

"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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1.8.C. Nine Factors for sharpening of controlling faculties

The Knowledge of Arising and Passing Away can arise in the continuum of some *meditators* with sharp wisdom and sharp five controlling faculties called faith, energy, mindfulness, concentration, wisdom through this *nayavipassanā* only, but not in the continuum of *meditator* with retarded controlling faculties. It is right. – In case of *vipassanā* practice it is worth desiring the fact arising of Knowledge of Arising & Passing Away can be accomplished through only *nayavipassanā* which is called *kalāpasammasana* (way of discerning on the whole). During discerning through *kalāpasammasana* method in order to reach continuity present (*sansatipaccuppanna*) from life-duration-present (*addhāpaccuppanna*) and to reach momentary present (*khaṇapaccuppanna*) from continuity present, unless the *meditator* reaches into the Knowledge of Arising and Passing Away clearly and satisfactorily, that *meditator* has to discern corporeal and mental *dhammas* over and over again through performing (9) factors for sharpening of controlling faculties after avoiding (7) kinds of unfavourable situations and taking (7) kinds of favourable situations.

(*Vs-2-248, Mahato-2-398*)

Pāli Quotation (Vs-2- 248) (Mahāṭṭ-2- 399)

1. Every conditioned ultimate *dhamma* always arise within three-time-phases called *uppāda-ṭhiti-bhanga* whenever causal *dhammas* are still present. After the phenomena of arising of conditioned things together with causal *dhammas*, which arise at every instant called *uppāda-ṭhiti-bhanga*, which are objects of *vipassanā* knowledge, are discerned previously the practicing *meditator* must discern only phenomena of perishing away (*banga*) by giving up to see arising phase with the help of *vipassanā* knowledge.

Pāli Quotation (Mahāṭṭ-2-398)

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That *meditator*'s *vipassanā* knowledge which is accustomed to discern perishing nature (*khaya, bhanga*) can accomplish sharpness and bravery of wisdom of *vipassanā* practice. When wisdom of *vipassanā* practice becomes sharp and brave remaining controlling faculties, i.e., faith, energy, mindfulness, concentration also become sharp and brave consequently. (*Vs-2-248, Mahāṭṭ-2-398*)

2. The *meditator* must endeavour to fulfil *vipassanā* practice which can discern phenomenon of perishing phase (*khayadassana vipassanā*) only through performing respectfully for attainment of long lasting the knowledge of *khayadassana vipassanā* which discerns finishing nature (*khaya*) of conditioned things. (*Vs-2-248, Mahāṭṭ-2-398*)
3. The *meditator* must endeavour to fulfil *vipassanā* practice which can discern phenomenon of perishing phase only through incessant and strenuous trying to connect preceding and succeeding knowledge of practice without interruption. The *meditator* must try in order to connect each knowledge of *khayadassana vipassanā* which knows and sees perishing nature of conditioned things successively.

Pāli Quotation (Mahāṭṭ-2-398)

4. The *meditator* must endeavour to fulfil *vipassanā* practice which can discern phenomenon of perishing phase only through taking (7) kinds of favourable situations, favourable shelter (*āvāsasappāya*) etc., as mentioned in previous section of mindfulness of breathing, volume I. (*Vs-2-248, Mahāṭṭ-2-398*)
5. **Pāli Quotation (Mahāṭṭ-2-398)**
The concentration of *vipassanā* arises in continuum of practicing *meditator* who takes into heart *khaya dassana vipassanā* which can discern phenomenon of perishing phase through such state of affair of emblem. He must endeavour to fulfil *khayadassana vipassanā* through taking that state of affair of emblem which is the factor to improve *vipassanā* concentration. (*Vs-2-248, Mahāṭṭ-2-398*)
6. **Pāli Quotation (Mahāṭṭ-2-398)**
The righteous *meditator* should like to read the section of how seven factors of enlightenment *dhammas* can be balanced shown in section of mindfulness of breathing volume I, again. It is essential to practice for attainment of balanced seven factors of enlightenment in the stage of *vipassanā* practice as it is essential to practice in the stage of *samatha* practice.

The righteous *meditator* must endeavour to fulfil *khayadassana vipassanā* practice through either developing factors of enlightenment called wisdom (*dhamma-vicaya*), energy (*vīriya*), zest (*pīti*) when the mind of meditation stops and draws back in *vipassanā* practice or developing factors of enlightenment called tranquility (*passaddhi*), concentration (*samādhi*), equanimity (*upekkhā*) when the mind of meditation wanders from object of emblem of conditioned things (*saṅkhāra rimitta*). (*Vs-2-248, Mahāṭṭ-2-398*)

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7. **Pāli Quotation (Mahāṭṭ-2-398, 399)**
The *meditator* must endeavour to arise the mind which does not sympathize on his body through loathsome nature as external non-living putrid corpse. He must endeavour to arise the mind which does not sympathize on his life called *jīvita* as harmful enemies. (*Vs-2-248, Mahāṭṭ-2-398, 399*)

According to above instructions the righteous *meditator* must develop practice of foulness on both internal and external non-living corpse over and over in order to sharpen *vipassanā* knowledge in this section. He must develop emphatically the Knowledge of repeated contemplation on non-self (*anattānupassanāñāṇa*) in order to consider on conditioned things as harmful enemies.

8. **Pāli Quotation (Mahāṭṭ-2-399)**
The *meditator* must endeavour to fulfil *khayadassana vipassanā* practice through both reaching to sharpened condition of controlling faculties after body and mind are not sympathized and suppressing on every pain whenever it arises by means of strenuous diligence which can escape from laziness. (*Vs-2-248, Mahāṭṭ-2-399*)
9. The *meditator* must endeavour to fulfil *khayadassana vipassanā* practice through incessancy before accomplishment of expected knowledge of *vipassanā* practice. (*Vs-2-248, Mahāṭṭ-2-399*)

If the righteous *meditator* develop *vipassanā* practice through these nine kinds of stage of affairs, controlling faculties become sharp and powerful.

In this case, the reasonable simile is as follows: _____

As it is essential point that the drill must be finer than very fine pearl and coral during drilling pearl and coral etc., similarly very sharp knowledge is essential in the stages of Knowledge of analysing Mentality and Materiality and Knowledge of Discerning Cause and Condition by which both very subtle and fine corporeal and mental *dhammas* and causal *dhammas* of those *dhammas* are kept in mind. Furthermore, in the stage of Knowledge of *khayavaya dassana vipassanā* by which the nature of finishing and dissolution of those corporeal and mental *dhammas* together with causal *dhammas* are discerned as objects of *vipassanā* practice. The *vipassanā* knowledge must be sharper and sharper than preceding stages of *vipassanā* knowledge.

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Furthermore, if one want to accomplish sharpening of knowledge of *khayavayadassana vipassanā* which discerns by taking object of finishing and dissolution nature of conditioned things, he must try to accomplish through reaching sharp occurrence of controlling faculties. The edge of axe can be sharpened on the hone which consists of fine-grains. As the surface of hone become even the edge of axe become sharper and sharper evenly. Similarly if one wants sharpened knowledge of *khayavayadassana vipassanā*, he can accomplish it through reaching into sharp occurrence of controlling faculties. It means when controlling faculties become sharp *vipassanā* knowledge will become sharp consequently. Sharpening controlling faculties can be accomplished through discerning on finishing and dissolution nature of those conditioned things by (9) kinds of state of affairs mentioned above.

During discerning in that way –

1. *vipassanā* practice must be performed by alternate discerning on corporeal *dhammas* as three general characters sometime.
2. *vipassanā* practice must be performed by alternate discerning on mental *dhammas* as three general characters sometime.

Olden day commentaries explained alternate discerning on corporeal and mental *dhammas* because of two reasons, firstly, corporeal and mental *dhammas* have got distant nature (=different nature) to each other, resulting in not worth generalizing as a whole simultaneously; the second, collective discerning as a whole is not desired in concern with this Knowledge of Comprehension.

Among both kinds of corporeal and mental *dhammas*, the former is grosser and easier to understand than the latter with the result that commentary explained corporeal *dhammas* are deserving to generalize beforehand.

During performing *vipassanā* practice the righteous *meditator* must discern in order to see momentary arising nature called *nibbattilakkhaṇā* which is the phenomenon of ultimate conditioned things within three-time-phases called *uppāda-ṭhiti-bhanga*. At that time, previously, the righteous *meditator* must discern ultimate conditioned things by means of inference which is following the scriptures preached by the Supreme Buddha with strong and firm faith. Later, when *vipassanā* knowledge become strong and powerful gradually he can know and see penetratively momentary arising nature of conditioned things by experiential knowledge of himself. The righteous *meditator* must perform *vipassanā* practice in order to know and see penetratively on momentary arising nature of ultimate conditioned things by experiential knowledge in that way. (*Vs-2-248, Mahāṭṭ-2-399*)

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During discerning on corporeal *dhamma*, these four kinds, i.e.,

1. *kammajarūpa* (corporealities produced by *kamma*, CPK) which are arising at every three-time-phase,
2. *cittajarūpa* (corporealities produced by mind, CPM) which are arising at every three-time-phase,
3. *utujarūpa* (corporealities produced by temperature, CPT) which are arising at every three-time-phase,
4. *āhārajarūpa* (corporealities produced by nutriment, CPN) which are arising at every three-time-phase,

must be discerned by *vipassanā* knowledge after analyzing on each ultimate nature as mentioned in section of *rūpakammaṭṭhāna, volume I, (Vs-2- 249, 252, Mahāṭī-2-399, 404)*

During discerning on mental *dhammas*, those consciousness occurring in cognitive processes of (6) doors and consciousness free from cognitive process, totally in (81) kinds of mundane consciousness, must be discerned by *vipassanā* knowledge after penetrative seeing on momentary arising nature of each ultimate mental *dhammas* with the help of experiential knowledge. (*Vs-2-253, Mahāṭī-2- 404, 405*)

[To be noticed – In this case, the reason why commentary explained to discern all (81) kinds of mundane consciousness is intended to say all beings indiscriminately (*sabbasangāhikavacana*). Sublime consequence mental *dhammas* can not arise in the continuum of righteous *meditator* because he is still human being but not in *brahma*'s sphere. However if the righteous *meditator* has got absorption *dhammas* and heartfelt desire to reach *brahma*'s happiness in future, he can discern each *brahma*'s consequence aggregates which can be attained in future through respective absorption *dhammas* in both sections of dependent-origination and *vipassanā*. Among absorption *dhammas*, only acquired absorption *dhammas* by himself can be discerned as object of *vipassanā* practice. Un-experienced absorption *dhammas* in present life can be left out from ways of discerning as objects of *vipassanā* practice. Furthermore if the righteous *meditator* has not got Fruit-Knowledge of Arahantship, mere functioning consciousness of impulses (*kriya javana citta*) can also be left out. Those mere functioning consciousness of impulses can be occurred as object of *vipassanā* Knowledge of Arahantships only.

1.8.D. Can it be discerned?

ekaccharakkhaṇe koṭisatasahassasankhā uppajjivā nirujjhati. (Sam-A-2-295)

Within very short instant one trillion mental *dhammas* cease just after arising. (*Sam-A-2-295*)

According to explanations found in commentary of *Pheṇapiṇḍupama Sutta* etc., some righteous *meditators* have got doubts and question that can it be discerned on consciousness of cognitive processes and life-continuum consciousness together with associating *dhammas*? Then those are so swift that only the Supreme Buddha could discern on those *dhammas*, considered by some persons with doubt.

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In this case some opinions that way of discerning on mental *dhammas* concerns with only the Supreme Buddha but not disciples etc., are never found in *Pāli Texts*, commentary and sub-commentary and those kinds of saying are lacking in evidence.

In various kinds of discourses, *Aparijānana Sutta (Sam-2-249, 250)* etc., the Supreme Buddha, himself, preached that “unless anybody knows and sees penetratively on all kinds of corporeal and mental *dhammas* called five aggregates through three kinds of full understanding (*pariññā*), i.e., *ñātapariññā*, *tīraṇapariññā*, *pahānapariññā* with the help of experiential knowledge, he is not worth finishing of suffering of rounds of rebirth”. In accordance with those kinds of preaching, some explanations relating to way of discerning on mental *dhammas* for disciples have already presented in section of *nāmakammaṭṭhāna*, volume II.

In this section it will be presented again on essence of explanations found in the commentary called *Visuddhi Magga* in order to be easy understood even though some explanations relating to the fact that disciples must also discern on mental *dhammas* as object of *vipassanā* practice and only when one sees penetratively on momentary arising nature (*nibbatti lakkhaṇā*) of mental *dhammas* with the help of experiential *vipassanā* knowledge can it be designated as mental *dhammas* are discerned through three general characters sometime.

1.8.E. *arūpanibbattipassanākāra (Vs-2-252)*

Furthermore the righteous *meditator* who performs *vipassanā* practice by discerning on corporeal *dhammas* as three general characters, must discern on momentary arising nature of mental *dhammas* also with the help of penetrative *vipassanā* knowledge as momentary arising nature of corporeal *dhammas* is deserving to discern. That momentary arising nature of mental *dhammas* are also worth discerning as object of *vipassanā* practice by means of (81) kinds of mundane consciousness and mental concomitants only (because supramundane *dhammas* are not objects of *vipassanā* knowledge).

It will be explicit what are *vipassanā* practices which discern on mental *dhammas* by means of mundane consciousness, as follows; _____

As mentioned in previous section, section of dependent-origination volume III, these mental *dhammas* are originated in any life as any kind of (19) kinds of consciousness of process of newly occurrence of next existence (NONE) called *paṭisandhi* through the action called *kamma* which had been cultivated in previous life. How the nature of arising of *paṭisandhi* consciousness should be recognized as mentioned in section of dependent-origination. That consciousness of *paṭisandhi* also arises by means of life-continuum contiguously just after ceasing of *paṭisandhi* consciousness. It arises by means of death-consciousness at the termination of life.

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[It is natural fixed law that three kinds of consciousness, i.e., *paṭisandhi-bhavanga-cuti*, are the same in one life.] If that *paṭisandhi* consciousness is any kind of Sense-sphere consciousness, all those (10) kinds of *paṭisandhi* consciousness of sense-sphere arise by means of powerful registering consciousness (= by means of object which is taken as the same object of impulses) in (6) kinds of doors.

Furthermore, during life in the continuum of being with normal eye-clear-sensitivity seeing-consciousness which has got factors of light and attention (= five doors adverting) arises together with associating mental concomitants when visible-object reaching into static phase strikes on eye-clear-sensitivity and life-continuum clear element simultaneously, through basing on eye-clear-sensitivity, visible-object, light, attention etc., due to presence of normal in tact eye-clear-sensitivity.

It will be explicit. _____ At the static phase of eye-clear-sensitivity the visible object which is also reaching into static phase strikes the former and life-continuum simultaneously.

When that visible-object strikes eye-door and mind-door the life-continuum ceases after two times. Afterwards five doors adverting-consciousness called mere functioning mind-element (*kriyāmanodhātu*) arises together with associating *dhammas* through taking that visible-object only after finishing function of adverting on visible-object. Just after that five doors adverting seeing-consciousness which is (either wholesome consequence, if visible-object is desirable one or unwholesome consequence, if visible-object is undesirable one), which is capable of seeing on that visible-object only arises together with associating *dhammas*. Then receiving-consciousness called wholesome or unwholesome consequence mind-element, which has the function to receive visible-object, arises together with associating *dhammas*. Just after receiving consciousness, the investigating consciousness called (wholesome consequence or unwholesome consequence) consequence mind-consciousness-element without root, which has the function to investigate that visible-object only, arises contiguously. Then determining consciousness called rootless mere functioning mind-consciousness-element, which is accompanied with neutrality feeling, which has the function to determine as either desirable or undesirable object, arises contiguously. Just after that determining consciousness, any kind of consciousness among sense-sphere wholesome, unwholesome or mere functioning consciousness arises either five times or seven times (according to wise attention or unwise attention) after performing the function of impulsion called *javana*. Sometime only one mind-door-adverting consciousness usually arises as substitute of impulsions. [It refers two times of determining (= mind-door-adverting) consciousness arise without arising impulsions for some objects.] After ceasing of those impulsions in the continuums of beings of sense sphere any kind of (11) kinds of registering consciousness arises in conformity with both impulsion and object. The righteous *meditator* has to discern every mend moment together with associating *dhammas* in sequence with the help of penetrative *vipassanā* knowledge. It should be recognized on remaining five doors, ear door etc., in similar way.

In the mind door, however, not only impulsions of sense sphere but impulsions of sublime ones can also arise in case of impulsion. In this way the practicing *meditator* has to discern momentary arising nature (*nibbatti lakkhaṇā*) of mental *dhammas* in (6) kinds of doors with the help of penetrative *vipassanā* knowledge. If advantage is said, the righteous *meditator* who discerns momentary arising nature of mental *dhammas* through the means mentioned above can be designated as “he performs *vipassanā* practice on mental *dhammas* through three general characters sometimes.” (*Vs-2-252, 253, Mahāṭṭi – 2- 404, 405*)

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In accordance with explanations found in above commentary only when the righteous *meditator* can discern momentary arising nature of various mind moments, viz., *paṭisandhi* consciousness, life-continuum consciousness which are occurring interval of cognitive processes from beginning the first life-continuum after *paṭisandhi*, death-consciousness which occurs at the termination of life, various consciousness which are occurring within each cognitive process of (6) doors, during life, together with respective associating mental concomitants with the help of penetrative *vipassanā* knowledge, it can be said he discerns momentary arising nature of mental *dhammas* (*arūpassa nibbatti*). According to these commentary and sub commentary ways of discerning on mental *dhammas* through doorwise system are presented for both section of knowledge of Analysing Mentality & Corporeality and section of *vipassanā* practice in this work called *nibbāna gāminipaṭipadā*.

Impulsions (*javana*) _____ During performing *vipassanā* practice commentary instructed that according to the term, impulsion (*javana*), unwholesome impulsions are also essential to be discerned as objects of *vipassanā* practice. It should be recognized the fact to

preaching of mindfulness foundation, *sarāgam vā cittam sarāgacittanti pajānāti*, the commentary instructed to discern unwholesome *dhammas*.

1.8.F How efficiency of knowledge is powerful

Some righteous *meditators* analyse and question with relating to explanations found in above commentary.

In this case, if every practising person has heartfelt desire to attain superior unconditioned element, *nibbāna*, which is eternal peace freeing from various kinds of suffering, he has to keep firm faith on both the Knowledge of Omniscience of the Perfectly Self-Enlightened One and the Noble *dhamma* called Noble Eightfold Path, which is real factor for emancipation of suffering of rounds of rebirth, which has been analyzed and preached through knowledge of Omniscience. The righteous *meditator* should like to keep confidence on the fact the Supreme Buddha never urge disciples to develop and practice for knowing and seeing on Four Noble Truths *dhammas* which are beyond disciple's insight and invisible *dhammas*.

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Because five kinds of clinging aggregate (= corporeal and mental *dhammas*) are *dhammas* of Noble Truth of Suffering, if one wants know and see those *dhammas* upto ultimate nature as they really are, he must develop any kind of concentration called access concentration, full concentration, as fundamental of *vipassanā* practice and he must discern ultimate nature of corporeal and mental *dhammas* through breaking down each compactness of corporeality and mentality called *rūpaghana, nāmaghana*. It is because four Noble Truths are *dhammas* of ultimate reality indeed.

Among those ultimate *dhammas* belonging to Noble Truth of Suffering mental *dhammas* always occur in sequence of natural fixed law through either those consciousness which are free from cognitive process, i.e., *paṭisandhi, bhavanga, cuti* or continuity of consciousness within each cognitive process without changing anymore. The practising *meditator* who wants to keep in mind those mental *dhammas* and to discern as object of *vipassanā* practice must discern those sequence of mental *dhammas* which occur through the time-honoured path as natural fixed law of mental *dhammas* with the help of experiential *vipassanā* knowledge. If another paradox that mental *dhammas* can arise deviating from sequence of natural fixed law of mental *dhammas* is present for anyone, he can practice as he likes. However that paradoxical opinion can never be found in the *Pāli* Texts, commentary and subcommentary. The righteous *meditator* must, therefore, discern mental *dhammas* as sequence of natural fixed law of mental *dhammas*. This is because only when he can see penetratively both those consciousness which are free from cognitive process and continuity of consciousness within each cognitive process which are according in sequence of natural fixed law of mental *dhammas* through braking down each kind of compactness of mentality can he reach to the field of ultimate reality and see ultimate *dhammas* of Noble Truth of Suffering with the help of penetrative experiential knowledge. The efficiency of sharp four-edge dagger of *vipassanā* knowledge which is sharpened on the noble whetstone of concentration is very powerful really.

However the fact that in the aspect of disciple's knowledge and perfection, discerned mental *dhammas* might be only partial of those mental *dhammas* which are occurring about one trillion times of mindmoments within very short instant of a second has been explained and presented in previous section of *nāmakammaṭṭhāna*, Volume II. Range of quantity of discerned mental *dhammas* depends on efficiency of knowledge which may be very powerful

or moderate depending on perfections cultivated in both previous lives and present life and one's degree of concentration developed in present life.

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Please... look neighbor *meditator's* hair! If your eye-clear-sensitivity is very powerful, you can see numerous hair on the neighbor *meditator's* head within very short instant. This is only the efficiency of eye-door-cognitive process which can be said ordinary sight and efficiency of mind-door-cognitive process which takes object of hair. The righteous *meditator* should like to accept the fact even if ordinary, sight is very efficacious like that way the eye of *vipassanā* knowledge might be very powerful comparing with ordinary sight. The righteous *meditator* should like to be careful not to miss from Noble Admonishment of the Supreme Buddha in this very life.

1.8.G Advancement of knowledge can be fulfilled

Pāli Quotation (Vs-2-253) (Mahāṭṭ-2-405)

If a practising *meditator* performs *vipassanā* practice through alternate discerning on corporeal *dhammas* sometimes and mental *dhammas* sometimes as three general characters, he can accomplish the advancement of knowledge successively through attaining the Knowledge of Arising and Passing Away etc. He can attain the Fruit-Knowledge of Arahantship finally. (*Vs-2-253, Mahāṭṭ-2-405*)

1.8.H. It is only the time-honoured path

It has been mentioned above that in the aspect of *vipassanā* practice, there are two ways of discerning, i.e., *anupada-dhamma vipassanā* by which individual ultimate element is generalized as *anicca, dukkha, anatta* one by one; and *nayavipassanā* called *kalāpasammasana* by which collectiveness of ultimate elements are generalized as a whole through twofold corporeality-mentality method, fivefold aggregates method, twelve-fold bases method, eighteen-fold elements method etc. Then it has also been presented the fact the beginner of *vipassanā* practice (*ādikammika yogāvacara*) should like to begin through *kalāpasammasana* method but not *anupadadhamma vipassanā*. Now recently presented *vipassanā* practice is also only stage of *kalāpasammasana* method. As mentioned above, the commentary called *Visuddhi Magga* explained that mere this *kalāpasammasana* method can accomplish advancement of knowledge, resulting in reaching into Fruit-Knowledge of Arahantship. Olden day examples of reaching into Fruit-Knowledge of Arahantship are apparently present in Pali Texts which had been convened six times of the Buddhist synod. Among those examples, obvious ones will be presented continuously as follows.

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The Supreme Buddha brought forth the First Fruit-Knowledge in continuums of the first five *bhikkhus* through *dhammacakkapavattana Sutta (Sam-3-368)* which is called *dhammachakra* and it can be found in *Sacca Samyutta, Mahā Vagga Samyutta*. It is a preaching methodology called Four Noble Truths method. In accordance with Four Noble Truths method, commentaries explained that the practicing *meditator* who wants to perform *vipassanā* practice must discern on Cyclic Truths *dhammas (vaṭṭa sacca)* i.e., Noble Truth of Suffering and Noble Truth of Origin of Suffering, as follows. _____

Pāli Quotation (Abhi-A-2-109, Di-A-2-391)

Among those Four Kinds of Noble Truths, previous two kinds, *dukkhasacca*, *samudaya sacca*, are Cyclic Truths *dhammas* while next two kinds, *nirodha sacca*, *maggā sacca*, are Non-Cyclic Truths *dhammas* (*vivaṭṭa sacca*). In those two kinds of Cyclic and Non-cyclic Truths *dhammas*, the practicing *meditator* have to take into heart only Cyclic Truths *dhammas*. (*Abhi-A-2-109, Di-A-2-391*)

According to the preaching, “*samkhittena pancupādānakkhandhā dukkhā*,” found in *Dhamma cakka pavatṭana Sutta*, five kinds of clinging aggregates (*upādānakkhandhā*) are inclusive in the Noble Truth of Suffering. Those are *rūpupādānakkhandhā*, *vedanupādānakkhandhā*, *saññupādānakkhandhā*, *saṅkhārupādānakkhandhā*, *viññānupādānakkhandhā*.

1. Heap of corporeal *dhammas* which are existing in (11) modes of nature called past, future, present, internal, external, gross, subtle, inferior, superior, far and near; which are object of taint *dhammas*; which are obsessed by selfish desire and wrong view as “I, mine” etc., are designated as *rūpupādānakkhandhā*.
2. Heap of feeling *dhammas* ... *R....* are designated as *vedanupādānakkhandhā*.
3. Heap of perception *dhammas* ... *R....* are designated as *saññupādānakkhandhā*.
4. Heap of formations *dhammas* ... *R....* are designated as *saṅkhārupādānakkhandhā*.
5. Heap of consciousness *dhammas....R...* are designated as *viññānupādānakkhandhā*. (*Sam-2-39, Khandha Sutta*)

Formations and action, which are surrounded by ignorance, craving, clinging, which are origin of those five kinds of clinging aggregates, truth of suffering *dhammas* are designated as *samudaya sacca* (=Noble Truth of Origin of Suffering). In other words, principle of causal relationship between factors of dependent-origination is designated as *samudaya sacca*. (*Ang-1-178, Tīthāyatana Sutta*)

According to preaching methodology of Four Noble Truths, the practicing *bhikkhu* who wants to perform *vipassanā* practice have to discern those two kinds of Noble Truths *dhammas* called *dukkhasacca* (=five kinds of clinging aggregates) and *samudaya sacca*. First five *bhikkhus* had also got the Fruit-Knowledge of Upstream-enterer through discerning on those *dhammas* of Noble Truth of Suffering and Noble Truth of Origin of Suffering.

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Furthermore, the Supreme Buddha brought forth the Fruit-Knowledge of Arahantship in continuums of those first five *bhikkhus* who has got the Fruit-Knowledge of Upstream enterer for the next step through the Noble Preaching called *Anattalakkhaṇa Sutta*. The preaching methodology of that *Sutta* is called *teparivaṭṭa dhamma* in which five kinds of clinging aggregates are scrutinized how those are *anicca dhammas*, *dukkha dhammas*, *anatta dhammas* through questioning three times for each general character and then the Supreme Buddha instructed to discern those five kinds of clinging aggregates which were occurring in (11) modes of situations. Here it will be presented on translation of *Anattalakkhaṇa Sutta* in order to understand and recognize faithfully which kind of *vipassanā* practice through which first five *bhikkhus* has got the Fruit-Knowledge of Arahantship after listening on this *Sutta*.

1.8.I. *Anattalakkhaṇa Sutta*

Pāli Quotation (Sam-2-55, 56) PAGE 113 finish

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1.8.J. Discourse on characteristics of non-self

1. At one time the Exalted one was residing in the Deer Part of *Isipatana* (the resort of hermits) near *Bārāṇasī*. There the Exalted one addressed the group of first five *bhikkhus* as “*Bhikkhu*”. They replied, “Venerable Sir” and the Exalted one said thus:
2. Corporeality, *bhikkhus*, is not *atta*; if, *bhikkhus*, corporeal *dhammas* were *atta**, then it would not be subject to affliction and one should be able to say of corporeal *dhammas*, ‘Let my corporeal *dhammas* be such and such; let my corporeal *dhammas* be not such and such’. *Bhikkhus*, since corporeality is, indeed, not *atta*, it is subject to affliction and one cannot say of corporeal *dhammas*, ‘Let my corporeal *dhammas* be such and such; let my corporeal *dhammas* be not such and such’.
3. Feeling, *bhikkhus*, is not *atta*; if, *bhikkhus*, feeling *dhammas* were *atta*, then it would not be subject to affliction and one should be able to say of feeling *dhammas*, ‘Let my feeling *dhammas* be such and such; let my feeling *dhammas* be not such and such’. *Bhikkhus*, since feeling is, indeed, not *atta*, it is subject to affliction and one cannot say of feeling *dhammas*, ‘Let my feeling *dhammas* be such and such; let my feeling *dhammas* be not such and such’.
4. Perception, *bhikkhus*, is not *atta*; if, *bhikkhus*, perception *dhammas* were *atta*, then it would not be subject to affliction and one should be able to say of perception *dhammas*, ‘Let my perception *dhammas* be such and such; let my perception *dhammas* be not such and such’. *Bhikkhus*, since perception is, indeed, not *atta*, it is subject to affliction and one cannot say of perception *dhammas*, ‘Let my perception *dhammas* be such and such; let my perception *dhammas* be not such and such’.
5. Formations (mental concomitants), *bhikkhus*, are not *atta*; if, *bhikkhus*, formations (mental concomitants) *dhammas* were *atta*, then it would not be subject to affliction and one should be able to say of formations (mental concomitants) *dhammas*, ‘Let my formations (mental concomitants) *dhammas* be such and such; let my formation (mental concomitants) *dhammas* be not such and such’. *Bhikkhus*, since formation (mental concomitants) are, indeed, not *atta*, formation (mental concomitants) are subject to affliction and one cannot say of formations (mental concomitants) *dhammas*, ‘Let my formation (mental concomitants) *dhammas* be such and such; let my formations (mental concomitants) *dhammas* be not such and such’.

* *atta* = self, soul, ego, permanent entity, self-identity

6. Consciousness, *bhikkhus*, is not *atta*; if, *bhikkhus*, consciousness *dhammas* were *atta*, then it would not be subject to affliction and one should be able to say of consciousness *dhammas*, ‘Let my consciousness *dhammas* be such and such; let my consciousness *dhammas* be not such and such’. *Bhikkhus*, since consciousness is, indeed, not *atta*, it is subject to affliction and one cannot say of consciousness

dhammas, ‘ Let my consciousness *dhammas* be such and such; let my consciousness *dhammas* be not such and such’

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7. *Bhikkhus*, what do you think of this? Is corporeality permanent or impermanent?
 “Impermanent, Venerable Sir.”
 Is such impermanent corporeality painful or pleasant?
 “Painful, Venerable Sir.”
 Is it proper to consider what is impermanent, painful and subject to change, as “ This is mine; this I am; this is myself (*atta*)?”
 “Indeed, no, Venerable Sir.”
 Is feeling R.....
 Is perception R.....
 Are formations (mental concomitants)..... R.....
- Is consciousness permanent or impermanent?
 “Impermanent, Venerable Sir.”
 Is such impermanent consciousness painful or pleasant?
 “Painful, Venerable Sir.”
 Is it proper to consider what is impermanent, painful and subject to change, as “ This is mine; this I am; this is myself (*atta*)?”
 “Indeed, no, Venerable Sir.”
8. Therefore, *bhikkhus*, any whatsoever corporeality, past, future or present, internal or external, gross or subtle, inferior or superior, far or near: all corporeality, “This is not mine, this I am not, this is not my self”: Thus, as it truly is, with Right Wisdom, should be seen.

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[Notes: ___ In accordance with the explanation, “*netam mamama, nesohamasami, na meso attāti samanupassāmīti aniccā, dukkham anattāti samanupassāmi*” (*M-A-4-232*), it should be recognized the fact ways of discerning as “ This is not mine, this I am not, this is not my self” are the same as ways of discerning as *anicca, dukkha, anatta*.]

9. Any whatsoever feelings..... R.....
 10. Any whatsoever perception..... R.....
 11. Any whatsoever formations (mental concomitants)..... R.....

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12. Any whatsoever consciousness, past, future or present, internal or external, gross or subtle, inferior or superior, far or near: all consciousness, “This is not mine, this I am not, this is not my self”: Thus, as it truly is, with Right Wisdom, should be seen.
13. *Bhikkhus*, on discerning thus, the well-informed Noble disciple who always discerns five clinging aggregates which are occurring in (11) modes of situations through *vipassanā* knowledge and the path-knowledge, who has got two kinds of knowledge called *āgamasuta* (knowledge through learning), *adhigamasuta* (knowledge through

practicing), in the next method, the Supreme Buddha's disciple who is *ariya* (noble one who never do misdeeds) becomes disenchanted with corporeal *dhammas*, with feeling *dhammas*, with perception *dhammas*, with formations (mental concomitants) *dhammas*, and with consciousness *dhammas*. On being disenchanted thus, he is free from selfish desire. On being free from selfish desire, he is liberated from defilements. On being liberated from defilements, the Knowledge of Liberation arises. He knows distinctly: "Rebirth is no more; two kinds of Noble Practices of Purity (*brahmacariya*) called *sāsana brahmacariya* (=threefold trainings of morality, concentration, wisdom) and *maggabrahmacariya* (Noble Path-Knowledge), in the next method, *maggabrahmacariya* has been accomplished; done is all there is to be done to realize *magga*; there is nothing more to do for such realization", preached by the Exalted One.

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Thus the Exalted One preached this noble preaching called *Anattalakkhaṇa Sutta* to the first five *bhikkhus*. The group of first five *bhikkhus* rejoiced at the words of the Exalted One.

On the delivery of this discourse which is called *veyyākaraṇa* (pure questions and answers without verse), the group of first five *bhikkhus*' mind became free from taints *dhammas* through non-clinging. (*Sam-2-55, 56*)

This noble preaching was the *time-honoured path* through which the first five *bhikkhus* called *pañcavaggī* had gone to *nibbāna*. After attaining the Fruit-Knowledge of Upstream-enterer, the group of first five *bhikkhus* had reached into the Fruit-Knowledge of Arahant through discerning on five kinds of clinging aggregates which were occurring in (11) modes of situations as *anicca, dukkha, anatta*. In this case, the righteous *meditator* might have got a doubt that ways of discerning found in *Dhamma cakkhapavattana Sutta* and *Anattalakkhaṇa Sutta* are different in each other. It should not have got doubt in that way. As mentioned above, if the practicing *meditator* wants to perform *catusaccabhāvanā* (way of discerning through Four Noble Truths method), he has to discern on Cyclic Truths called *dukkhasacca dhamma* and *samudaya sacca dhamma*.

In these two kinds of Cyclic Truths *dhammas, dukkhasacca dhammas* are, indeed, five kinds of clinging aggregates which are occurring in (11) modes of situations, past, future, present etc. Then in *Anattalakkhaṇa Sutta* the Exalted One instructed to discern on those five kinds of clinging aggregates only as *anatta lakkhaṇa* as priority again. It should, therefore, be recognized the essences of ultimate elements found in ways of discerning of *Dhammacakkapavattana Sutta* and *Anattalakkhaṇa Sutta* are the same.

There is a reasonable question that whether way of discerning on *samudaya sacca dhammas* is present or not in the latter preaching methodology. Answer is as follows: _____

The Noble Truth of Origin of Suffering called *samudaya sacca* is causal *dhamma* while the Noble Truth of Suffering called *dukkhasacca* is resultant *dhamma*. As mentioned in section of Dependent-Origination, Volume III, five kinds of past causal *dhammas* were, indeed, a part of five kinds of past clinging aggregates. Those were inclusive in the past five kinds of clinging aggregates. Five kinds of present resultant *dhammas* and five kinds of present causal *dhammas* are also parts of five kinds of present clinging aggregates. Five kinds of future resultant *dhammas* are also inclusive in five kinds of future clinging aggregates.

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Furthermore those group of first five *bhikkhus* were experienced to discern *dhammas* of *dukkhasacca* and *samudayasacca* thoroughly.

yassa pana ekavāram ñāṇena phassitam, puna tam phassitabbameva, tādisassa vasena vuttanti vadanti. (Mahāṭī-2-470)

A practicing *meditator* has experienced to discern conditioned things just one time only with the help of penetrative *vipassanā* knowledge. Those conditioned things which have been discerned by *vipassanā* knowledge are finished to discern, resulting in non-necessity to touch with *vipassanā* knowledge again. *(Mahāṭī-2-470)* **(Please see detailed account in Section of Knowledge of Neutrality Toward Formations.)**

Above explanation is explained with referring to sharp wisdom persons. Those first five *bhikkhus* were, indeed, sharp wisdom virtuous persons who discerned conditioned things called *dukkhasacca*, *samudaya sacca* over and over again from full-moon day of Wazo, the fourth month of the year until fifth day waning of the moon. They had got matured controlling faculties which can reach the fruit-Knowledge of Arahant at fifth day waning of the moon of Wazo. At that time the Exalted One preached *Anattalakkhaṇa Sutta* to them with the result that they had got the Fruit-Knowledge of Arahant at the end of noble preaching. It should be recognized those first five *bhikkhus* discerned on *samudaya sacca dhammas* really. Again olden days an example will be continued to present as follows:--

1.8.K. The Most Venerable Maha Moggallana Thero

Pāli Quotation (M-A-4-58, Anupada Sutta Commentary) (M-ṭī-3-274) (Sāratthha dīpanī ṭīka – 3-228)

As mentioned above explanations of commentary and sub-commentaries, the Most Venerable *Mahā Moggallāna Thero* had got the Fruit-Knowledge of Arahant through *kalāpasammasana* method but not *anupada dhamma vipassanā*.

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The itinerant heretic called *Kolita* who was one destined to be the Most Venerable *Moggallāna Thero* had reached into the Fruit-Knowledge of Upstream-enterer after listening *dhamma* of a verse, “*ye dhamma hetuppabhavā*” etc., preached by the itinerant heretic called *Upatissa* who was one destined to be the Most Venerable *Sariputta Thero*. That verse was also the preaching methodology of Four Noble Truths. Then he continued to perform *vipassanā* practice through *kalāpasamma sana* method in a small village called *Kallavāḷa*, *Magadha* County. At seventh day he had got opportunity to listen *Pacalāyamāna Sutta*, *Sattaka Nipāta*, *Anguttara Nikāya (Ang-2-461, 464)*, from the Exalted one. Seven kinds of factors which are able to remove sloth and torpor can be found in previous section of that discourse. In later *vipassanā* section it is preached that _____

so sabbam dhammam abhijānāti, sabbam dhammam abhiññāya sabbam parijānāti. (Ang-2-264)

Thus the Exalted One instructed to perform *vipassanā* practice through discerning on all five kinds of aligning aggregates by means of three kinds of full understanding called *pariññāya*. The sub-commentary called *sāratthadīpanī ṭīkā* explained that instruction refers to discern clinging aggregates through way of discerning on four elements. Therefore it can be understood the fact the Most Venerable *Mahā Moggallāna Thero* had also reached into the Fruit-Knowledge of Arahant through *kalāpasammasana* method.

1.8.L. The Most Venerable *Sariputta Thero*

Pāli Quotation (Abhi-A-1-253, Vs-1-331)

According to above explanations of commentaries, the Most Venerable *Sāriputta Thero* also performed *vipassanā* practice through *anupada dhamma vipassanā* by which each mental *dhamma* occurring in the lower (7) kinds of absorptions, from the first absorption to the absorption of emptiness were discerned individually, one by one and then he discerned on mental *dhammas* occurring in the absorption of neither perception-nor-non-perception through *nayavipassanā* called *kalāpasammasana* method by which all mental *dhammas* were discerned as a whole. (*Abhi-A-1-253, Vs-1-331*)

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1.8.M. The Most Venerable *Ānanda Thero*

The Most Venerable *Ānanda Thero* had also got the Fruit-Knowledge of Upstream-enterer after listening *dhammas* with three rounds relating to five aggregates from the Most Venerable *Puṇṇa Thero* who was a son of woman of Brahmin caste, namely *Mantāni*. That olden days example of the Most Venerable *Ānanda Thero* will be continued to present in order to improve confidence on the *time-honoured path* which leads to *nibbāna* for olden day virtuous ones.

Pāli Quotation (Sam-2-86, 87)

1.8.N. Discourse Given by the Venerable *Ānanda*

1. The Exalted One was staying at *Sāvatti*. At that time the Venerable *Ānanda* addressed the *bhikkhus*, saying: “Friend *bhikkhus!*” The *bhikkhus* replied to the Venerable *Ānanda*, “Sir.” And the venerable *Ānanda* spoke thus:
2. Friends, the Venerable *Puṇṇa*, son of *Mantāni*, was of great benefit to us when we were new *bhikkhus*. He admonished us with this instruction:
“Friend *Ānanda*, it is through having a cause that three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” comes about. Without a cause it does not come about.

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Through what cause does three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” come about and without what cause does three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” not come about? Due to presence of corporeality.... R..... feeling....R.....perceptionR.... formations.... R..... Duet o presence of consciousness, three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” comes about; without such cause those *dhammas* called “I am” does not come about.

Friend *Ānanda*, let me give an example. If a young and charming girl or boy, who is fond of adorning herself or himself, looks at the image of her or his face in a clean and spotless mirror, or a bowl of clear water, she or he will see it depending on a cause and not otherwise. Friend *Ānanda*, in similar way_____

- (a) due to presence of corporeality only, three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” comes about and not otherwise.
- (b) Due to presence of feeling R.....
- (c) Due to presence of perception R.....
- (d) Due to presence of formations (mental concomitants).....R.....
- (e) Due to presence of consciousness only, three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” comes about and not otherwise.

[Notes:_____ The discourse has not finished yet. In this place, some noticeable facts will be presented._____

- (a) Worldling person is similar to girl or boy who is fond of adorning herself or himself.
- (b) Five kinds of clinging aggregates are similar to surface of mirror or clear water.
- (c) The arising of selfish desire, conceit, wrong view is similar to her or his face.
- (d) The strong obsession as “my self-identity, his self-identity, man, woman” etc., due to arising of selfish desire, conceit, wrong view is similar to the image which arises depending on her or his face. Thus object of comparison (*upamāna*) and subject of comparison (*upameyya*) should be recognized in this preaching. (*Sam-ti-2-244*)

The image of face appears apparently, due to presence of clean and spotless surface of mirror, does one’s image of face appear on the surface of mirror or does other’s image of face appear? In other words, is image of face on the surface of mirror oneself or other? This is a reasonable question.

Answer:_____ If the face which appears on the surface of mirror is oneself, the image of face lying opposite to oneself is not worth appearing on the surface of mirror. (=If oneself faces eastward in front of the mirror, and then if image face of oneself is he, himself, that image of face should be lying eastward direction but not towards his face. The image of face, however, appears towards oneself who sees the mirror.

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If the image of face on the surface of mirror is not oneself who sees the mirror but other’s image of face, that image of face should be different in form and shape of oneself. It means that if the image of face on the surface of mirror is the image of face of other one who is similar to oneself, it should not be identical with oneself.”

Therefore the image of face on the surface of mirror is neither face of oneself who sees the mirror nor face of other one. “However that identical image of face (*nibhāsarūpa*) appears depending on clean surface of mirror,” said by noble teachers. There is a question that why does image of face appear on the surface of clear water? It can be answered that it is because four great elements, which are designated as water in the aspect of conventional reality, are very clear. (*Sam-A-2-283, Sam-ṭi-2-243, 244*)

A simile will be presented again in order to reason for righteous *meditator*. If the image of face which appears on the surface of mirror is oneself and then any weapon that can cause to die oneself would be shot, only the mirror will be broken in pieces but oneself who sees the mirror might not pass away. If the image of face on the surface of mirror is oneself he might be dead really. However he “who sees the mirror does not die. If it is other one’s image of face, when any weapon is shot that other one also might be dead. However other one does not pass away. The image of face on the surface of mirror, therefore, is neither face

of oneself nor face of other. “It is, indeed, identical form and shape of face only which appears depending on clean surface of mirror,” said by noble teachers.

Similarly the worldly person without eye of wisdom in the ultimate sense obsesses wrongly on five kinds of clinging aggregates which are similar to the surface of mirror as my self-identity, other’s self-identity, man, woman etc., through selfish desire, conceit, wrong view, which are similar to the image of face on the surface of mirror. Selfish desire, conceit, wrong view called *papañca dhamma* (=dhammas which are extensible rounds of rebirth) arise on five kinds of clinging aggregates. Please continue to read the discourse.]

“Friend *Ānanda*, what do you think of this?

1. Is corporeality permanent or impermanent? “Impermanent, *bhante*.”
2. Is feeling...R.....
3. Is perception R.....
4. Are formations (mental concomitants)...R.....
5. Is consciousness permanent or impermanent?
“Impermanent, *bhante*.”

1. Therefore, friend, any whatsoever corporeality, past, future or present, internal or external, gross or subtle,

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Inferior or superior, far or near: all corporeality should be seen as

- (a) *netam mama* = “This is not mine,
- (b) *nesoha masmi* = This I am not,
- (c) *na meso attā’ti* = This is not my self”:

Thus, as it truly is, with Right wisdom.

2. Any whatsoever feeling.... R....
3. Any whatsoever perception.... R....
4. Any whatsoever formation....R....
5. Any whatsoever consciousness, past, future or present, internal or external, gross or subtle, inferior or superior, far or near: all corporeality should be seen as

- (a) *netam mama* = “This is not mine,
- (b) *nesoha masmi* = This I am not,
- (c) *na meso attā’ti* = This is not my self”:

Thus, as it truly is, with Right wisdom.

“Friend, on discerning thus, the well informed Noble disciple who always discerns five clinging aggregates which are occurring in (11) modes of situations through *vipassanā* knowledge and the Path-KnowledgeR..... there is nothing more to do for such realization,” admonished by the Venerable *Puṇṇa Thero*.

Friends, the Venerable *Puṇṇa*, son of *Mantāni*, was of great benefit to us when we were new *bhikkhu*. He admonished us with this instruction. By hearing these words of the *dhamma* of the Venerable *Puṇṇa*, I gained the Knowledge of the doctrine called Four Noble Truths through the Path-Knowledge of Upstream-enterer. (*Sam-2- 86,87*)

This preaching is also called the preaching methodology of *teparivaṭṭadhamma*. In the section of *vipassanā* practice, way of discerning is the same as found in *Anattalakkhaṇa Sutta*. There were so many olden days examples in which those practicing *bhikkhus* reached into the Fruit-Knowledge of Arahant through *kalāpasammasana* method and preaching methodology of *teparivaṭṭadhamma* in *Pāli* Text of *Khandhavagga, Samyutta Nikāya*. The Venerable *Sāriputta*, the Venerable *Moggallāna*, the Venerable *Puṇṇa*, the Venerable *Ānanda*, group of first five *bhikkhus* called *pañcavaggī* were very famous in the Supreme

Buddha's *sāsaṇā* as sun, moon and all those *Mahā Theras* had reached into Four Kinds of Knowledge of Discrimination (*catupaṭisambhidā ñāṇa*).

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Five factors of clear Knowledge of Discrimination for Noble Ones who obtained those kinds of knowledge are explained in *Visuddhi Magga (Vs-2-72)* and the fifth factor is as follows: _____

Pāli Quotation (Vs-2-72)

According to above explanation of commentary, those Arahant, who had reached into the Knowledge of Discrimination, had fulfilled the obligation called *gatapaccāgatika* (practicing any kind of meditation subject during both going and returning back alms round) and had well experienced in *vipassanā* practice until the knowledge of Neutrality Towards Formations called *anuloma* (Knowledge of Adaptation) adjacent to the knowledge of Trans-lineage (*gotrabhu*) under admonishment of previous Supreme Buddhas. This is noticeable fact for everyone. Furthermore, anybody should not consider and evaluate equally on those virtuous ones with practice of *pubbayoga* (= previous fulfilled obligation) and virtuous ones without practice of *pubbayoga*.

The Supreme Buddha preached on way of discerning on (12) factors of Dependent-Origination as a whole frequently in *Nidāna Vagga, Samyutta Nikāya*. The Exalted one's Great Thunderbolt-like *Vipassanā* knowledge called *mahāvajira vipassanā ñāṇa* was a kind of knowledge which was able to discern on (12) factors of Dependent-Origination which were occurring in (11) modes of situations, past, future, present, internal, external etc., which were demarcated within one trillion cosmological systems existing in infinite numbers in the universe (*cakṛavāla*) through *kalāpasammasana* methods. (see on *M-ṭī- 3-275*)

Those (12) factors of Dependent-Origination are also piles of corporeal and mental *dhammas* occurring in three periods called past, future, present and two continuums called internal and external, in the aspect of ultimate sense. Those are only five kinds of clinging aggregates.

Similarly there were so many olden days examples in which Noble Ones reached into the Fruit-Knowledge of Arahant through twelve-fold bases method, eighteen-fold elements method which discern on the ultimate elements called *dukkhasacca, samudaya sacca* as a whole in *salāyatana Vagga, Samyutta Nikāya*.

Therefore every virtuous *meditator* has to recognize respectfully and faithfully on the fact those ways of discerning, i.e.,

- (a) fivefold aggregate method by which any whatsoever aggregate,
 1. corporeal aggregate,
 2. feeling aggregate,
 3. perception aggregate,
 4. formation aggregate,
 5. consciousness aggregate,

which are occurring in (11) modes of situations, past, future or present; internal or external; gross or subtle; inferior or superior; far or near, are discerned as three general characters alternately;

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- (b) twofold corporeality-mentality method by which
 - (1) corporeal *dhammas* and

- (2) mental *dhammas* are discerned as three general characters alternately;
(c) twelve-fold bases method
(d) eighteen-fold elements method etc., which are designated as *kalāpasammasana vipassanā* practice are the time-honoured path which leads to *nibbāna* for olden days Noble Ones.

On that time-honoured path—

1. When various kinds of corporeal *dhammas* occurring in three periods called past, future, present and two continuums called internal and external can be kept in mind (= can be distinguished by knowledge) as a whole, _____ he has to discern as either “**corporeality, corporeality**” or “**corporeal dhamma, corporeal dhamma**”.
2. When various kinds of mental *dhammas* occurring in three periods called past, future, present and two continuums called internal, external can be kept in mind (=can be distinguished by knowledge) as a whole by means of base-wise or door-wise system. _____ he has to discern as either “**mentality, mentality**” or “**mental dhamma, mental dhamma**”.
3. Furthermore, when those corporeal and mental *dhammas* can be kept in mind (=can be distinguished by knowledge) by dividing two groups simultaneously _____ he has to discern as “**corporeal dhamma, mental dhamma**”.
4. Afterwards, in the stage of *nāmarūpa vavatthāna ñāṇa* (the Knowledge of Analysing Mentality-Corporeality)--- he has to discern as “**there are no person, being, human being, heavenly being, brahma, living body, self-identity but corporeality-mentality only,**” by seeing nature of absence of person, being, human being, heavenly being, *brahma*, living body, soul, self-identity out of corporeality-mentality.
5. When he can keep in mind causal *dhammas* of those corporeal and mental *dhammas* which are occurring in three periods and two continuums _____ he has to discern as “**causal dhammas, resultant dhammas.**”
6. In the stage of keeping in mind corporeality-mentality through characteristic-function-manifestation-proximate cause, he has to discern as presented in the section of *lakkaṇaḍi catukka*, volume IV.

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7. In *vipassanā* stage, when those conditioned things called *dukkhasacca, samudaya sacca* are discerned as objects of *vipassanā* practice through
 - (a) twofold corporeality-mentality method,
 - (b) fivefold aggregates method,
 - (c) twelve-fold bases method,
 - (d) eighteen-fold elements method,
 - (e) twelve-fold factors of dependent-origination method,he has to discern corporeal *dhammas* which are occurring in (11) modes of situations, past, future, present etc.,
 - (a) as *anicca* sometimes by seeing phenomena of arising and perishing away of corporeal *dhammas*,
 - (b) as *dukkha* sometimes by seeing phenomena of being oppressed by incessant processes of arising and perishing away of corporeal *dhammas*,

- (c) as *anatta* sometimes by seeing nature of absence of *atta* which is non-destructible and durable essence in corporeal *dhammas* respectively.
Similarly he has to discern mental *dhammas* which are occurring in (11) modes of situations, past, future, present etc.,
- (a) as *anicca* sometimes,
(b) as *dukkha* sometimes,
(c) as *anatta* sometimes with the help of penetrative *vipassanā* knowledge. It should be understood on fivefold aggregates method etc., in similar way. In other words, these ways of discerning should be understood as follows.—
- (a) Sometimes internal corporeal *dhammas* must be discerned as *anicca, dukkha, anatta* alternately.
(b) Sometimes external corporeal *dhammas* must be discerned as *anicca, dukkha, anatta* alternately.
(c) Sometimes internal mental *dhammas* must be discerned as *anicca, dukkha, anatta* alternately.
(d) Sometimes external mental *dhammas* must be discerned as *anicca, dukkha, anatta* alternately.

As present conditioned things are discerned, both past and future conditioned things must also be discerned as objects of *vipassanā* practice. This is, indeed, the time-honoured path which was descended from the Supreme Buddha's time.

1.8.O Some *dhammas* which do not appear in the insight

In this case, some practicing virtuous persons complained that “only when some *dhammas* appear in the insight can they discern on those *dhammas*; unless those *dhammas* appear, how can they discern on those *dhammas*?”

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Because the Supreme Buddha preached *rūpakammaṭṭhāna* (Meditation on Corporeal *dhamma*) through brief account and detailed account on Four Elements Meditation, any practicing *meditator* who can keep in mind four great elements until the field of ultimate reality through either any kind of these two methods or both methods can perform *vipassanā* practice by discerning on corporeal *dhammas* which are desired to be discerned as object of *vipassanā* practice. Then any practicing *meditator* who can keep in mind each base (= door) and respective object as combination can discern on any mental *dhamma* for every time as he likes. If various respective causal *dhammas*, base (= door), object, light, attention (*manasikāra*) etc., are united, various correspondent mental *dhammas* will arise as natural fixed law. According to either wise-attention or unwise-attention, either wholesome or unwholesome impulses will fall accordingly. With referring to this kind of principle, *Mahāṭikā* Sayadaw explained as follows: _____

pacchā pana anupaṭṭhahantepi upāyena upaṭṭhahāpettvā anava sesatova sammāsittabbā.
(*Mahāṭī-2- 391*)

= Even though the practicing *meditator* who is beginner in *vipassanā* stage has to discern obvious and easy kinds of corporeal and mental *dhammas*, in later, however, he has to discern all kinds of corporeal and mental *dhammas* thoroughly without any remains through

performing expediently to appear those corporeal and mental *dhammas* which never appear in the insight. (*Mahāṭṭ-2-391*)

Detailed account on the facts relating to this explanation has already been presented previously. It should not be forgotten the fact this explanation refers to only practicing *meditator* who has got two kinds of knowledge, i.e., the knowledge of analyzing Mentality-Corporeality and the Knowledge of Cause and condition, who transfers to the stage of knowledge of Comprehension.

If any virtuous person would like to know the answer relating to the question whether one can reach into the Path-and Fruit-Knowledge, *nibbāna* or not without

1. discerning on corporeal *dhamma* at proper time,
2. discerning on mental *dhamma* at proper time,
3. discerning on corporeal *dhamma*, mental *dhamma* at proper time,
4. distinguishing and keeping in mind on corporeality-mentality properly in the stage of *nāmarūpavavattāna ñāṇa*,
5. discerning on causal and resultant *dhammas* at proper time, in other words, without keeping in mind corporeality-mentality, causes and resultants called conditioned things upto the field of ultimate nature due to lack of ability to analyze upto the field of ultimate nature by breaking down each compactness of corporeality and mentality,
6. discerning as *anicca* at proper time,
7. discerning as *dukkha* at proper time,
8. discerning as *anatta* at proper time, he should like to read the following *Anicca Sutta, Chakka Nipāta, Anguttara Nikāya*.

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1.8. P. *Anicca Sutta*

Pāli Quotation (Ang-2-384, 385)

= *Bhikkhus...* any *bhikkhu* who discerns any kind of conditioned things through the nature of permanence (nature of happiness, nature of self) is, indeed, not available the factor that *vipassanā* knowledge which is adaptable to the Supramundane *dhamma* called *anulomikākhanti* can be fulfilled.

Unless *vipassanā* knowledge which is adaptable to the Supramundane *dhamma* called *anulomikākhanti* is fulfilled, it is not available the factor that he will accept the Noble Path *dhamma* which can be said *sammattaniyama* (fixed nature without change). Unless he accepts the Noble Path *dhamma* which can be said *sammattaniyama*, it is not available the factor to face with any kind of Four Fruit-Knowledge, i.e., the Fruit-Knowledge of Upstream-enterer, the Fruit-Knowledge of once-returnee, the Fruit-Knowledge of Non-returnee, the Fruit-Knowledge of Arahant.

Bhikkhus.... Any *bhikkhu* who discerns all kinds of conditioned things through the nature of impermanence (nature of suffering, nature of non-self) is, indeed, available the factor that *vipassanā* knowledge which is adaptable to the supramundane *dhamma* called *anulomikākhanti* can be fulfilled. If *vipassanā* knowledge which is adaptable to the supramundane *dhamma* called *anulomikākhanti* can be fulfilled, it is available the factor that he will accept the Noble Path *dhamma* which can be said *sammattaniyama* (fixed nature without change). If he can accept the Noble Path *dhamma* which can be said *sammattaniyama*, it is available the factor to face with any kind of Four Fruit-Knowledge, i.e., the Fruit-Knowledge of Upstream-enterer, the Fruit-Knowledge of Once-returnee, the Fruit-Knowledge of Non-returnee, the Fruit-Knowledge of Arahant. (*Ang-2-384, 385*)

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1.8. anulomikākhanti**Pāli Quotation (Paṭisam-A-2-315)**

According to above explanation of commentary called *Paṭisambhidā Magga*, the term, *anulomikākhanti ñāṇa*, means all kinds of *vipassanā* knowledge which are adaptable to the Supra-mundane Noble Path *dhamma*. During performing *vipassanā* practice, that practicing *meditator*'s knowledge is delightful in *vipassanā* practice discerning on all kinds of conditioned *dhammas* as *anicca, dukkha, anatta*. Because that *vipassanā* knowledge is adaptable to the supra-mundane Noble Path and it is delightful in *vipassanā* practice discerning on conditioned things as *anicca, dukkha, anatta*, it is designated as *anulomikākhanti*. There are three kinds of knowledge of *anulomikākhanti*, i.e.,

1. Those *vipassanā* knowledge from *kalāpasammasana ñāṇa* until *udayabbaya ñāṇa* (Knowledge of Arising and Passing Away) are retarded kinds of knowledge of *anulomikākhanti*;
2. Those *vipassanā* knowledge from *bhagānupassanā ñāṇa* (Knowledge of Dissolution) until *sañkhārupekkhañāṇa* (Knowledge of Neutrality Towards Formations) are moderate kinds of knowledge of *anulomikākhanti*;
3. The Knowledge of Adaptation called *anulomañāṇa* is sharp and superior Kind of Knowledge of *anulomikākhanti*. (*Paṭisam-A-2-315*)

Above *Pāli* Text and commentaries explained that those practicing *meditators* who are unable to discern on the ultimate nature of corporeal and mental *dhammas* as *anicca, dukkha, anatta*, due to lack of ability to see corporeal units and mental units or due to inability to analyze each compactness of corporeality and mentality, even though corporeal and mental units can be seen, are not complete with *vipassanā* knowledge, which adaptable to the supra-mundane Noble Path *dhamma*, which is called *anulomikākhanti*.

Unless *vipassanā* knowledge which is adaptable to the Supramundane *dhamma* called *anulomikākhanti* is fulfilled, it is not available the factor that he will accept the Noble Path *dhamma* which can be said *sammattaniyama* (fixed nature without change). Unless he accepts the Noble Path *dhamma* which can be said *sammattaniyama*, it is not available the factor to face with any kind of Four Fruit-Knowledge, i.e., the Fruit-Knowledge of Upstream-enterer, the Fruit-Knowledge of once-returner, the Fruit-Knowledge of Non-returner, the Fruit-Knowledge of Arahant. (*Āng-2-384,385*)

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1.9. Ways of discerning through corporeal septet (rupasattaka)

The practicing *meditator*, if he is discontented in the way of discerning through *kalāpasammasana* method and he wants to perform *vipassanā* practice through corporeal septet and mental septet methods, can discern as he likes. It will be presented on essence of ways of discerning through these methods found in the commentary called *Visuddhi Magga* and the sub-commentary called *Mahāṭīkā*.

Pāli Quotation (Vs-2-253)**1.9.1 Way of discerning through ādānanikkhepana**

The term, *ādāna*, means accepting new existence called *paṭisandhi* (= birth), while the term, *nikkhapaṇa*, means abandoning present existence called *cuti* (= death). Therefore *ādānanikkhapaṇa* method means a way of *vipassanā* practice by which conditioned things which are occurring within one life, i.e., (100) years in general rule, are discerned as *anicca*, *dukkha*, *anatta* alternately after keeping in mind the four great essentials and derived corporeal phenomena existing between *paṭisandhi* and *cuti*, upto the field of ultimate nature with the help of penetrative *vipassanā* knowledge. The righteous *meditator* might be having life apan of whether 100 years or not. Nevertheless, the righteous *meditator* must discern on ultimate nature of corporeal *dhamma* existing within the period from *paṭisandhi* until death of himself as *anicca* through seeing impermanent nature, as *dukkha* through seeing suffering nature, and as *anatta* through seeing nature of non-self alternately and over and over again. During discerning in that way, those corporeal *dhammas* existing between *paṭisandhi* and *cuti* must be discerned at close intervals but not sparsely. The righteous *meditator* has to discern as *anicca*, *dukkha*, *anatta* alternately in order to see the phenomenon that whatsoever corporeal *dhamma* at whatever moment is only impermanent, suffering, non-self.

1(a) The impermanent nature

Pāli Quotation (Vs-2-253) (Mahāṭī-2-406)

- (1) *uppādavayavattito* ____ Because every conditioned thing is able to occur through both arising and perishing away, in other words, due to ability to arise suddenly even though it is absent previously and due to ability to approaching to perishing away just after arising, it is designated as *anicca*. Conditioned things are, indeed, *dhammas* which are arising temporarily between two kinds of absence, i.e., absence before arising phase and absence just after arising phase. Just after arising they always approach into nature of absence. Those corporeal *dhammas* (=conditioned things) must be discerned as *anicca* through seeing that nature with the help of penetrative *vipassanā* knowledge.

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(2) *Pāli Quotation (Mahāṭī-2-406)*

2. *viparināma* ____ Noble teacher explained that the term, *vipariṇāma*, means presence of difference between preceding continuity of corporeality and succeeding continuity of corporeality. Those words said by noble teachers might be referring to the meaning that “way of discerning on corporeal *dhammas* through this *ādānanikkhapaṇa* as a whole is the way of discerning on corporeal *dhammas* which are limited by (100) years through *sammasana* method”. Ultimate corporeal *dhammas* are capable of changing and altering through ageing called *jarā*, death called *maraṇa*, resulting in designation as *viparināma dhamma*. This is the meaning said by those noble teachers. Even though variation in quality of all kinds of ultimate elements is absent, it is worth desiring to presence of variation in arising phase and perishing phase of those ultimate corporeal *dhammas*. It is right. ____ This kind of meaning that “only arising phase is the perishing phase”, is inappropriate one. The commentator Sayadaw, therefore, explained in ways of discerning through Forty “through” methods as follows. ____

jarāya ceva maraṇena cāti dvedhā pariṇāmapakatitāya viparināma dhammato. (Vs-2-247)

= Five aggregates have got nature of change and alteration through two kinds of state of affairs, i.e., the static phase 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 *maraṇa* at every instant, phase by phase. The righteous *meditator* must discern conditioned things as *viparināma dhamma*. Through seeing that nature of change and alteration. (*Vs-2-247*)

Thus it is explained in *Visuddhi Magga*. In the next method, in this case the cessation of each original nature of ultimate *dhammas* is called *viparināma* (=change to worse). The *meditator* must discern as *anicca* through seeing that nature called *viparināma*

(3) *Khaṇikatā tāvakālikatā. (Mahāṭṭ-2-406)*

Conditioned things are designated as *anicca*, due to occurrence of very short lasting called *uppāda-ṭhiti-bhanga*. Those are, indeed, *dhammas* which are arising temporarily between two kinds of absence, i.e., absence before arising phase and absence just after arising phase. It's duration is about 50 nano-second only. (It refers to corporeal conditioned things. Mental conditioned things have got duration of about 1 pico-second only.) Those corporeal *dhammas* must be discerned as *anicca* through seeing the nature of very short duration of those *dhammas* with the help of penetrative *vipassanā* knowledge.

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Pāli Quotation (Mahāṭṭ-2-406)

(4) *niccapaṭikkhepato*_____ Due to rejecting the nature of permanence, conditioned things are designated as *anicca*. The absence of nature of permanence is, indeed, called rejecting the nature of permanence. It is right. --- Conditioned things which are *anicca dhamma* reject the occurrence of permanent nature for those practicing *meditators* who know on *aniccadhamma* through impermanent nature only. It means it is *anicca*, due to occurrence of not *nicca*. (*Vs-2-253, Mahāṭṭ-2-406*)

1(b) The suffering nature

Pāli Quotation (Vs-2-253)

Every conditioned thing is *anicca dhamma*, due to occurrence of not *nicca*. Every conditioned thing which is *anicca dhamma* has got three-time-phases, i.e.,

1. the arising phase (*uppāda*)
2. the static phase (*ṭhiti*)
3. the perishing phase (*bhanga*).

Furthermore, those conditioned things

1. have got arising phase only at the arising phase but not static phase and perishing phase;
2. have got static phase only at the static phase but not arising phase and perishing phase;
3. have got perishing phase only at the perishing phase but not arising phase and static phase.

Those arising conditioned things become reaching into static phase resulting in wither through ageing nature at the static phase. Those conditioned things which are reaching into ageing are, indeed, perishing away (= reach into perishing phase).

Therefore _____

1. due to occurrence of being oppressed incessantly by phenomena of arising, static (=ageing), perishing away;
2. due to occurrence of difficulty to tolerate on that kind of oppression;
3. due to occurrence of base of various kinds of suffering, i.e.,
 - (a) *dukkha dukkha* called bodily and mentally disagreeable feelings,
 - (b) *vipariṇāma dukkha* called bodily and mentally agreeable feelings,
 - (c) *saṅkhāra dukkha* called remaining all kinds of conditioned things,
 - (d) *samsāradukkha* called suffering of rounds of rebirth,
4. due to occurrence of opposite to happiness and capable of rejecting happiness, every conditioned thing is designated as *dukkha*. It is, indeed, *dukkha* but not happiness. (*Vs-2-253, Mahāṭī-2-406,407*)

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1(c) The nature of non-self

Pāli Quotation (Vs-2-253, 254)

Furthermore _____

- (a) May conditioned things, which are completed with arising phase, not be reaching into the static phase. (=May those *dhammas* be existing at the nature of arising only.)
- (b) May conditioned things, which are reaching into the static phase not be reaching into maturity (=not be ageing).
- (c) May conditioned things, which are reaching into maturity and ageing, not be perishing away (=may be permanent).

Thus there is no indulgence for anybody's wish in these three kinds of conditions really. Conditioned things are void of nature of indulgence in those three kinds of conditions.

Therefore conditioned things are designated as *anatta* but not *atta*, due to these four kinds of reasons, i.e., (1) due to voidness of various *atta*,

- (a) *nivāsiatta*, the self which always transfers and dwells in newly occurred body; it is permanent, even though body was changed;
- (b) *kāraka atta*, the self which can do every work which should be done;
- (c) *vedaka atta*, the self which can feel every object which is deserving to feel;
- (d) *adhiṭṭhāyaka atta*, the self which can determine every function, etc.;

- (2) due to absence of *sāmiatta*, the self which owns body;

[These words in number (1) and (2) show the fact conditioned things are not properties of *atta*.]

- (3) due to absence of ability to follow anybody's wish (wish of any kind of *atta*) in three phenomena called *uppāda-ṭhiti-bhanga* of conditioned things;

- (4) due to rejecting *atta* which is considered by heretics with wrong belief.

In this case _____ It can be said voidness of *atta* which is considered by heretics with wrong belief through these three kinds of meanings, i.e.

- (1) *suññato* = voidness from *atta* (*suññatatta*),
- (2) *assāmikato* = absence of *sāmiatta*, the self which owns body (*asāmikattha*),
- (3) *avasavattito* = absence of ability to follow wish of any kinds of *atta* in three phenomena called *uppāda-ṭhiti-bhanga* of conditioned things (*avasavattanatta*).

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- (4) *attapaṭikkhepato* = This meaning, rejecting *atta*, means a kind of rejecting (*paṭikkhepa*) as non-self, due to obvious occurrence of absence of nature of *atta* which is considered by those heretics with wrong belief.

The righteous *meditator* has to discern corporeal *dhammas* existing within the period from *paṭisandhi* until *cuti* as a whole through seeing above nature of *anicca*, *dukkha*, *anatta* alternately and repeatedly. He has to discern corporeal *dhammas* as pure *anicca*, pure *dukkha*, pure *anatta* one by one. If he wants to discern all corporeal *dhammas* within the period from successive past lives until end of successive future lives, he can discern in similar way. During discerning in that way, if he wants to discern internal and external continuums alternately, he can discern as he likes.

(d) One hundred year means

Pāli Quotation (Mahāṭṭ-2-406)

Such person has got long life span. That person lives throughout (100) years. (*Dī-2-3, Sam-1-109, 110, Ang-2-503*) Due to presence of preaching by the Exalted One, it is not magnitude whether deficit or more than (100) years, and thus commentator Sayadaw bore in mind and instructed to discern ultimate corporeal *dhammas* existing within (100)years as three general characters alternately. (*Mahāṭṭ-2-406*)

1.9.2. Way of discerning through *vayovuddhatthangama*

The term, *vayovuddhatthangama*, means successive cessation of corporeal *dhammas* which have got matured successively by means of age. It means *vipassanā* practice must be performed through alternate discerning on successive cessation of corporeal *dhammas* which have got matured by means of age as *anicca*, *dukkha*, *anatta*.

Generally duration of one life span is considered as about (100) years and corporeal *dhammas* existing in that one life are divided into (3) groups, (10) groups etc., and those corporeal *dhammas* occurring in each group must be discerned as objects of *vipassanā* practice. Therefore way of discerning in brief account will be presented as follows: _____

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1. (100) years are divided into (3) groups.. (33-34-33 yrs)
2. (100) years are divided into (10) groups.. (each 10 yrs)
3. (100) years are divided into (20) groups.. (each 5 yrs)
4. (100) years are divided into (25) groups.. (each 4 yrs)
5. (100) years are divided into (33) groups.. (each 3 yrs)
6. (100) years are divided into (50) groups.. (each 2 yrs)
7. (100) years are divided into (100) groups.. (each 1 yr)
8. (100) years are divided into (300) groups.. (each 1 season)
9. (100) years are divided into (600) groups.. (each 2 months)
10. (100) years are divided into (2400) groups.. (each half month)

Each corporeal *dhammas* existing within respective group must be analyzed and discerned as *anicca*, *dukkha*, *anatta* alternately. Those groups must be discerned one by one.

The *meditator* must discern in order to see corporeal *dhammas* existing within each group never transfer to succeeding group with the help of penetrative *vipassanā* knowledge.

After wards, corporeal *dhammas* existing in each one day must be discerned

1. by dividing two groups as day and night;
2. by dividing three groups in day-time as morning, afternoon, evening;
3. by dividing three groups in night-time as nightfall, midnight, dawn. (It means every day occurring in (100) years must be divided into six groups.)

Corporeal *dhammas* existing in each group must be discerned as *anicca, dukkha, anatta* alternately.

After wards, corporeal *dhammas* existing in each part of every day must be divided again as follows:

1. Corporeal *dhammas* which are occurring during walking forward;
2. Corporeal *dhammas* which are occurring during walking backward;
3. Corporeal *dhammas* which are occurring during glancing straight forwardly;
4. Corporeal *dhammas* which are occurring during glancing obliquely;
5. Corporeal *dhammas* which are occurring during flexing;
6. Corporeal *dhammas* which are occurring during stretching;

respectively and those corporeal *dhammas* must be discerned as *anicca, dukkha, anatta* alternately, as shown in section of four department (*iriyāpatha*) and clear comprehension (*sampajañña*). Above way of discerning must be performed for every day within the period from *paṭisandhi* until *cuti*.

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Afterwards, corporeal *dhammas* occurring in every footstep which is performing in various moments, walking forward, walking backward etc., must be divided into (6) parts again as follows;

1. *uddharāṇa* = corporeal *dhammas* which are occurring during rising the foot;
2. *atiharāṇa* = corporeal *dhammas* which are occurring during advancing the foot;
3. *vītiharāṇa* = corporeal *dhammas* which are occurring during extending the foot;
4. *vossajjana* = corporeal *dhammas* which are occurring during descending the foot;
5. *sannikkhepana* = corporeal *dhammas* which are occurring during landing the foot;
6. *sannirumbhana* = corporeal *dhammas* which are occurring during pressing the foot;

and discerned as *anicca, dukkha, anatta* alternately.

The righteous *meditator* should like to memorize way of discerning on corporeal *dhammas* occurring during six kinds of situations in brief as follows:

“Rising- Advancing – Extending- Descending – Landing – Pressing”

Those words are instructions with the preaching methodology called *upalakkhaṇanaya, nidassananaya* (giving a hint method). The righteous *meditator* ought to be understood the fact that instruction refers to perform *vipassanā* practice by alternate discerning on three general characters of various corporeal *dhammas* which are occurring in various moments of clear comprehension (*sampajañña*), i.e., walking forward, walking backward etc., and those ones occurring in various moments of department (*iriyāpatha*), i.e.,

walking, standing, sitting, reclining, in every day within the period of 100 years. (*See Vs-2-254, 258*)

Pāli Quotation (Vs-2-257)

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In this way, all kinds of corporeal *dhammas*, which are occurring in various allotments called “rising-advancing-extending-descending-landing-pressing”, never reach into another kind of succeeding allotments and conditioned things called four great essentials and derived corporeal phenomena perish away at every instant incessantly in various allotments, as a lot of sesame cooked on a heated pan perish away with a murmur. Those are, therefore, *anicca, dukkha, anatta*. Thus he discerns on corporeal *dhammas* as objects of *vipassanā* practice. That practicing *bhikkhu*’s *vipassanā* knowledge which discerns on corporeal *dhammas* in this way has reached into the subtle stage consequently. (*Vs-2-257*)

Predominance of element – deficiency of element

During (6) kinds of situations called “rising-advancing – extending – descending – landing – pressing “ within each footstep, two kinds of elements, i.e., the earth-element and the water-element, are deficient in efficacy, while two kinds of elements, i.e., the fire-element and the air- element, are predominant in efficacy, resulting in presence of power and strength at the moment of rising footstep. Similarly the fire-element and the air-element are predominant in efficacy, resulting in presence of power and strength at those moments of advancing and extending footstep. These fire-element and air-element are deficient in efficacy at the moments of descending and landing footstep while the earth-element and the water-element are predominant in efficacy, resulting in presence of power and strength at those moments. Similarly, these two kinds, the earth-element and the water-element are predominant in efficacy, resulting in presence of power and strength at moments of landing and pressing footstep.

Thus the righteous *meditator* must perform *vipassanā* practice by seeing those corporeal *dhammas* which are divided into (6) allotments called “rising – advancing – extending – descending – landing – pressing” for every day occurring successive cessation of corporeal *dhammas* which have got matured successively by means of age (*vayovuddhatthangamarūpa*). (*Vs-2-257*)

It is desirable fact in corporealities produced by mind, which are occurring at the moment of rising footstep, are, indeed, predominated with the fire-element and the air-element. It is because those two kinds of elements, fire-element and air-element, have got the nature of agility. During rising footstep it is desirable fact remaining two kinds, the earth-element and the water-element, are deficient in efficacy. It is because – those earth-element and water-element have got the nature of heaviness.

Remaining corporealities produced by three origin, i.e., *kammajarūpa, utujarūpa, āhāra rūpa*, have also got the same characteristic with those *cittajarūpa*, due to occurrence of connection with those *cittajarūpa*. It should be recognized those phenomena that during arising of bodily intimation the air-element is predominant in efficacy and during arising of vocal intimation the earth-element is predominant in efficacy are examples showing above meaning. As the moment of rising footstep, during advancing and extending footstep it is desirable fact those two kinds of elements, the fire-element and the air-element are predominant in efficacy, due to occurrence of agile corporealities at those moments. The commentary, therefore, explained during advancing and extending footstep must also be recognized in similar way. (*Mahāṭṭ-2-409*)

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1.9.3. Way of discerning through *āhāramaya rūpa*

After discerning through *vayovuddhatthangamarūpa*, the righteous *meditator* must differentiate those corporeal *dhammas* again in four allotments, i.e.,

- (a) *āhāramayarūpa* = corporealities produced by nutriment
- (b) *utumayarūpa* = corporealities produced by temperature,
- (c) *kammajarūpa* = corporealities produced by *kamma*,
- (d) *citta samutthanarūpa* = corporealities produced by mind respectively and he has to perform alternate discerning on each allotment.

Among those four kinds of corporealities the corporealities produced by nutriment are obvious by means of hungry moment and during the period one satisfied to have meal in the continuum of that practicing person. It is right. – During hunger one's appearance is discomfort, weak and withered; one has got bad shape and form as charred stump or as a crow perching on basket with charcoal. During the period one satisfied to have meal one's appearance is content with chubbiness; one has got soft and gentle complexion with fine touch.

The righteous *meditator*, therefore, has to keep in mind (= distinguish)

- (a) corporealities produced by four origins called *kamma*, mind, temperature, nutriment, which are occurring during hunger,
- (b) corporealities produced by four origins called *kamma*, mind, temperature, nutriment, which are occurring during the period one satisfied to have meal, and he has to perform *vipassanā* practice by discerning as *anicca, dukkha, anatta* alternately.

After keeping in mind those corporealities produced by four origin, he has to perform alternate discerning three general characters of every day occurring corporealities through seeing phenomena of both corporealities which are arising during hunger perish away at the moment during hunger only without transferring to the period one satisfied to have meal and corporealities which are arising during the period one satisfied to have meal perish away at that moment only but not reaching to the moment during hunger. (*Vs-2-258, 259*)

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1.9.4. Way of discerning through *utumayarūpa*

Similarly the righteous *meditator* has to keep in mind (=distinguish) those corporealities, i.e.,

- (a) corporealities produced by four origins, which are occurring during hot climate,
- (b) corporealities produced by four origins, which are occurring during cold climate, within every day and he has to perform alternate discerning as *anicca, dukkha, anatta*.
(See *Vs-2-259*)

1.9.5. Way of discerning through *kammajarūpa*

Similarly the righteous *meditator* has to keep in mind (=distinguish) those corporealities, i.e.,

1. *cakkhudvāra* = (54) kinds of corporealities which are existing in eye,
2. *sotadvāra* = (54) kinds of corporealities which are existing in ear,
3. *ghānadvāra* = (54) kinds of corporealities which are existing in nose,
4. *jihvādvāra* = (54) kinds of corporealities which are existing in tongue,

5. *kāyadvāra* = (44) kinds of corporealities which are existing in body,
6. *manodvāra* = (54) kinds of corporealities which are existing in heart, within every day

and he has to perform alternate discerning as *anicca*, *dukkha*, *anatta*. (Numbers of corporealities can be seen tables of *rūpakammaṭṭhāna Volume I.*) (See *Vs-2-259*)

1.9.6 Way of discerning through *cittasamuṭṭhāna rūpa*

The righteous *meditator* has to keep in mind (=distinguish) those corporealities, i.e.,

- (a) *somanassitakāla* = corporealities produced by four origins, which are occurring during the period one's got happiness,
- (b) *domanassitakāla* = corporealities produced by four origins, which are occurring during the period one's got sorrow, within every day throughout (100) years and he has to perform alternate discerning as *anicca*, *dukkha*, *anatta*. (*Vs-2-259*)

Thus in the insight of that practicing *meditator* who performs *vipassanā* practice by discerning on corporealities produced by four origins the meaning that conditioned things have got very short duration, very short life span becomes apparent which will be explicit as follows.

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Pāli Quotation (Mahāniddeśa -32, Vs-2-260)

1. *jīvitañca* = Both vital controlling faculty, *attabhāvoca* = *attabhāva* which can be said as remaining ultimate *dhammas*, excluding vitality, feeling, consciousness, *sukhadukkha* ca = and agreeable feeling, disagreeable feeling, neutrality feeling (*Mahāṭī-2-411*), *ekacittasampayuttā* – arise together with each consciousness, *kevalā* = without interlacing with *atta* and permanent nature but purely. *Khaṇo* = The living moment *lahuso* = which has got so swift arising phase with very short life span, *vattate* = *vattati* = arises, (*ekacittakkhaṇikatāya* = due to presence of one mind-moment).

Both vital controlling faculty, which can be said as remaining ultimate *dhammas*, excluding vitality, feeling, consciousness and agreeable feeling, disagreeable feeling, neutrality feeling (*Mahāṭī-2-411*), arise together with each consciousness, without interlacing with *atta* and permanent nature but purely. The living moment which has got so swift arising phase with very short life span, arises, (due to presence of one mind-moment).

2. *ye marū* = Such heavenly beings and brahmas, *tiṭṭhanti* = exist, *cullāsīti-sahassāni kappam* = throughout the life-span of 840,000 aeons. *tepi* = Those brahmas who have attained to the realm of neither-perception-nor-non-perception with the life-span of 840,000 aeons also *natveva tiṭṭhanti* = never exist, together with simultaneous occurring, *dvīhicittehi* = two mind-moments.

Such heavenly beings and brahmas, exist, throughout the life-span of 840,000 aeons. Those brahmas who have attained to the realm of neither-perception-nor-non-perception with the life-span of 840,000 aeons also never exist, together with simultaneous occurring, two mind-moments.

Mental *dhammas*, vitality, feeling, perception etc., never exist together with simultaneous arising two kinds of consciousness, even in the continuum of those brahmas who have attained to the realm of neither-perception-nor-non-perception with the life-span of 840,000 aeons. It means they arise together with a consciousness only and perishing away together with that consciousness, resulting in inability to exist until arising of the second consciousness, (*Mahāṭī-2-411*)

3. *santi* – There are, *ye khandhā* = both such aggregates, *niruddhā* = which are ceasing together with death –consciousness, *marantassa* = of dead being, *ye vā niruddhā* = and ceasing aggregates, due to reaching into perishing phase, *tiṭṭhamanassa* = of living being, *idha* = during life.
te sabbe pi khandhā = Those all kinds of aggregates are also, *sadisā* = the same as each other, *gatā* = *vigatā* = in disappearing, *appaṭisandhikā* = without reconnecting again.

There are both such aggregates which are ceasing together with death –consciousness of dead being and ceasing aggregates, due to reaching into perishing phase of living being during life. Those all kinds of aggregates are also the same as each other in disappearing without reconnecting again.

[These two kinds of cessation, i.e., cessation of dead aggregates at perishing phase of death-consciousness and cessation of ultimate aggregates at perishing phase during life, are the same as each other. They reach into absence nature only when they cease. Any aggregate which has ceased never arise again as natural fixed law and it reaches into nothingness nature only. The aggregate which has reached into nothingness nature has not got reconnecting nature with newly arising aggregate again. As dead aggregates never arise again, similarly those aggregates previous to that death-consciousness also never arise again after cessation. It, therefore, means the vital controlling faculty which is designated as life of beings has got the life-span of a mind-moment only.]

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4. *ye saṅkhārā* = Such conditioned things *baggā* = *niruddhā* = had ceased, *anantarāca* = *canntarameva* = at only the same moment without interstice. *Ye ca saṅkhārā* = Such conditioned things also *bhijjissanti* = will cease *anāgate* = at future period, *baggā* = *vyañjanasīlā* = due to presence of cessation nature.

natthi = There is no *vesamam* = difference *lakkhaṇe* = in the characteristic of or in the sign of perishing phase *tesam* = of both those past, future conditioned things *tadantarā niruddhānam* = and ceasing conditioned things at the midst of those past and future ones after reaching into present moment, *tesam* = or of conditioned things which are varied in three kinds, past, future, present.

Such conditioned things had ceased at only the same moment without interstice. Such conditioned things also will cease at future period due to presence of cessation nature. There is no difference in the characteristic of or in the sign of perishing phase of both those past, future conditioned things and ceasing conditioned things at the midst of those past and future ones after reaching into present moment or of conditioned things which are varied in three kinds, past, future, present.

5. *jāto* = The nature of arising *na hoti* = never occur *cittena* = through the consciousness *anibbattena* = *anuppannena* = which is not reaching into three-time-phases called *uppāda-ṭhiti-bhanga*.

jīvati – Aliveness occurs *paccuppannena*

cittena = through present arising consciousness. *loko* = This animal kingdom *mato* = can be said as death, *cittabhangā* = due to perishing away of consciousness. *evam santepi* = Though it occurs in this way, *paññatti* = the concept of continuity *paramatthiyā paramatthabhūta* = occurs as ultimate nature, due to presence of connection with ultimate nature.

The nature of arising never occur through the consciousness which is not reaching into three-time-phases. Aliveness occurs through present arising consciousness. This animal kingdom can be said as death due to perishing away of consciousness. Though it occurs in this way, the concept of continuity occurs as ultimate nature, due to presence of connection with ultimate nature.

[A death in one life is a kind of passing away in the aspect of conventional reality. In the aspect of ultimate reality, the perishing phase of death-consciousness is called death. As the perishing away of death-consciousness, during life due to reaching into perishing phase of all various consciousness, this animal kingdom can be said as death in the aspect of ultimate reality. This is because there is no connection between the consciousness which has perished away and the arising consciousness which is not perishing away. If it is so the reason why one is alive throughout the period from *paṭisandhi* until *cuti* is that – there is such concept of continuity which is continuity of aggregates connecting between preceding and succeeding ones incessantly, which is a kind of conventional reality in a way that “*Tissa* is alive; *Phussa* is alive” etc., depending on various apparent depended bases and mind. That concept of continuity which is the factor of arising of that worldly usage is the basis ultimate nature for arising of these worldly usage called “*Tissa* is alive, *Phussa* is alive”. It is right. – It was preached that “*nāmagottam na jīrati (Sam-1-40)* = concept of name, concept of genealogy are never old.” (*Mahāṭī-2-412*)]

6. *ye* = Such conditioned things *baggā* = are perishing away. *te* = Those perishing conditioned things *anidhānagatā* = never reach into preservable condition in any place. (*atha kho* = Actually, *gatā* = Those are reaching into *abhāvameva* = nothingness nature only.)
āgaccheyyūm = There will be reached *vattamānabhāvam* = into present condition *yato* = from such pile of conditioned things.

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natthi = There is no *puñjo* = pile of conditioned things *tādiso* = with that nature *gate* = in future.

ye = Such present conditioned things *nibbattā* = are occurring through reaching into specific characters of themselves as three-time-phases called *uppāda-ṭhiti-bhanga*.

tepi = Those present conditioned things also *tiṭṭhanti* = exist *sāsapūpamā* = as mustard seeds *āragge* = put on the sharp edge of chisel.

Such conditioned things are perishing away. Those perishing conditioned things never reach into preservable condition in any place. (Actually those are reaching into nothingness nature only.)

There will be reached into present condition from such pile of conditioned things. There is no pile of conditioned things with that nature in future. Such present conditioned things are occurring through reaching into specific characters of themselves as three – time-phases called, *uppāda-ṭhiti-bhanga*.

Those present conditioned things also exist as mustard seeds put on the sharp edge of chisel. [Let us suppose... a needle lies upright position. As very fine mustard seed put on the tip of needle which lies upright position is unable to lie on the tip for long lasting, similarly – conditioned things which are existing in three periods called past, future, present perish away just after arising. There is no steadfast nature of those conditioned things for long time really. Every conditioned thing which is existing in three periods is absent in both previous to arising and after arising. It should be understood those conditioned things exist temporarily in the midst of those two kinds of absence for a short instant called *uppāda-ṭhiti-bhanga* as a mustard seed put on the sharp edge of chisel. (*Mahāṭṭi-2-412*)]

7. *hoti* = It will be *purakkhato* = led by *bhango* = phenomenon of perishing away *nesañca dhammānam* = of those conditioned things *nibbattānam* = which have arisen also.

(It means it is, indeed, inevitable phenomenon, due to occurrence of perishing away in future.) *tiṭṭhanti* = They exist *paloka-dhammā* = in the presence of perishing nature *amissitā* = without connection with *purāṇehi* = previous aggregates.

It will be led by phenomenon of perishing away of those conditioned things which have arisen also. (It means it is, indeed, inevitable phenomenon, due to occurrence of perishing away in future.) They exist in the presence of perishing nature without connection with previous aggregates.

8. *āyanti* = *āgacchanti* = They come and arise *adassanato* = from invisible place. (With regarding to this word, it means conditioned things do not come from any pile.) *bhaggā* = *bhaggāpi* = Those conditioned things which have also perished away *gacchanti* = reached into *adassanam* = invisible condition. (It means they reached into only nothingness nature completely, due to lack of reaching into any pile.) *vijjuppādova* = As lightning *ākāse* = in the atmosphere *uppajjanti ca* = they have got both arising *vayanti ca* = and perishing phenomena. *hoti* = It is *pākato* = obvious *iti ayam attho* = in this kind of meaning.

They come and arise from invisible place. (With regarding to this word, it means conditioned things do not come from any pile.) Those conditioned things which have also perished away reached into invisible condition. (It means they reached into only nothingness nature completely, due to lack of reaching into any pile.) As lightning in the atmosphere they have got both arising and perishing phenomena. It is obvious in this kind of meaning. (*Mahāniddeśa-32, Vs-2-266*)

1.9.7 Way of discerning through *dhammata-rūpa*.

The righteous *meditator* has to discern pure octads with nutriment as eighth factor (*ojaṭṭhamakarūpa*) and sound nonads corporealities which are non-living things called *anindriyabaddha*, i.e., iron, bronze, lead acetate, lead dioxide, gold, silver, pearl, ruby, gem, conch shell, coral, soil, rock, grass, tree, creeper etc., which are not concerning with controlling faculties called *kammajarūpa*, i.e., eye-controlling faculty, ear-controlling

faculty, nose-controlling faculty, tongue-controlling faculty, body-controlling faculty, vital controlling faculty etc.

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Previously the righteous *meditator* must discern four kinds of great elements of any non-living thing which is intended to be discerned, i.e., tree, water, earth, forest, mountain, gold, silver, rock, iron, ruby etc., with the help of light of *vipassanā* knowledge. When he sees pile of four great elements within that thing he must continue to see the space-element in the pile of four great elements with the result that he can see easily corporeal units. However the *meditator* who can perform *vipassanā* practice until this stage can see those corporeal units easily even if mere he scrutinizes four great elements within that non-living thing, gold, silver etc. Then those corporeal units must be further scrutinized again. There are (8) kinds of corporealities within pure octad, if it lacks sound. If it bears sound, it consists of (9) kinds of corporealities within sound nonad. Those ultimate nature of corporealities must be discerned as *anicca, dukkha, anatta* alternately.

Among these (7) ways of discerning called corporeal septet, corporealities shown in numbers (1) to (6) are corporeal *dhammas* existing in the living things.

Both internal and external continuums can be discerned as object of *vipassanā* practice. Those kinds of corporealities called *dhammatarūpa* shown in the last, number (7), are only corporeal *dhammas* occurring in non-living world. Those corporeal *dhammas* must, therefore, be discerned in the external continuum, non-living world only.

1.10 Non-corporeal septet method (*arūpasattaka naya*)

There are seven ways of discerning for *vipassanā* practice through non-corporeal septet method (*arūpasattaka naya*), viz,

1. *kalāpa* = way of discerning as a whole,
2. *yamaka* = way of discerning in pairs,
3. *khaṇika* = way of discerning in momentary,
4. *paṭipāṭi* = way of discerning in sequence,
5. *diṭṭhiuggahāṭana* = way of discerning through removing wrong views,
6. *mānauggahāṭana* = way of discerning through removing conceit,
7. *nikantipariyādāna* = way of discerning through decreasing attachment, respectively.

1. Way of discerning as a whole (*kalāpanaya*)

Vipassanā practice has to be performed by discerning as a whole on corporeal *dhammas* occurring in seven situations, found in corporeal septet method (*rūpasattaka naya*) mentioned above and then discerning consciousness of *vipassanā* practice must also be discerned as *anicca, dukkha, anatta* alternately by succeeding *Vipassanā* Knowledge again. (*Vs-2-261,262*)

It will be presented in detail for some practising *bhikkhus* who are unable to understand way of discerning as shown in this way. ____

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Those corporeal *dhammas* occurring in seven situations, from *ādānanikkhepana rūpa* to *dhammatā rūpa*, found in corporeal septet method, must be discerned as *anicca, dukkha, anatta* alternately without separating as seven situations, but as a whole. During

discerning in that way, the consciousness of *vipassanā* practice, which discerns as *anicca*, must be discerned as *anicca, dukkha, anatta* alternately again.

The meaning is as follows: ____

After discerning on all corporeal *dhammas* consisting in those (7) situations found in corporeal septet method commonly, the nature of impermanence (*anicca*), which is perishing away after arising of those corporeal *dhammas*, must be generalized as *anicca*. That consciousness of *vipassanā* practice (= the continuity of impulses of mind-door cognitive process, which is discerning on corporeal *dhammas* as *anicca*) must be generalized as "*anicca*" by succeeding impulses of mind door cognitive process of *vipassanā* practice again through seeing the nature of perishing away after arising of "preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice."

Similarly ____ after discerning on all corporeal *dhammas* consisting in those (7) situations found in corporeal septet method commonly, the nature of impermanence (*anicca*), which is perishing away after arising of those corporeal *dhammas*, must be generalized as *anicca*. That consciousness of *vipassanā* practice (= the continuity of impulses of mind-door cognitive process, which is discerning on corporeal *dhammas* as *anicca*) must be generalized as "*dukkha*" by succeeding impulses of mind-door cognitive process of *vipassanā* practice again through seeing the nature of being oppressed by perpetual processes of arising and perishing away (= the nature of suffering) of "preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice."

Similarly ____ after discerning on all corporeal *dhammas* consisting in those (7) situations found in corporeal septet method commonly, the nature of impermanence (*anicca*), which is perishing away after arising of those corporeal *dhammas*, must be generalized as *anicca*. That consciousness of *vipassanā* practice (= the continuity of impulses of mind-door cognitive process, which is discerning on corporeal *dhammas* as *anicca*) must be generalized as "*anatta*" "by succeeding impulses of mind-door cognitive process of *vipassanā* practice again" through seeing the nature of non-self, which is nondestructive *atta* of "preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice".

After discerning on all corporeal *dhammas* consisting in those (7) situations, found in corporeal septet method commonly, as *dukkha*, that consciousness of *vipassanā* practice, which is discerning as *dukkha*, must be discerned as *anicca, dukkha, anatta* again.

Si milarly ____ after discerning on all corporeal *dhammas* consisting in those (7) situations, found in corporeal septet method commonly, as *anatta*, that consciousness of *vipassanā* practice, which is discerning as *anatta*, must be discerned as *anicca, dukkha, anatta* again. It would be understood in this way.

Preceding consciousness – succeeding consciousness

Those consciousness, which are performing the function of *vipassanā* practice, are impulses of great wholesome mind-door cognitive process (*mahā kusala manodvārīta vīthi javana citta*) in the continuum of worldlings (*puthujana*) and fulfilling person (*sekkha puggala*), while those are impulses of great indifferent mind-door cognitive process (*mahā kiriyā manodvārīka vīthi javana citta*) in the continuum of fulfilled person (*asekkha*) (=Arahant) respectively. (*Abhi-A-2-388*)

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In this case, the reason why commentator sayadaw explains "**preceding consciousness – succeeding consciousness**", is that ___ all consciousness consisting in continuity of impulses of that mind-door cognitive process of *vipassanā* practice are referred as preceding consciousness, succeeding consciousness through unique method (*ekatta naya*). It does not mean on only one consciousness consisting in each mind moment respectively. It is because of the facts as follows. ___

If all corporeal *dhammas* consisting in (7) situations, found in corporeal septet method are divided by means of objects, those are (6) varieties of objects, viz, visible object, auditory object, olfactory object, gustatory object, tactile object, ideational object. It is because it refers to all corporeal *dhammas* occurring in limited period, (100) years. Only one mundane consciousness of *vipassanā* practice is unable to know those all kinds of corporeal *dhammas* simultaneously.

Pāli Quotation (Mahāṭṭi-2-470)

In the continuum of a practising person who is still in worldling stage, possible kinds of consciousness, of *vipassanā* practice are continuity of impulses of great wholesome mind-door cognitive process only. It ought not to have finished both keeping in mind five aggregates and distinguishing on the nature of *anicca*, the nature of *dukkha*, the nature of *anatta* of five aggregates up to momentary present (*khaṇapaccuppanna*), by a single mundane consciousness of *vipassanā* practice indeed. It is right. ___ A single mundane consciousness of *vipassanā* practice is unable to take all (6) kinds of objects, visible object, auditory object, etc., as a whole. Therefore ___

This kind of instruction that ___

****Tampi cittam aparena cittaena "aniccam dukkha manattā" ti sammasati.* (Vs-2-262)**

= "preceding consciousness of *vipassanā* practice must be discerned by succeeding consciousness of *vipassanā* practice again", should be recognized as an instruction that "preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice must be discerned by succeeding continuity of impulses of mind-door cognitive process of *vipassanā* practice again". Due to taking the object of the nature of any kind of *anicca*, *dukkha* or *anatta* of a conditioned thing or groups of conditioned things by the whole continuity of impulses of mind-door cognitive process of *vipassanā* practice, it is explained as a single consciousness that "*tam cittam aparena cittaena* = that consciousness of *vipassanā* practice must be discerned by succeeding consciousness of *vipassanā* practice" etc, through unique method (*ekatta naya*) really.

In this case, the *meditator* should like to reason logically. Although it can occur the Fruition (-moment) of Non-returnee (*anāgāmi phala*) in the continuum of Non-returnee, the Fruition (-moment) of Arahant (*arahatta phala*) in the continuum of Arahant, who are just emerging from the Cessation-Absorption (*nirodha samāpaṭṭi*) without mind-door advertence (*āvajjana*), while consciousness of sensual sphere, which are taking objects of ordinary kinds of (6) objects accordingly, are occurring and during *vipassanā* practice etc., it is natural fixed law that any consciousness of cognitive process is unable to occur without adverting consciousness (*āvajjana citta*). Furthermore, a single adverting consciousness has no efficiency to take all (6) kinds of objects simultaneously but one after another accordingly.

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Among those corporeal *dhammas* consisting in (7) situation, mentioned above, all (6) kinds of objects include respectively. In the aspect of discerning impulses of *vipassanā* practice, various kinds of advertence, the advertence which adverts visible object, the advertence which adverts auditory object etc., can be present accordingly. Due to designation on a continuity of impulses of cognitive process of *vipassanā* practice with one advertence, as one cognitive process (*vīthi*), as various kinds of adverting consciousness can occur, various kinds of continuities of impulses of cognitive processes of *vipassanā* practice can occur consequently.

Futhermore ___ it is instructed to perform *vipassanā* practice in a way that impulses of mind-door cognitive process of *vipassanā* practice, which are taking object of those corporeal *dhammas*, must be discerned by succeeding impulses of mind-door cognitive process of *vipassanā* practice again. In this case, the continuity of impulses of mind-door cognitive process of *vipassanā* practice takes the object of corporeal *dhammas*. Succeeding impulses of mind-door cognitive process of *vipassanā* practice take the object of group of mental *dhammas* called preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice. Thus preceding consciousness and succeeding consciousness have different objects specifically.

In other words, preceding mind-door cognitive process and succeeding mind-door cognitive process have different objects specifically. The advertence of preceding cognitive process takes object of the nature of any kind of *anicca, dukkha, anatta* of corporeal *dhammas* while that of succeeding cognitive process takes the nature of any kind of *anicca, dukkha, anatta* of mental *dhammas*. Due to presence of different mind-door advertence, preceding consciousness belongs to one cognitive process while succeeding consciousness belongs to another one specifically.

tadārammaṇa ___ Furthermore, in the explanation on the word, "*viññāṇa*", *Paṭṭicasamuppāda Vibhanga, Sammohavinodanī Aṭṭhakathā*, it is explained that the consciousness of registering (*tadārammaṇa citta*) can not be available after both impulses of *vipassanā* practice, which take the object of three general characters, and very powerful impulses of *vipassanā* practice (*balava vipassanā javana*), which is called *vuṭṭhānagāmini vipassanā* (= *Vipassanā* Knowledge Leading to Emerging). It has been presented the fact 'that explanation is performed with referring to stage of very powerful *Vipassanā* Knowledge', in accordance with the *Pāli* Text of *Paṭṭhāna* and commentary of *Paṭṭhāna*, in previous Section 5, Volume II, *nāmakammaṭṭhāna*. Now, those quotations would be presented again in order to avoid doubts in the continuum of the *meditator*.

Pāli Quotation (Paṭṭhāna-1-133)

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(*Abhi-A-3-436, Paṭṭhāna Aṭṭhakathā*)

Both fulfilling person and worldling person discern and generalize wholesome deeds as *anicca, dukkha, anatta*. When continuity of discerning impulses of wholesome mind-door cognitive process of *vipassanā* practice cease, the consequence consciousness of sensual

sphere (*Kāmā vacara vipāka citta*) arises as registering consciousness after those impulsions of wholesome mind-door cognitive process by taking the object of wholesome *dhammas*. (*Paṭṭhāna-1-133*)

In the commentary of *Paṭṭhāna*, it is explained that that consequence *dhamma* of sensual sphere not only arises as registering consciousness by taking the object of wholesome *dhamma* but also can occur as the function of process of NONE (*paṭisandhi*), the function of life-continuum, the function of death consciousness. It will be explicit as follows. ____

Every being without end of journey of rounds of rebirth always takes the object of any kind of three kinds of signs (*nimitta*), i.e, *kamma-kamma nimitta-gatinimitta*, just before death consciousness, as natural fixed law. If a *meditator* had had the impulsion that is adjacent to death consciousness by taking the object of nature of *anicca*, or the object of nature of *dukkha* or the object of nature of *anatta* of wholesome *dhammas* in previous existence, the consequence consciousness called the process of NONE, life-continuum – death consciousness of new existence of that *meditator*, takes the object of wholesome *dhamma* which was the object of that *Vipassanā* Knowledge. (It should be recognized on way of appearance of object of any other wholesome deed similarly.) Due to presence of nature of difficulty to know process of taking object of that wholesome deed by consequence *dhamma* called the process of NONE, life-continuum, death consciousness, the Buddha did not show that object in case of the Relation of object (*ārammaṇa paccaya*), *pañhāvāra*, the *Pāli* Text of *Paṭṭhāna*. (*Abhi-A-3-436*)

The opinion that ..."the registering consciousness can arise after impulsion of wholesome deed of *vipassanā* practice, due to evidence of arising of registering consciousness after impulsion of wholesome deed of *vipassanā* practice, which is found in above *Pāli* Text and commentary..." is explained by referring to impulsion of immatured *vipassanā* practice (*taruṇa vipassanā*) according to olden noble teachers. It should be recognized the fact that registering consciousness can not arise after impulsion of powerful matured *vipassanā* practice called *balava vipassanā* according to above commentary, *Sammohavinodanī*. This fact is essential to be scrutinized and accept for wise noble gentlemen really.

According to explanation found in above commentary, the discerning consciousness means continuity of impulsions of mind door cognitive process of *vipassanā* practice. That continuity, if registering consciousness falls, consist of one mind-door advertence, (7) times of impulsions, (2) times of registering consciousness. If registering consciousness does not fall, one mind-door advertence and (7) times of impulsions arise successively.

At each mind moment of impulsion and registering...

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1. if it is associated with both knowledge and pleasurable interest, it consists of ... 34,
2. if it is associated with knowledge but not pleasurable interest, it consists of ... 33,
3. if it is associated with pleasurable interest but not knowledge, it consists of ... 33,
4. if it is not associated with both knowledge and pleasurable interest, it consists of ..32
mind and mental concomitants, respectively.

* (*cittanti cettha sasampayutta cittam adhippetam.*) (*Paṭisam-A-1-239*)

Therefore, it should be recognized the fact that although **preceding consciousness-succeeding consciousness** are emphatically said by the commentary, the whole continuity of impulsions of mind-door cognitive process of *vipassanā* practice, together with associating mental *dhammas*, are explained by means of unique method (*ekattanaya*). Similarly, it should be recognized the fact that the whole continuity of impulsions of that mind-door cognitive process together with associating mental *dhammas* are termed as either the

consciousness that is discerning as *anicca*, *dukkha*, *anatta*, or the first consciousness, the second consciousness etc. Later ways of discerning, *yamaka* method etc., should be understood in similarly way.

2. Ways of discerning in pairs (*yamaka*)

By seeing the nature of impermanence of all kinds of corporealities occurring throughout present life (*ādānanikkhepana rūpa*), it must be discerned as *anicca*. By seeing the nature of impermanence of preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice, it must be discerned as *anicca* by succeeding continuity of impulses of mind-door cognitive process. It must be discerned as *dukkha* by seeing the nature of suffering and then it must be discerned as *anatta* by seeing the nature of non-self of these *dhammas*, similarly. Those kinds of consciousness of *vipassanā* practice, which discern on corporeal *dhammas*, as *dukkha* and *anatta*, must also be discerned as *anicca*, *dukkha*, *anatta* alternately by succeeding continuity of impulses of mind-door cognitive process similarly.

After discerning on each kind of *vayovuddatthangama rūpa*, *āhāramaya rūpa*, *utumaya rūpa*, *kammaja rūpa*, *citta samuṭṭhāna rūpa*, *dhammatā rūpa*, as *anicca* (*dukkha*, *anatta*), those preceding consciousness of *vipassanā* practice must be discerned as *anicca* (*dukkha*, *anatta*), by succeeding consciousness of *vipassanā* practice again. (*Vs-2-262*)

[Notes: ___ In the way of discerning as a whole (*kalāpanaya*), all kinds of corporealities occurring in (7) situations are discerned commonly without separating various situations. In this way of discerning in pairs, each situation is discerned specifically.]

3. Way of discerning in momentary (*khaṇika*)

The practising person has to discern all kinds of corporealities occurring through out present life, as *anicca*. then ...

1. the first consciousness of *vipassanā* practice must be discerned by the second consciousness of *vipassanā* practice,
2. the second consciousness of *vipassanā* practice must be discerned by the third consciousness of *vipassanā* practice,
3. the third consciousness of *vipassanā* practice must be discerned by the fourth consciousness of *vipassanā* practice,

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4. the fourth consciousness of *vipassanā* practice must be discerned by the fifth consciousness of *vipassanā* practice, through "*anicca*", respectively. (It must be discerned as *dukkha*, *anatta* in similar way. Similarly, after discerning on *vayovutthaṅgama rūpa*, *āhāramaya rūpa*, *utumaya rūpa*, *kammaja rūpa*, *citta samuṭṭhāna rūpa*, *dhammatā rūpa*, as *anicca*, *dukkha*, *anatta* alternately, that first consciousness of *vipassanā* practice must be discerned by the second consciousness of *vipassanā* practice and so forth. Thus if each corporeal *dhamma* found in corporeal septet, *ādānanikkhepana rūpa* etc, is discerned as object of *vipassanā* practice and four successive consciousness of *vipassanā* practice are discerned by succeeding consciousness in sequence, this method is called *khaṇika* method.

4. Way of discerning in sequence (*paṭipāṭi*)

After all kinds of corporealities occurring throughout present life are discerned as , *anicca*, those discerning consciousness, viz,

1. the first consciousness of *vipassanā* practice must be discerned by the second consciousness of *vipassanā* practice;
2. the second consciousness of *vipassanā* practice must be discerned by the third consciousness of *vipassanā* practice;
3. the third ... R ... by the fourth ... R ...
4. the fourth ... R ... by the fifth ... R ...
5. the fifth ... R ... by the sixth ... R ...
6. the sixth ... R ... by the seventh ... R ...
7. the seventh ... R ... by the eighth ... R ...
8. the eighth ... R ... by the ninth ... R ...
9. the ninth ... R ... by the tenth ... R ...
10. the tenth consciousness of *vipassanā* practice must be discerned by the eleventh consciousness of *vipassanā* practice successfully.

That consciousness means the consciousness with associating mental *dhammas* and it must be recognized this word refers to the consciousness as priority. (*Mahāṭṭi-2-414*)

Furthermore the consciousness of *vipassanā* practice, which discerns as *anicca* on those *ādānanikkhepana rūpa*, must be discerned as both *dukkha* and *anatta* respectively. *Vipassanā* practice must be performed up to (10) steps mentioned above. Similarly after discerning on *ādānamikkhepana rūpa* as *dukkha* that consciousness of *vipassanā* practice must be discerned as *anicca, dukkha, anatta* and so forth.

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