

*"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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**First Edition**

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## SECTION OF VIPASSANĀ PRACTICE

### *Maggāmaggaññadassana visuddhi Niddesa*

#### STAGE OF KNOWLEDGE OF COMPREHENSION

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

*tam sammādetukāmena kalāpasammāsana sañkhātāya nayavipassanāya tāvayogo karaṇīyo. (Vs-2-241)*

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

The *meditator* who wants to fulfil that purification of the knowledge which knows the right Path and not-Path has to endeavour *nayavipassanā* called *kalāpa sammāsana* (way of generalizing on the whole) previously. (*Vs-2-241*)

*Pāli Quotation (Mahāṭṭ-2-386)*

*(M-1-297)(M-A-4-232 Channovāda Sutta)*

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

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The way of discerning and generalizing on these all kinds of corporealities (feeling, perception, formation, consciousness) which are occurring in (11) modes of situations, past, future, present etc., as “This is not mine; this I am not; this is not my self-identity (= *anicca, dukkha, anatta*)” is called *naya vipassanā*. This term, *naya vipassanā*, is the usage of noble *Mahā Theras* who dwell in the island called Sri Lanka. (*Mahāṭṭ-2-386*)

This knowledge of generalizing on the whole is not inclusive in any kind of practice of purification. Some teachers explained inhabitancy of *vipassanā* knowledge (*vipassanācāra*) without pondering that *kalāpa sammāsana*. However the Supreme Buddha instructed in various *Sutta* (*Anatta lakkhaṇa Sutta, Khandha Vagga, Samyutta* etc.,) to ponder and discern that *kalāpa sammāsana* through either partially or totally. In the *Pāli* Text of *Paṭisambhidā Magga, pp - 51*, it is preached as the beginning of *vipassanā* because

the way of generalizing on the whole called *kalāpa sammāsana* is very easy to take into heart for beginner. When powerful illumination called *obhāsa* etc., appears in the continuum of practising *meditator vipassanā* knowledge which is purified from imperfections (= knowledge of Arising & Passing Away) can also be arisen after distinguishing right Path & not-Path by *maggāmagga-ñāṇa*. The commentator Sayadaw scrutinized and presented the fact the *meditator* who wants to fulfil purification of the knowledge which knows the right Path and not-Path has to endeavour *naya vipassanā* called *kalāpa sammāsana* (way of generalizing on the whole) previously, due to presence of these three kinds of reason.

**Pāli Quotation (Vs-2-244)(Mahāṭṭi-2-391)**

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

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

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5. Six kinds of objects (*ārammana*),
6. Six kinds of consciousness (*viññāṇa*),
7. Six kinds of contact (*phassa*),
8. Six kinds of feeling (*vedanā*),
9. Six kinds of perception (*saññā*),
10. Six kinds of volition (*cetanā*),
11. Six kinds of craving (*taṇhā*),
12. Six kinds of initial application (*vitakka*),
13. Six kinds of sustained application (*vicāra*),
14. Six kinds of elements (earth-element, water-element, fire-element, air-element, space-element, consciousness-element),
15. (10) kinds of *kasīna*-objects,
16. (32) bodily parts (*koṭṭhāsa*),
17. (12) kinds of bases (*āyatana*),
18. (18) kinds of elements (*dhātu*),
19. (22) kinds of controlling faculties (*indriya*),
20. Three kinds of elements (sensual element, fine-material-element, immaterial-element),
21. Nine kinds of existences (sensual existence, fine-material existence, immaterial existence, one-group-existence, four-groups-existence, fine-groups-existence, existence with perception (*saññībhava*), existence without perception (*a-saññībhava*), existence with neither-perception-nor-non-perception (*neva-saññī nā saññī bhava*),
22. Four kinds of absorption (*jhāna*) (=four kinds of absorption of fine-material sphere),

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

The *meditator*, who has reached to other bank of five kinds of discernment (*pariggaha*), who has finished to keep in mind conditioned things together with causal *dhammas* through *lakkhaṇa-rasa-paccuṭṭhāna-padaṭṭhā* (= characteristic, function, manifestation, proximate cause ) can understand easily the fact those *dhammas* enumerated above are only ultimate *dhammas* called consciousness, mental concomitants, corporealities, which are occurring in three periods called past, future, present and two continuums called internal, external. He has also understood the fact those *dhammas* are only twofold corporeality-mentality, fivefold aggregates, twelvefold bases, eighteenfold elements, twelvefold factors of dependent-origination. However the reason why it is explained in dividing (25) kinds is explicit in *Mahāṭṭkā* as follows: \_\_\_\_\_

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

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

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

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

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

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

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

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

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

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

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

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

[Notes:\_\_\_\_\_ In olden days those persons with *samatha* vehicle usually transfers to *vipassanā* practice after developing both eight kinds of attainment (*samāpatti*) and four kinds of protective meditation called *caturarakkha kammaṭṭhāna*. The commentator Sayadaw explained all four kinds of absorption of *brahma*'s deportment (illimitable *dhammas*) as

discerned objects of *vipassanā* knowledge because those righteous persons who can develop absorption of loving kindness until infinite universe can enter absorption of compassion, appreciative joy, equanimity easily.

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

Because ten kinds of *kaṣiṇa* - objects are explained in above the commentator Sayadaw has finished to explain absorptions of *kaṣiṇa* also simultaneously. Therefore in these explanations, *cattāri jhānāni, catasso appamaññā, catasso samāpattiyo (Vs-2-43)*, according to the word, *cattāri jhānāni*, it means absorptions of Fine material Sphere which have signs of concentration (*samatha nimitta*), *ānāpāna paṭibhāga nimitta* (sign of full concentration of mindfulness of breathing)etc, other than absorptions with *kaṣiṇa*-objects etc.

Twelve factors of dependent-origination are explained as objects of *vipassanā* knowledge in order to show the fact every ultimate *dhamma* must be taken into heart through discriminating causal and resultant *dhammas*. It is right. The way of taking into heart by alternative generalizing on three general characters called *anicca, dukkha, anatta*, after scrutinizing and discriminating on causal and resultant *dhammas* can clarify three general characters. Finally factors of dependent origination are, therefore, worth taking as objects of *vipassanā* knowledge. (*Mahāṭṭ-2-389*)

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

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

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

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

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

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

Above explanations found in commentary and subcommentary must be recognized carefully. The instruction means *vipassanā* practice must be begun from obvious and easy corporeality-mentality only. It does not mean those obscure corporeality-mentality are not essential to be discerned. Furthermore it refers to only those righteous persons who has fulfilled with knowledge of Analysing Mentality-Corporeality and knowledge of cause and condition. As mentioned in *rūpakammaṭṭhāna*, volume I, this instruction does not refer to those persons who are unable to know and see penetratively ultimate nature of both corporeal and mental *dhammas*, who are unable to see penetratively how present resultant *dhammas* arise, due to past causal *dhammas* and how future resultant *dhammas* arise, due to present causal *dhammas*, who enter into the meditation hall by carrying numerous kinds of nescience on the shoulder, who can not differentiate between concept (*paññati*) and ultimate nature systematically.

### C. Expedience

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

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

1. According to above instruction of the Buddha, found in *Samādhi Sutta* the concentration is very essential to be developed.....
  - (a) in order to know and see penetratively on five aggregates up to ultimate nature,
  - (b) in order to know how resultant five aggregates arise, due to apparent arising of causal *dhammas*, ignorance, craving, clinging, formation, action, etc.,
  - (c) in order to know how resultant five aggregates cease completely, due to complete cessation of caused *dhammas*, ignorance, craving, clinging, formation, action, ect., and
  - (d) in order to know and see four Noble Truths as they really are.  
This is a kind of expedience.

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

2. As mentioned in *rūpakammaṭṭhāna* during keeping in mind corporeal *dhammas* which are occurring in (6) doors, (42) bodily parts, if a *meditator* faces with difficulty to keep in mind derived corporealities, he must keep in mind four great elements within the same

corporeal unit over and over. Derived corporealities within the same corporeal unit will be clarified gradually. This is also a kind of expedience.

***Pāli Quotation (Vs-2-225)***

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

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

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

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

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

Those righteous persons who have heartfelt desire to *attain nibbāna* must recognize definitely the fact all kinds of ultimate nature of corporeal and mental *dhammas* without remainder must be generalized and discerned as three general characters after obscure corporeal and mental *dhammas* must also be clarified by following these kinds of experiences as mentioned above.

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

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

In this stage (10) kinds of non-real corporealities must be omitted from list of objects of *vipassanā* knowledge because those corporealities are not worth discerning as three general characters in *viapassanā* practice. Therefore only real corporealities occurring in (6) doors, (42) bodily parts must be discerned as priority, as mentioned in tables of *rūpakammaṭṭhāna*, Volume I.

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

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

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### A. Three general characters

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

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

With referring to *Sahetuanicca Sutta*, *Sahetu dukkha Sutta*, *Sahetu anatta Sutta*, *Khandha Vagga*, *Samyutta (Sam-2-20)* and *Ajjhattānicca Sutta*, *Ajjhattādukkha Sutta*, *Ajjhattānatta Sutta*, *Bāhirānicca Sutta*, *Bāhira dukkha Sutta*, *Bāhirānatta Sutta*, *Saḷāyatana Vagga*, *Samyutta (Sam-2-238)*, some noble teachers suggested that three general characters are not essential to be discerned but discerning on one character only can accomplish the function and the Noble Path can be reached. The righteous person should like to reason according to the following explanations found in commentary and sub-commentary.

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

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

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

During instructing in that way the Supreme Buddha preached in conformity with individual preference of practising *meditators* who are deserving to know and see penetratively on Four Noble Truths by the Noble Path-Knowledge.

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

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2. Among those *bhikkhus* some has already finished to know and see penetratively on the character of impermanence (*anicca*), resulting in powerful in knowledge of

Contemplation of Impermanence (*aniccānupassanā*). However Knowledge of Contemplation of Suffering and Knowledge of Contemplation of Non-self are weak in those *bhikkhus*. The Supreme Buddha knew that if required two general characters will be preached those disciples can know and see penetratively on Four Noble Truths. In other words\_\_\_\_\_ the Supreme Buddha had already known that if those disciples endeavour for matureness of Knowledge of Contemplation of Suffering and Knowledge of Contemplation of Non-self, they will know and see Four Noble Truths after maturing of Knowledge of Contemplation of Impermanence also. The Supreme Buddha, therefore, instructed to perform contemplation of suffering and contemplation of Non-self only in *Ajjattadukkha Sutta*, the second one. (It should be recognized similarly on *BāhiradukkhaSutta*.)

3. Then in *Ajjhātannatta Sutta (Sam-2-237)* and *Bāhirānatta Sutta (Sam-2-238)*. The general character of non-self is emphatically instructed to be discerned as *vipassanā* practice. Those *bhikkhus* were already matured in knowledge of contemplation of Impermanence and knowledge of contemplation of suffering but not knowledge of contemplation of non-self. The Supreme Buddha had already known that if those *bhikkhus* perform contemplation of Non-self as priority, they will know and see penetratively on Four Noble Truths. In other words the Supreme Buddha had already known that if conditioned things are discerned by the knowledge of contemplation of Non-self as priority, those knowledge of contemplation of Impermanence and knowledge of contemplation of suffering are also able to recognize well, resulting in penetrative knowing and seeing on the Four Noble Truths. The Supreme Buddha, therefore, instructed to perform the knowledge of contemplation of Non-self as priority.

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

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

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

*Bhikkhus* ... the visible-object is *anicca*; that visible-object which is *anicca*, is *dukkha*; that visible-object which is *dukkha*, is *anatta*; that visible-object which is *anatta*, must be discerned as “*netam mama, nesohamasami, na meso attā* = this visible-object is not mine, this visible-object I am not, this visible-object is not my self”... by breaking down mass of corporeality and mass of mentality with the help of light of *vipassanā* knowledge as they really are. The Supreme Buddha preached similarly on remaining internal bases and external bases. (*Sam-2-237*) The Supreme Buddha preached similarly on remaining internal bases and external bases.

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

*Bhikkhus* ... The eye-transparent-element is *dukkha*; that eye-transparent-element which is *dukkha*, is *anatta*; that eye-transparent-element which is *anatta*, must be discerned

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

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

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

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

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

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

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

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

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

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

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

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

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

***Pāli Quotation (Sam-A-2-242)***

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

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

Among three general characters the practising *meditator* can perform *vipassanā* practice by discerning on any character as beginning as he likes. (*Please see Vs-2-301*). In this work the way of discerning on impermanence character (*anicca lakkhaṇa*) will be presented as beginning.

Previously (54) kinds of ultimate *dhammas* (=real corporealities) occurring in the eye-door must be kept in mind. The *meditator* must discern as “*anicca*” by seeing the nature of perishing away the nature of disappearing, the nature of ceasing of those ultimate corporeal *dhammas* just after arising with help of insight knowledge.

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

When he has got success in internal continuum he must continue to discern external continuum by taking object of phenomena of arising and perishing away of (54) kinds of corporealities occurring in eye-door of external continuums on a whole because those are the same as external ones. He must discern swiftly on internal continuum sometimes, and on external continuums sometimes. During discerning on external continuums he must discern near persons on the whole previously and then he must external to ten directions gradually later. He should like to try to see all kinds of corporeal *dhammas* occurring in (31) realms on the whole. When he satisfies to discern eye-door remaining doors, ear-door etc., must also be discerned by following example in the eye-door. For instance the must discern internal and external continuums alternately as “*anicca*” by seeing phenomena of arising and perishing away of corporeal *dhammas* occurring in either each door or each bodily part, such as \_\_\_\_\_ (54) kinds of corporealities of the ear-door, (44) kinds of corporealities of the body-door, (44) kinds of corporealities of hair etc., as shown in tables of *rūpakammaṭṭhāna*.

**C. Noticeable fact**

During discerning in that way noticeable fact is the *meditator* must not discern as *anicca* by taking the object of nature of arising and perishing away of corporeal units.

Corporeal unit is, actually, a smallest system of corporeality, compactness of corporeality, compactness of form (*samūhaghana*) etc., and a conceptual mass with compactness of form. The concept is not worth discerning as three general characters but (8) kinds, (9) kinds, (10) kinds of ultimate nature of corporealities within corporeal unit are worth discerning as object of *vipassanā* practice.

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

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

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

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

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

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

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

After the *meditator* satisfied to discern character of impermanence as mentioned above those corporealities occurring in both each door, each bodily part and all (6) doors, all (42) bodily parts must be discerned as *dukkha*, *dukkha* by seeing both the nature of being oppressed by incessant phenomena of arising and perishing away of those corporeal *dhammas* and the nature of dreadfulness through oppressing with incessant phenomena of arising and perishing away of those corporeal *dhammas*. When he satisfies to discern alternately on internal and external continuums of living world he must discern similarly on non-living world as mentioned in the way of discerning as *anicca*. When he satisfies to discern as two general characters, *anicca* and *dukkha*, upto infinite universes, he can discern as the character of non-self called *anatta lakkhaṇa*.

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

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

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

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

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

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

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

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

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

1. During discerning on conditioned things as *anicca* the *meditator* must see the phenomena of arising and perishing away of those conditioned things by penetrative knowledge.
2. During discerning on conditioned things as *dukkha* the *meditator* must see the nature of being oppressed by incessant phenomena of arising and perishing away of those conditioned things by penetrative knowledge.
3. During discerning on conditioned things as *anatta* the *meditator* must see the nature of absence of ‘self’ which is indestructible essence as durable one within those conditioned things by penetrative knowledge.

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Whatever kind of three general characters must, therefore, be discerned upon conditioned things through seeing the phenomena of perishing away just after arising of those

conditioned things by insight. Therefore it means when any kind of three general characters is seen remaining two characters can also be seen by penetrative knowledge.

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

Because during keeping in mind mental *dhammas* those *dhammas* can be kept in mind through accordant base-door, it will be presented on *vipassanā* discerning on mental *dhammas* through base-door for beginners of *vipassanā* practice.

When the nature of impermanence, suffering, non-self of corporeal *dhammas* of both internal and external continuums is discerned satisfactorily mental *dhammas* can be changed as the object of *vipassanā* practice. Previously, as mentioned in tables of *nāmakammaṭṭhāna*, Volume II, the righteous *meditator* must keep in mind mental *dhammas* through accordant basic door in which any kind of three mental *dhammas*,

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

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

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

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

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

both wholesome group and unwholesome group of all (6) lines and then he must discern as *anicca*, *anicca* after seeing incessant phenomena of arising and perishing away of those mental *dhammas*, over and over again. Alternate discerning on internal and external continuums must be performed. For external continuum he must perform *vipassanā* practice by stretching knowledge out towards (31) realms on the whole. Mental *dhammas* shown in each row of tables of *nāmakammaṭṭhāna* must be discerned one after another systematically.

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

During performing *vipassanā* practice the practising *meditator* who has experienced to keep in mind corporeality - mentality of both internal and external continuums can begin *vipassanā* practice from not only internal continuum but also external ones as he likes. If he begins from internal continuum as mentioned above, he must continue to discern external continuum. When he can discern swiftly alternate discerning on internal and external continuums of each line must be carried out.

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

When he can discern swiftly on mental *dhammas* of visible-objects of both internal and external continuums, he must discern mental *dhammas* of remaining lines, from audible-object to ideational-object in similar way. For external continuum he must discern as *anicca* over and over by stretching knowledge out towards either the whole universe or infinite universes.

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

**Pāli Quotation ( M-ṭī-3-274,275)**

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The way of discerning as *vipassanā* practice by generalizing three characters on all kinds of corporeal *dhammas* and mental *dhammas* occurring in both internal continuum of himself and other's continuum in which all kinds of corporeal and mental *dhammas* are discerned on the whole without differentiating as man, woman, person, being etc., due to similarity as external ones, is the field of *sammasanacāra* (way of discerning on the whole) of disciples. (M-ṭī-3-247, 275)

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

**Character of suffering\_\_\_\_\_** The righteous *meditator* must discern as *dukkha*, *dukkha* by seeing both the nature of being oppressed by incessant phenomena of arising and perishing away and the nature of dreadfulness due to incessant oppression by phenomena of arising and perishing away of mental *dhammas* of both internal and external continuums. In all (6) lines

both whole some and unwholesome groups must be discerned thoroughly. Internal and external continuums must be discerned alternately. He must discern numerous (31) realms (= infinite universes) by stretching knowledge out gradually.

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

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

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

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

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

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During discerning in that way the way of discerning on corporeal and mental *dhammas* through accordant base-door can be clarified generally in *meditator*'s insight in *vipassanā* stage because both corporeal and mental *dhammas* were kept in mind through accordant base-door as group wise system. It can be recognized easily both those conditioned things which have been discerned and conditioned things which have not been discerned yet. In this *vipassanā* stage all kinds of both wholesome group and unwholesome group of every line must be discerned thoroughly from the beginning as either visible-object line or ideational object line as mentioned in the way of keeping in mind mental *dhammas* and the way of keeping in mind combination of corporeality-mentality.

During discerning in that way the righteous *meditator* must try to see so swift phenomena of arising and perishing away of conditioned things but slow generalizing as each character must be performed. Every consciousness and mental concomitants consisting in each mind moment of cognitive process must be differentiated in insight but not be entangled. Unless each compactness of corporeal and mental *dhammas* is broken down, he will be stranded in concept (*paññatti*) only. Alternate discerning as three general characters must be carried out by seeing phenomena of arising and perishing away of ultimate corporeality-mentality by breaking down each compactness of corporeality and mentality with the help of penetrative knowledge. Those mental *dhammas* of life-continuums which are occurring between consciousness of various cognitive processes must also be discerned as three general characters alternately.

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

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

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

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

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

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sound nonad corporealities must be discerned as priority because *vipassanā* practice must be performed by discerning on real corporealities only. Similarly during discerning on visible - object the righteous *meditator* must be careful to discern upto the field of ultimate nature of various corporealities, such as, (8) kinds of corporealities, if visible object is included within pure octad (9) kinds of corporealities, if visible-object is included within vital nonad; (10)kinds of corporealities, if visible - object is included within decads, body-decad etc., by breaking down each compactness of corporeality. It should be understood similarly on olfactory-object, sapid-object, tactile-object etc.

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

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

1. if *vipassanā* practice is carried out by discerning three general characters after keeping in mind corporeality-mentality through corporeal *dhammas* as priority, it falls in

*kāyānupassanā satipaṭṭhāna* (contemplation on bodily constituents as mindfulness foundation); while \_\_\_\_\_

2. if *vipassanā* practice is carried out by discerning three general characters after keeping in mind corporeality-mentality through feeling as priority, it falls in *vedanānupassanā satipaṭṭhāna* (contemplation on feeling as mindfulness foundation);

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

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

#### J. Significant fact to be noticed

During discerning on feeling as priority, the righteous *meditator* must distinguish each kind of feeling consisting in every mind moment, such as bodily agreeable feeling, mentally agreeable feeling, mentally disagreeable feeling, neutrality feeling etc. (Please see tables of *nāmakammaṭṭhāna*.)

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

1. on *sāmisa sukha dukkha upekkhā vedanā* (= feeling which is related to sensual pleasure)and

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

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

#### K. *dhammānupassanā satipaṭṭhāna*

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

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

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

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

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

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

1. internal continuum
2. external continuums,
3. only corporeal *dhammas*,
4. only mental *dhammas*,
5. corporeality-mentality, in the stage of Knowledge of Discerning Cause and Condition. Now *vipassanā* practice must be carried out as way of keeping in mind in that stage similarly.

Pure corporeal *dhammas* which are existing in three periods from successive past lives to present life, from present life to the end of successive future lives, must be discerned as *anicca*, *anicca* straight through three periods by seeing the nature of arising phase-static phase-perishing phase (*uppāda-ṭhiti-bhanga*), in other words, by seeing the phenomena of arising and perishing away of corporeal *dhammas* of various previous successive lives (tenth past life or ninth past life etc.). After internal corporeal *dhammas* within three periods were discerned over and over external corporeal *dhammas* within three periods must be discerned as *anicca*, *anicca* in similar way. The *meditator* must discern by breaking down each compactness of corporeality in order to reaching into the field of ultimate nature of every corporeal *dhammas*. When the knowledge of Contemplation on Impermanence is clarified in the insight he must continue to perform *vipassanā* practice in order to clarify knowledge of Contemplation on suffering called *dukkhānupassanā ñāṇa* and Knowledge of Contemplation on Non-self called *anattānupassanā ñāṇa* in similar way.

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

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

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

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

During discerning external objects, it is explained in commentary of *Majjhima Nikāya* that \_\_\_ *yaṭṭhikoṭṭiya uppīḷento viya ekadesameva sammāsanto ... (M-A-4-58)* as walking stick touches the ground while one is walking, external *dhammas* which can be discerned by *vipassanā* knowledge are similar to touched ground while those external *dhammas* which can not be discerned by *vipassanā* knowledge are similar to untouch ground for disciples, such as the Most Venerable *Moggallāna*. It should be recognized similarly on internal *dhammas*. However the righteous *meditator* must discern all qualitative kinds of ultimate *dhammas* without any remain thoroughly.

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

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

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

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

*\* Translator's Notes*

*[Pāli Quotation (M-ṭī-3-274, 275)*

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

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When the righteous *meditator* satisfies to discern all ultimate elements called consciousness, mental concomitants, corporealities through two fold corporeality - mentality method he can discern over and over again through the most preferable one among three characters. If he can discern in that way he will finish to discern conditioned things occurring in three periods called past, future, present by discerning on

1. internal (corporeality - mentality ) sometimes.
2. external ( corporeality - mentality ) sometimes.
3. corporeal *dhammas* sometimes,
4. mental *dhammas* sometimes,
5. as the nature of *anicca* sometimes
6. as the nature of *dukkha* sometimes.
7. as the nature of *anatta* sometimes.

In the insight of *meditator* who can discern in that way, the way of reasoning that “corporeal and mental *dhammas* always perish away just after arising in various moments

and in various lives, those are unable to transferred from one moment to another or from one life to another”, will be appeared and clarified well. That principle of conditioned things are penetratively known and seen by experiential right view knowledge of himself. However in this stage of beginning of Knowledge of Comprehension called *sammasana ñāṇa* the righteous *meditator* can know and see only partial of ultimate *dhammas* up to the field of ultimate nature by experiential right view knowledge. There will be some ultimate corporeality-mentality which have not been discerned up to momentary present by *vipassanā* knowledge.

### 1.3 Fivefold aggregates method discerning

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

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

1. depended base corporeality any object corporeality are one group;
2. the feeling within each mind moment is one group;
3. the perception within each mind moment is one group;
4. remaining mental concomitants, excluding feeling and perception, within each mind moment are one group;
5. the consciousness within each mind moment is one group;

are divided and discerned as objects of *vipassanā* practice. This way of discerning is very convenient for sharp wisdom persons called *tikkhapaññavā* who are well clarified in corporeal *dhammas* but not in mental *dhammas*. This way of discerning is convenient for those persons who prefer brief method of *vipassanā* practice called *sañkhitaruci puggala*.

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

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

Afterwards the second row must also be discerned in similar way. Remaining rows, the third row etc., can be understood easily. All (6) lines must be discerned thoroughly for

both internal and external continuums. If the *meditator* can generalize one character for numerous cognitive processes on the whole, it will be sufficient for *vipassanā* practice.

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

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

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

During discerning in that way the righteous *meditator* must discern \_\_\_\_\_

1. pure corporealities,
2. pure feeling,
3. pure perception,
4. pure formations,
5. pure consciousness, which are existing in three periods, from successive past lives to present, from present life to the end of future life on the whole. Both internal and external conditioned things must be discerned in similar way. The following preachings instruct to discern in that way.

#### *Pāli Quotation (Vs -2-244)*

*(Paṭisamb-51, Vs-2-245)*

*(Vs-2-245)*

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

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

2. **Feeling aggregate** \_\_\_\_\_

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

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

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

3. **Perception aggregate**\_\_\_\_\_ As mentioned in feeling aggregate, various kinds of perception which are consisting in various mind moments which are occurring in three periods must be selected and discerned as *anicca, anicca*, over and over again. Remaining two characters, character of suffering and character of non-self must also be discerned similarly. Both kinds of continuums, i.e., internal and external continuums must be discerned alternately. During discerning in that way (6) kinds of perceptions, i.e., visual perception, sound perception, olfaction perception, sapid perception, tactile perception, *dhamma* perception, must be distinguished and discerned as *anicca, dukkha, anatta* alternately. If *vipassanā* practice can be performed by discerning on all kinds of cognitive processes, i.e., (6) kinds of cognitive processes, eye-door-cognitive process etc., and those consciousness which are free from cognitive process, i.e., *paṭisandhi*, life-continuum, death consciousness, which are occurring throughout various lives, (6) kinds of perception will also be inclusive completely. Those mental *dhammas*, i.e., feeling, formations, consciousness, which are occurring associating with perception within the same mind moment will also be inclusive completely.

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

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

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

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

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

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

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

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

#### A. Gross corporeality - subtle corporeality

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

(12) kinds of corporealities, viz.,

(5) kinds of transparent corporealities called eye-transparent-element, ear-transparent-element, nose-transparent-element, tongue-transparent-element, body-transparent-element; and (7) kinds of object corporealities called visible-object, audible-object, olfactory-object, sapid-object, tactile-object (= earth-element, fire-element, air-element), are called gross corporealities (*oḷārika*) because those are worth distinguishing by means of striking each other as occurrence of *visayī*, *visaya* with the help of *meditator*'s insight.

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

These real corporealities, i.e., water-element, sex-corporeality (= femininity, virility), vitality, heart-base, nutriment are, actually, not corporeal *dhammas* which can be distinguished by means of striking each other as occurrence of *visayī*, *visaya* with the help of *meditator*'s insight. Those are corporeal *dhammas* which can be distinguished by continuity of consciousness of great wholesome (great mere functioning) impulses of mind-door-cognitive process or only *vipassanā* knowledge which is inclusive in that mind-door-cognitive process. Those corporeal *dhammas* are, therefore, designated as subtle corporealities in the *meditator*'s insight. (Ten kinds of non-real corporealities are also subtle

ones. However those are not worth discerning as object of *vipassanā* practice, resulting in omitting in this work.) (*Vs-2-81*)

## B. Inferior corporeality - superior corporeality

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

1. periphrasis method and
2. definite method respectively.

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

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

In this section the righteous *meditator* should like to take object of continuity of cognitive processes, eye-door-cognitive process etc., again. Among those (6) kinds of cognitive processes fivefold consciousness, receiving, investigating, registering consciousness, which are consequence consciousness, are also included. If those consequence consciousness are unwholesome ones, resulting from taking objects of such corporeal *dhammas*, those corporealities which are objects of those unwholesome consequence consciousness, are designated as inferior corporealities (*hīna rūpa*), due to occurrence of pure undesirable objects of those corporealities.

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

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

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

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

The Supreme Buddha preached distinctively five kinds of undesirable objects of sensual *dhammas* by means of corporealities produced by unwholesome *kamma*. There is no undesirable object of corporealities produced by wholesome *kamma*. The Supreme Buddha preached distinctively five kinds of desirable objects of sensual *dhammas* by means of corporealities produced by wholesome *kamma* and all kinds of corporealities produced by wholesome *kamma* are desirable ones. It is right. “There is no undesirable corporeality

produced by wholesome *kamma* and all kinds of corporealities produced by wholesome *kamma* are desirable ones”, explained in the commentary called *Sammoha vinodanī*.

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

Subtle corporeality mentioned above is designated as far corporeality because of occurrence of difficulty to know penetratively and it is far from discerning knowledge of *meditator*. Gross corporeality (*oḷārikā rūpa*), on the other hand, is designated as near corporeality (*santike rūpa*) because of occurrence of easiness to know penetratively and it is near from discerning knowledge of *meditator*. (*Vs-2-81*)

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

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

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

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

If the gross corporeality lies within range of (12) cubits, it can be designated as near corporeality through both characteristic and spatial dimension. If it lies outside range of (12) cubits, it can be designated as far corporeality through spatial dimension only but not characteristic. (*Mahāṭṭi-2-158*)

Furthermore because the commentator Sayadaw explained how corporeal *dhamma* can be designated as far or near through spatial dimension by taking consideration successively (*upādāyupādāya*), the corporeality of oneself is called near corporeality while other’s corporeality is called far corporeality even though it lies inside body of oneself (fetus or parasitic worm etc.,)

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

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

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

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

*Bhikkhus* ... due to five aggregate gates are *anicca, dukkha, anatta* in that way , there are

....

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

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

In the commentary called *Visuddhi Magga, 2, page (245)* it is also instructed to discern gross corporeality, subtle corporeality, inferior corporeality, superior corporeality, far corporeality, near corporeality separately. According to that instruction, the righteous *meditator* can discern separately as he likes.

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

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#### **D. Gross feeling - subtle feeling**

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

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

1. origin (*jāti*)

2. nature (*sabhāva*)
3. person (*puggala*)
4. mundane and supra-mundane (*lokiya lokuttara*)

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

Unwholesome feeling has the origin with non-extinguishable worry because of occurrence of both source to perform unwholesome deed with blamefulness, killing other being etc., and presence of worry with fire of defilement. It is, therefore, grosser than wholesome feeling with extinguished fire of defilement.

Unwholesome feeling is grosser than consequence indeterminate feeling because of both occurrence of arising together with anxiety, due to deserving to occur resultant; occurrence of arising together with efficiency of *kamma* which is capable of arising consequence; and occurrence of presence of consequence, due to ability to produce consequence, if it coincides other factors called destination failure (*gativipatti*), personality failure (*upadhi vipatti*), time failure (*kāla vipatti*), instigation failure (*payoga vipatti*), in other words, because of both occurrence of apparent presence of endeavour, bodily action etc., : occurrence of presence of perseverance called impulsion (*javana*) occurrence of presence of efficiency of *kamma* by means of capability to produce consequence; occurrence of presence of worry with fire of defilement; and occurrence of blameful *dhamma* with faults, lust, anger, delusion etc.

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

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

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

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

Consequence indeterminate feeling is subtler than wholesome and unwholesome feeling because of occurrence of both absence of endeavour, bodily action etc., absence of

perseverance called impulsion (*javana*); and absence of efficiency of *kamma* by means of incapability to produce consequence. (*Vs-2-105, Mahāṭṭ-2-160*)

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

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**It is right**\_\_\_\_\_ Both consequence feeling without endeavour, bodily action etc., and perseverance through throwing of power of *kamma* and occurring the nature of image of *kamma* and mere functioning feeling with endeavour and perseverance are subtler than wholesome and unwholesome feeling because of absence of capability to produce consequence.

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

**It is right.**\_\_\_\_\_ Wholesome feeling and unwholesome feeling with the nature of ability to produce consequence are gross because they arise through bearing pregnancy called consequence. (*Vs-2-105, Mahāṭṭ-2-160*) *akusalā vedanā oḷārikā, kusalā vyākatā vedanā sukhumā. kusalākusalā vedanā oḷārikā, avyākatā vedanā sukhumā.* (*Abhi-2-4*)

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

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

Those kinds of indeterminate feeling are subtle because of occurrence of both absence of perseverance and absence of efficiency of *kamma* which can produce consequence. (The word, *nirussahatthena* (=because of occurrence of absence of perseverance), shows consequence indeterminate feeling while the word, *avipākaṭṭhena* (= because of occurrence of absence of efficiency of *kamma* which can produce consequence ), shows mere functioning indeterminate feeling respectively.) (*Abhi-A-2-13*)

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

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

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

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

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

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

Agreeable feeling and neutrality feeling are subtler than disagreeable feeling accordingly because of occurrence of both pleasant nature; calm nature; superior nature; capability to proliferation of mind; and capability to neutrality. (*Vs-2-105*) The nature of naturalness towards object (*majjattatā*) is absent in agreeable feeling while the nature of pleasantness (*sāta*) is absent in neutrality feeling. The nature of calmness (*santatā*) is available in both agreeable feeling and neutrality feeling. Therefore the commentator said the word, *yathāyogam* = accordingly. (*Mahāṅkā-2-160*)

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

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

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

When agreeable feeling arises it appears through any kind of these nature, trembling and agitating the whole body; stirring, getting wet the whole body; making intoxicating with pleasure towards the body in which it lies; or making pleasing and suppressing as pouring with cold water. When disagreeable feeling arises it appears as either a very hot ploughshare is inserted into body or burning outside body with flaming grass. Those kinds of neutrality feeling, as mentioned above are subtle because of occurrence of both calmness and superiority.

## Trembling-agitation

Bodily agreeable feeling which is associated with rootless wholesome consequence joyful body-consciousness, in other words, that joyful body-consciousness together with agreeable feeling can not produce corporeality called *cittajarūpa*. However \_\_\_\_\_ it is

explained in *Mūlaṭṭkā* that \_\_\_\_\_ *upabyūhitānam dhātūnam paccayabhāvena sukhā khobeti vibādhitānam paccayabhāvena dukkhā ca. (Mūlaṭṭ-2-13)*

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

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

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

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

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

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

#### E. The fact to be abstained

In those classification of gross and subtle ones mentioned above it should be abstained from entanglement by means of origin etc. It will be explicit as follows: \_\_\_\_\_

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

*Pāli Quotation (Abhi-2-4)*

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

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

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

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Therefore such phenomenon does not give rise to occur entanglement by means of origin etc., the classification of gross and subtle conditions should be recognized by that phenomenon. Which is the phenomenon that does not give rise to occur this entanglement? \_\_\_\_\_

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

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

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

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

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

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

In the next method, whether the feeling is gross or subtle must be recognized by taking consideration successively on various kinds of feeling. According to this way of preaching, among those kinds of unwholesome feeling, the feeling with anger is grosser than the feeling with greed because of capability to burning on depended heart base as fire, in other words, because of capable of burning on depended aggregates of itself. The feeling with greed is ; in turn, subtler than the feeling with anger. (*Vs-2-106*)

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Among those kinds of feeling with anger, the feeling with anger which has fixed destination of woeful existence (*micchattaniyata vedanā*), which is very heavy unwholesome action, such as matricide, patricide, murdering *Arahant*, extravasating the Buddha, cause a schism of *sanghā*, etc., is gross while the feeling with anger which has not fixed destination (*aniyata*) is subtle. In those feeling with anger which has fixed destination, the feeling with anger which has got the consequence of existing in the hell throughout world time (*kappaṭṭhitika*) is gross while the feeling with anger which has not got the consequence of existing in the hell throughout world time is subtle. (It should be understood the fact Venerable *Devadatta*'s action with fixed destination of woeful existence had associated with *kappaṭṭhitika dosa sahaḡata vedanā* (= feeling with anger which has got consequence of existing in the hell throughout world time ) while king *Ajātasattu*'s action with fixed destination of woeful existence had associated with the feeling with anger which is not *kappaṭṭhitika*). (*Vs-2-106*)

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

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

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

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

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

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

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

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Furthermore \_\_\_\_\_

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

Then in those kinds of immaterial-sphere absorptions,

6. The feeling which associates with the absorption of boundless space is gross, while the feeling which associates with the absorption of boundless consciousness is subtle.
7. The feeling which associates with the absorption of boundless consciousness is gross while the feeling which associates with the absorption of emptiness is subtle.
8. The feeling which associates with the absorption of emptiness is gross while the feeling which associates with the absorption of neither-perception-nor-non-perception is subtle.

Furthermore, in those kinds of Supra-mundane feelings,

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

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

Disagreeable feeling occurring in the hell is gross by means of realm while disagreeable feeling occurring in the animal kingdom is subtle ...R... disagreeable feeling occurring in the realms of Gods who lord over creations of others (*paranimmita vasavatti*) is subtle. Similarly it should be yoke accordingly for agreeable feeling also. A random feeling which arises by taking inferior object is gross while a random feeling which arises by taking superior object is subtle. (*Vs-2-106*)

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**H. Inferiority – superiority (*hīna-pañīta*)**

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

### I. Far-near (*dūra-santika*)

Unwholesome feeling is far from wholesome feeling, indeterminate feeling because of occurrence of both presence of the different category, origin etc; presence of different function, giving rise to occur miserable consequence etc., and presence of different specific nature. Similarly wholesome feeling and indeterminate feeling are far from unwholesome feeling. It should be recognized on all categories which have been explained by following example mentioned in classification on gross and subtle. (*Vs-2-107*)

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

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

### J. Formation aggregate

#### *Pāli Quotation (Abhi-A-2-19)*

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

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

### K. How it can be inclusive

The righteous *meditator* can accept the opinion that if corporeality, feeling, perception, formation, consciousness occurring in three periods, past, future, present and two continuums, internal and external can be discerned from successive past to the end of future, those five aggregates occurring in (6) modes of situations, gross, subtle, inferior, superior, far near are also inclusive. There is no five aggregates which are free from (6) modes of situations called gross, subtle, inferior, superior, far, near. If one can accept this opinion, the meaning of preaching methodology with three rounds called *teparivaṭṭa dhamma*, "*yan kincirūpam atītānāgata paccuppannam*" etc., can be deduced as follow. \_\_\_\_\_

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

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

those all kinds of clinging five aggregates must be discerned as "*netam mama, nesohamasami, nameso attā*" = this is not mine; this I am not this is not my self-identity (= *anicca, dukkha, anatta*), with the help of light of *vipassanā* knowledge as they really are. One should agree with this meaning appropriately.

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#### L. Four mental aggregates

Again way of classification on gross, subtle, inferiority, superiority, far, near must be taken as object. In the four mental aggregates mere functioning indeterminate impulses and Supramundane impulses are also included. It is impossible to occur mere functioning indeterminate impulses in the continuum of the *meditator* who is still only worldly person and then those must be left out. Because Supra-mundane impulses are not object of *vipassanā* practice, those must also be left out. As mentioned in tables of *nāmakammaṭṭhāna*, if one can discern both wholesome and unwholesome impulses of (6) cognitive processes for (6) lines thoroughly, gross-subtle, inferior-superior, far-near four mental aggregates are also inclusive. One should satisfy the fact if every corporeality-mentality which is occurring in three periods and two continuums can be discerned as object of *vipassanā* practice, all kinds of those corporealities-mentalities occurring in (6) modes of situations, gross-subtle, inferior-superior, far-near, are also inclusive simultaneously.

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

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

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

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

##### 2. Present period and

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

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6. Gross corporealities,
  7. subtle corporealities,
  8. inferior corporealities,
  9. superior corporealities,
  10. far corporealities,
  11. near corporealities,
- which are occurring in three periods and two continuums must also be discerned as *anicca, anicca* continuously and repeatedly in similar way. Character of suffering and character of non-self must also be discerned as shown in the way of discerning as *anicca* similarly.

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

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

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

Furthermore, for past internal corporealities,

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

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

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

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

Because corporeal *dhammas* which are varied in (11) modes of situations called past, future, present, internal, external, gross, subtle, inferior, superior, far, near are pondered and discerned by *vipassanā* knowledge in this way, these all kinds of ways of discerning with (11) varieties are called a single *sammāsana* by means of occurrence through a mode called *anicca*, resulting from *aniccam khayatthēna* = perishing away of those corporeal *dhammas* just after arising. Even though it is called a single *sammāsana* basing on pondering as a mode called *anicca*, there are (11) varieties through mode of situations, past etc. (*Vs-2-245*)

Furthermore all kinds of those corporealities with (11) varieties are pondered and discerned as *dukkha, dukkha*, due to occurrence of presence of nature of dreadfulness (*bhayatthā*). The word, *bhayatthā*, means "due to occurrence of presence of dreadfulness". It is right.\_\_\_\_\_ Such corporeality has got the nature of impermanence (*anicca*) which is capable of perishing away just after arising; that impermanent corporeality can bear danger of dreadfulness. Who are dreadful with the nature of impermanence? It is similar to dreadfulness of heavenly beings and brahmas with very long life expectancy when the Supreme Buddha preached on *Sīhopama Suttanta*.\_\_\_\_\_

O. *Sīhopama Suttanta* (Simile of lion discourse)

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

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Similarly... *bhikkhus...* in such time the Supreme Buddha with nine kinds of Noble Attributes, viz., *araham*, which is worth worshipping by all being, human, heavenly being and brahmas, *sammā sambuddho* = which is the Perfectly Self-Enlightened and knowing on all *dhammas*; *vijjācaraṇasampanno* = which is completed with knowledge and practice (*caraṇa*), *sugata* = which is capable of speaking good speech; *lokavidū* = which is knowing and seeing on the world; *anuttaropurisa dhammāārathi* = which is incomparable person who is capable of admonishing to those disciples who are deserving to admonish; *sattādevamanussāna* = which is a great teacher of all human and heavenly beings; *buddha*

= which is capable of enlightening and knowing on Four Noble Truths for disciples who are deserving to enlighten and know Four Noble Truths; *bhagavā* = which is the Exalted One, appears in the world. That Supreme Buddha preached that \_\_\_\_\_

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

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

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

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

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

*Bhikkhus*... at that time, due to listening *dhamma* of the Supreme Buddha, even those heavenly beings with long life expectancy, who are very beautiful and joyful, who exist in high edifice for long time, reach to startlingness generally in a way that \_\_\_\_\_

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

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Because corporeal *dhammas* which are varied in (11) modes of situations, past etc., are pondered and discerned as *dukkha dukkha* in this way, in this way, these all kinds of way of discerning with (11) varieties are also called a single *sammasana* by means of occurrence through a mode called *dukkha*, resulting from *dukkham bhayaṭṭhena* = due to dreadfulness meaning. Even though it is called a single *sammasana* basing on pondering as a mode called *dukkha*, there are (11) varieties through mode of situations, past etc. (*Vs-2-245*)

As all kinds of corporealities are *dukkha* only, similarly those corporealities are called *anatta* (= non-self) (= pondered as *anatta*), due to occurrence of absence of essence called *atta* (= *anattā asāraṭṭhena*). Those persons with self-opinion consider on either the whole five aggregates or partial of those five aggregates as "self-being"; those whole five aggregates, which are considered as "self-being" are also, actually, *anicca, dukkha*; However those persons with self-opinion usually consider on either those whole five aggregates or partial of five aggregate as...

1. *atta* = self-being which exists eternally without destruction,
2. *nivāsī* = the 'self' which always exists within body,

3. *kāraka* = the self which can do every work which is deserving to do,
4. *vedaka* = the 'self' which can feel every feeling which is deserving to feel,
5. *sayamvasī* = the 'self' which can create as indulgence of itself

The whole aggregates which are *anicca*, *dukkha* are called *anatta*, due to occurrence of absence of essence called '*atta*' considered by those persons with self-opinion in this way. It is right. \_\_\_\_ Such corporeal *dhamma* is *anicca*; that corporeal *dhamma* is *dukkha* only. That corporeality which is *anicca*, *dukkha* is incapable of prohibiting not to occur its impermanent nature and suffering nature. There is no opportunity to occur as *kāraka* which can do every work for that corporeality which is *anicca*. The Supreme Buddha, therefore, preached "*rūpañca hidam bhikkhave attā abhavissa; nayidam rūpam ābādhāya samvatteyya*". (*Sam-2-55*)

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

Because corporeal *dhammas* which are varied in (11) modes of situations, past etc, are pondered and discerned as *anatta*, *anatta* in this way, these all kinds of ways of discerning with (11) varieties are also called a single *sammasana* by means of occurrence through a mode called *anatta*, resulting from *anattā asārakaṭṭhena* = due to absence of essence called *atta*. Even though it is called a single *sammasana* basing on pondering as a mode called *anatta*, there are (11) varieties through mode of situations, past etc. It should be recognized similarly on four mental aggregates, feeling aggregate etc., as mentioned in this corporeal aggregate. (*Vs-2-246*)

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

1. Bodily disagreeable feeling which associates with touching consciousness accompanied by pain, and mentally disagreeable feeling (*domanassa*) which associates with anger are called *dukkha-dukkha*, due to occurrence of real suffering through both nature and designation.
2. Agreeable feeling is called *vipriṇāma dukkha* (= change and alteration), due to occurrence of origin of change and alteration.
3. Both neutrality feeling and every kind of conditioned thing occurring in three realms, other than three kinds of feeling, are called *sañkhāra dukkkha*, due to occurrence of being oppressed by incessant phenomena of arising and perishing away. (*Vs-2-130*)

### Pāli Quotation (*Mahāṭṭ-2-392*)

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

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

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

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

**Q. Varieties of *sammasana***

If pondering as *anicca*, pondering as *dukkha*, pondering as *anatta* are taken for corporeal aggregate without discriminating on past, future etc., there are three kinds of *sammasana*. In the aspect of mode of situations of Knowledge of Contemplation, *aniccā nupassanā ñāṇa* etc., there are (11) varieties for Knowledge of Contemplation on Impermanence, (11) varieties for Knowledge of Contemplation on Suffering, (11) varieties for Knowledge of Contemplation on Non-self, totally (33) varieties for corporeal aggregate through discriminating on past, future etc.

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

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