam.*  
*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. *ādīnavam* = 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*,
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. *vyādhi* = 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) (Mahāṭṭi-2-395)**

Corporeal and mental *dhammas* have got the nature of torturing through both arising phase (*uppāda*) 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 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. *vipariñāmadukkha* = 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. *sañkhāradukkha* = 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 *sañkhāradukkha*. It is natural fixed law of conditioned things with arising nature and perishing nature. Therefore all kinds of conditioned things which have got designations as *dukkha dukkha*, *vipariñāmadukkha*, *sañkhāradukkha* can be designated as *sañkhāradukkha*. In the next method --- Every conditioned thing is depended base of three kinds of sufferings called *dukkhadukkha*, *vipariñāmadukkha*, *sañkhāradukkha*. 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 which 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.,

1. occurrence of purification of virtue, due to basic morality called *catuparisuddhisīla* 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 Discerning 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 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., 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 the body

There are four kinds of diseases, viz.,

1. *sādhya rôga* = mild disease which can be relieved whether medical treatment is given or not,
2. *asādhya rôga* = chronic illness which can not be relieved,
3. *kicchāsādhya 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 *yapyarôga* 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 *Āsīvisopama 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 *yapyarôga* 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. (Mahāṭṭ-2-395)*

Sub-commentator Sayadaw explained on the infirmity with *yāpya* as *rôga*, while on remaining kinds of infirmities as *ābādha. (Mahāṭṭ-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 *dhammas*, five aggregates as unwholesome *dhammas* 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 of ultimate reality, the nature of three-time-phases called *uppāda-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 *dhammas*; capable of carrying disadvantages for beings and depended bases of various unwholesome deeds called *agha*. The righteous *meditator* must discern as *agha, agha* through seeing those kinds of nature.

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#### 4. *gaṇdatô* = 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 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 by taking objects of corporeality-mentality, aggregates. Those putrid liquid of defilements, lust etc., arise together with unwholesome mental *dhammas* 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 (*gaṇdam*). The righteous *meditator* must discern as *gaṇda, gaṇda* through seeing those kinds of nature.

#### 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. *ābādhātô* = 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, 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. If 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 *ābādha*, *ābādha* 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.

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) (Mahāṭī-2-395)**

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. *ṭitō* = through fearful calamity**

**Pāli Quotation (Vs-2-247) (Mahāṭī – 2-395)**

Destruction of five aggregates through infirmity, ageing, death etc., is 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 law.

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 *ṭī* (fearful calamity), due to capable of bringing forth destruction *dhammas* together with themselves. This term, *ṭī*, 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 *ṭī* (=fearful calamity), due to occurrence of real source of destruction *dhammas*. Five aggregates are also fearful calamity called *ṭī*, due to capable of bringing forth various kinds of destruction in similar way. The righteous *meditator* must discern as *ṭī*, *ṭī* through seeing those kinds of nature.

**10. *upasaggatō* = 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 *upasagga*, 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 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 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 (*bhayatṭha*) really.

**PAGE-91****12. aleṇatô = through association of danger without refuge****Pāli Quotation (Vs-2-247) (Mahāṭī-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 refuging 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.

**13. asaraṇatô = through association of danger without something or someone to rely on**

*Pāli Quotation (Vs-2-247) (Mahāṭṭ-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 refugees 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-2-248) (Mahāṭṭ-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.

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.

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**15. aghamūlatô = through fundamental of all kinds of sufferings**

*Pāli Quotation (Vs-2-247) (Mahāṭṭ-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 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 *ādīnava, ādīnava* through seeing on that nature.

**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) (Mahāṭṭ-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 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 (*mārāmisa* = *māra* + *āmisa*).

In the continuum of persons who are unable 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 *dhammas* are my properties”. Therefore, aggregate evil 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 *mārāmisa*, *mārāmisa* through seeing on those kinds of nature with the help of penetrative *vipassanā* knowledge.

19. *jātidhammatô* = through arising

20. *jarādhammatô* = through diminishing

21. *vyādhidhammatô* = through infirmity

*Pāli Quotation (Vs-2-248) (Mahāṭṭ-2-397)*

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(The nature of *marañadhamma* 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. *vyādhi* = the nature of sickness.

Those kinds of nature of *jāti*, *jarā*, *vyādhi* 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. *jarādhamma, jarādhamma,*
21. *vyādhidhamma, vyādhidhamma,*  
Through seeing those kinds of nature respectively.
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 *dhammas*, 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) (Mahāṭṭ-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.

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, *Mahāṭkā 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 (*kilesavatthu*) 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 *samkilesavatthu*. 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*. (*Mahāṭ-2-397*)

There are (25) kinds of nature of suffering for each aggregate, resulting in (125) kinds of nature totally for five aggregates.

### 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, nivāsi, kāraka, vedaka, adhiṭṭhāyaka*.

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#### 1. *anattatō* = through non-self

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

Some persons with wrong view of self usually say that-

1. There is *sāmiatta*, the self which owns body,
2. There is *nivāsiatta*, 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,
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 *meditator* must discern as *anatta, anatta* through seeing on those kinds of nature with the help of penetrative *vipassanā* knowledge.

#### 2. *paratō* = through stranger

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



As mentioned in section of dependent-origination, volume III, corporeality-mentality, aggregates can arise in conformity with causal *dhammas*, 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, 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,
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) (Mahāṭṭ-2- 396)***

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 (40) 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) which can be said *nayavipassanā*, becomes steadfast in the that *meditator*’s insight. This is how the knowledge of Comprehension called *sammāsana* 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 *dhamma*  
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*.