

discerned through those methods similarly. Sometimes, discerning *Vipassanā* Knowledge must be discerned by succeeding *Vipassanā* Knowledge again.

In the Pali Text of *Paṭisambhidā Magga*, page 55, when ultimate elements which are objects of the knowledge of Dissolution are explained, factors of dependent-origination, from the ignorance to aging-death are also included with referring to this quotation.

*** *jarārammaṇata cittam uppajjittvā bijjati, tam ārammaṇam patisañnkha tassa cittassa bhaṅgam anupassati. (Paṭisam -55)***

These fivefold-aggregates, twelvefold bases are also included. In accordance with *Cuṭṭasaccaka sutta*, it should be recognized the fact that for the purpose of reaching to realms of Noble Ones who are still fulfilling (*sekkha*) and Noble Ones who has fulfilled (*a-sekkha*), not only present aggregate but also past-future aggregates are essential to be concerned in the objects of *vipassanā* practice.

Therefore ____ after satisfying to discern by taking the object of pure phenomenon of dissolution of conditioned things occurring in present period through ...

1. twofold-corporeality-mentality method,
2. fivefold-aggregates methods,
3. twelvefold-bases method, (18) elements method,
4. dependent-origination method,

those conditioned things occurring in three periods from successive past lives to the end of future life, should be discerned by taking the object of pure phenomenon of dissolution similarly. Sometimes discerning *Vipassanā* Knowledge should be discerned by succeeding *Vipassanā* Knowledge again.

During discerning on factors of dependent-origination, the process of occurrence of resultant *dhammas* due to causal *dhammas* called *upādinakapavatta*, should not be taken into heart but the phenomenon of perishing away of ignorance, the phenomenon of perishing away of discerning knowledge; the phenomenon of perishing away of *kamma*-formation, the phenomenon of perishing away of discerning knowledge, etc.. must be taken into heart and reasoned as three general characters.

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Then according to the preaching of the Buddha, found in Pāli Text of *Saṃlāyatana Vagga, Samyutta, Ādittapariyāya Sutta*, (Sam-2-377,379) etc, these ways of discerning, viz, base + object + feeling; base + object + consciousness; base + object + contact; can be also discerned systematically. In tables of section of *nāmakammaṭṭhāna*, both depended base corporeality, object corporeality and mental *dhammas* are shown for each mind moment respectively. If those mental *dhammas* are discerned by the feeling as priority, the way of *vipassanā* practice falls into *vedānānupassanā satipaṭṭhāna*. If those mental *dhammas* are discerned by the consciousness as priority, the way of *vipassanā* practice falls into *cittānupassanā satipaṭṭhāna*. If those mental *dhammas* are discerned by the contact (*phasa*) as priority, the way of *vipassanā* practice falls into *dhamānupassanā satipaṭṭhāna*. If the depended base and object corporeality are discerned as priority, and then mental *dhammas* are discerned, the way of *vipassanā* practice falls into *kayānupassanā satipaṭṭhāna* respectively. Whatever kind of contemplation is intended to be carried out as priority, all four kinds of contemplation are essential to be fulfilled simultaneously. In the next method ____ due to olden *Mahā Theras* who were responsible to collect all teachings of the Buddha put these ways of discerning into the Pāli Text of *Saṃlāyatana Vagga, Samyutta*, it can be said that it falls into *dhammānupassanā satipaṭṭhāna*.

base + Object + feeling

1. base ____ perishing away ____ *anicca*

"the discerning knowledge also ____ perishing away ____ *anicca*"

2. object ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"
3. feeling ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"

base + object + consciousness

1. base ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"
2. object ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"
3. consciousness ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"

base + object + contact

1. base ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"
2. object ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"
3. contact ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"

1. **Vatthu (base)** ___ As shown in tables of *nāmakammaṭṭhāna*, after distinguishing and keeping in mind both depended base corporealities of each mind moment of eye-door cognitive process and each mind moment of mind-door cognitive process, which continue to take the object of visible-object (*rūpārammaṇa*), and depended base corporealities of mind moments of life-continuum respectively, it must be discerned as *anicca* by taking the object of phenomenon of perishing away of those corporealities. After wards, the preceding *Vipassanā* Knowledge that discerns as *anicca*, must be discerned by the succeeding *Vipassanā* Knowledge again, and reason as *anicca* by taking the object of phenomenon of perishing away of **PAGE - 294** preceding *Vipassanā* Knowledge. Then it must be reasoned as *dukkha*, *anatta* in similar way. During discerning in that way, each mind moment must be discerned row by row as shown in tables of *nāmakammaṭṭhāna*. It should be performed to understand the fact that many times of mind-door cognitive processes follow to one time of eye-door cognitive process. It should be carried out to discern for remaining cognitive processes, ear-door and mind-door cognitive processes etc.

2. **Object** ___ After seeing pure phenomenon of perishing away of respective objects, visible-object etc by analyzing and breaking down compactness of various kinds, discerned as *anicca*. That discerning *Vipassanā* Knowledge must be discerned as *anicca* again.

3. **Feeling** ___ As shown in tables of *nāmakammaṭṭhāna*, after keeping in mind all mental *dhammas* through the feeling as priority, it must be discerned as "*anicca*", by taking the object of phenomenon of perishing away of those mental *dhammas*. The discerning *Vipassanā* Knowledge must be discerned by succeeding *Vipassanā* Knowledge again. Those mental *dhammas* of life-continuum between various cognitive process must be discerned by insight together at the same time. Wholesome and unwholesome cognitive process occurring in all six doors must be discerned thoroughly as shown in tables of *nāmakammaṭṭhāna*.

4. **Consciousness** ___ Above those mental *dhammas* must be kept in mind through the consciousness as priority and then the phenomenon of perishing away of those mental *dhammas* must be discerned as "*anicca*". The discerning *Vipassanā* Knowledge must be discerned as *anicca*, *dukkha*, *anatta* by succeeding *Vipassanā* Knowledge again.

5. **Contact** ___ Above those mental *dhammas* must be kept in mind through the contact (*phasa*) as priority, and then the phenomenon of perishing away of those mental *dhammas*

must be discerned as "*anicca*". The discerning *Vipassanā* Knowledge must be discerned as *anicca, dukkha, anatta* by succeeding *Vipassanā* Knowledge again.

3.10 The Knowledge of Vipassanā Practice

The Knowledge of Vipassanā Practice means groups of mental *dhammas* occurring in great wholesome (or indifferent function) impulses of mind-door cognitive process which are led by knowledge as mentioned above and then by seeing the phenomenon of perishing away of those mental *dhammas*, *vipassanā* practice must be carried out again by succeeding *Vipassanā* Knowledge. During discerning in that way, after taking the object of phenomenon of perishing away of conditioned things or *ñāta dhamma*, it must be performed through

1. *Vipassanā* Knowledge that reasons as '*anicca*' must be discerned as (a) *anicca*
(b) *dukkha*
(c) *anatta*, one by one
2. *Vipassanā* Knowledge that reasons as '*dukkha*' must be discerned as (a) *anicca*
(b) *dukkha*
(c) *anatta*, one by one
3. *Vipassanā* Knowledge that reasons as '*anatta*' must be discerned as (a) *anicca*
(b) *dukkha*
(c) *anatta*, one by one.

It should be performed similarly on those methods, viz, fivefold aggregates, twelvefold bases, (18) elements, dependent-origination.

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3.11 Advantageous effects

Every conditioned thing (*saṅkhata or sankhāra dhamma*) has the nature of birth, aging, death (*jāti-jarā-maraṇa*) or arising phase, static phase, perishing phase (*uppāda-ṭhiti-bhanga*). The birth of conditioned thing which has that nature of *jāti-jarā-maraṇa*, is the beginning of extremity (*ādikoti*) while the aging, the middle one; the death, the end of extremity (*osānakoti*), respectively. Three kinds of phenomena, arising-static-perishing away, of conditioned things with the nature of *jāti-jarā-maraṇa*, are also *sinkhata lakkhana* (conditioned phenomenon), resulting in designating as *anicca lakkhaṇā* (the character of impermanence). However, as the character of impermanence appears apparently in the insight of meditator only at the third phase of perishing away (*bhagakkhaṇā*) although arising phase and static phase, which are called *jāti jarā*, are also worth seeing, the character of impermanence is not obvious in the insight at the arising phase and static phase called *jāti jarā* really. Therefore the perishing phase (*bhanga*) is the end of extremity (*paramākotī*) of occurrence of impermanence of conditioned things.

It will be explicit. ____ The *dhamma*, which has the nature of aging (= static phase), death (= perishing away), is able to occur (= has the nature of arising). As the birth (= arising phase) is the beginning of extremity (*ādikoti*) of occurrence of impermanence, similarly the *dhamma*, which has the nature of birth, death, also has the nature of aging(=static phase). Therefore aging (= static phase) is the middle of two extremities (*majjhimakoti*) of conditioned things. The *dhamma* with the nature of birth, aging is able to reach the nature of perishing away (= nature of death). Therefore, it should be recognizes the fact that the nature of perishing away (*bhaṅga*) is the end of extremity (*paramākotī*) of conditioned things. (*Mahāṭṭ-2-440,441*)

Therefore, the meditator who is discerning on the phenomenon of perishing away of conditioned things, discerns as "*anicca*" on all *dhammas* belonging to the field of conditioned ones from corporeal aggregate to aging-death, over and over again, but not as

“*nicca*”. Due to occurrence of real suffering of conditioned things, which are impermanence, the meditator discerns as ‘*dukkha*’ over and over again on all conditioned things which have been discerned as *anicca*, but not as ‘*sukha*’ (happiness). Due to occurrence of real non-self of conditioned things, which are suffering, the meditator discerns ‘*anatta*’, over and over again on all conditioned things which have been discerned as ‘*anicca-dukkha*’, but not as ‘*self*’. (Vs-2-279)

The way of *vipassanā* is not performed by means of hypothetical reasoning as the meaning of destruction of conditioned things as the meditator who is as a beginner endeavouring the function of *vipassanā* practice through *kalāpasammasana* (groupwise discerning on corporealities and mentalities commonly). The way of *vipassanā* practice is not performed by means of ability to discern phenomenon of perishing away which is led by distinguishing between phenomena of arising and perishing away of conditioned things as the practising meditator who is still reaching into the stage of knowledge of Dissolution, called *āraddha vipassaka* per son. Actually, this meditator called *bhaṅgānupassaka* person who discerns pure phenomenon of perishing away of conditioned things, discerns as *anicca* over and over again through seeing phenomenon of perishing away only but not that of arising, which are appearing in the insight as experiential **PAGE 296** knowledge by means of efficiency of knowledge of Arising and Passing Away. Due to lack of a trace of obsession as permanence of conditioned things for that meditator who discerns in this way, it can be said "he does not discern as ‘*nicca*’ (permanence)”. Therefore in the Pali Text of *Paṭisambhidā Magga*, this way of preaching .. "the meditator who is discerning on conditioned things as ‘*anicca*’ in this way, can abandon the perception of permanence(*niccasanna*) which is wrong perception on conditioned things"...etc. (*Mahāṭṭi-2-441*)

3.12 Discern ad three general characters *Pali Quotation (Mahāṭṭi-2-441)*

Some teachers of another thought of school (*keci*), on the other hand, in the aspect of contemplation on dissolution (*bhaṅgānupassanā*) said that... with referring to these words.. "discerns as *anicca* over and over again but not as *nicca* (*aniccato amupassati no niccato*)", found in Pali Text of *Paṭisambhidā Magga*, there is no specific function of *vipassanā* practice, but merely discerning and seeing on pure phenomenon of perishing away (*bhaṅgānupassanā*) of conditioned things has been accomplished to see all *dharmas*. Those words of ‘*keci* teachers’ are appropriate opinion only when the knowledge of Dissolution has been reached into apex situation. However, various ways of discerning as *anicca*, *dukkha*, *anatta* by taking the object of phenomenon of perishing away of conditioned things are essential before the knowledge of Dissolution which is reaching into the apex situation. If the interpretation as “discerning as *anicca*, *dukkha*, *anatta* is not essential by taking the object of phenomenon of perishing away of conditioned things” is accepted, it will be opposite to both the preaching of *Paṭisambhidā Magga*, that “*aniccato anupassali* = discern as impermanence”.., and the explanation of that Pali Text, i.e.,

* *anupassatīti anu anu passati, anekehi ākārehi punappunam passatitatto*. (Vs-2 – 279)
= the term, *anupassatīti*, means “discern over and over again, through various modes” of the commentary. (*Mahāṭṭi - 2- 441*)

According to above Pali Text, commentary and sub-commentary, in this stage of knowledge of dissolution, it should be recognized the fact that the meditator has to discern as *anicca*, *dukkha*, *anatta* by taking the object of phenomenon of perishing away of conditioned things.

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3.13 Way of cessation of “*samudaya* (origination)” at the moment of *vipassanā* practice

Pāli Quotation (Vs-2-279)

Such all kinds of conditioned things are impermanence, suffering, non-self, those conditioned things should not be pleased with selfish –desire-wrong view as “*etam mama, eso me atta* = this conditioned thing is mine, this conditioned things is my self (*atta*)”. Those all kinds of conditioned things are not worth desiring. (It means desire to sensual pleasure (*kāmarāga*) and desire to existence (*bhavarāga*) should not be arisen.) Therefore after following to the knowledge of Dissolution which is cable of discerning phenomenon of perishing away of conditioned things, those all kinds of conditioned things which have been known and seen as *anicca, dukkha, anatta* would be disgusted and dissatisfied. It is repulsive and not attached. Due to nonattachment, that meditator reaches into the cessation of passion as *vikhambhana pahāna* (abandonment of defilement for considerable long time by prohibiting), through mundane *Vipassanā* knowledge previously. It means that "*samudaya*, which is cause of origination of life, is not arisen, *samudaya* which is cause of origination of life, is not performed". (Vs-2-279)

3.14 Way of discerning by reviewing knowledge (anvaya nāṇa)

Pāli Quotation ____ (Vs-2-279) (Mahāṭṭi-2-442)

In the next method ____ as that meditator, who is void of passion on conditioned things due to following to the knowledge of Dissolution, takes into heart the phenomenon of cessation of all conditioned things which are worth appearing in the insight experientially, similarly, the phenomenon of cessation of all conditioned things, which have not been discerned yet by *Vipassanā* knowledge, which belongs to past and future periods, is also discerned as “it has the nature of cessation in this way”, by means of reviewing knowledge called *anvaya nāṇa* . The origination (*samudaya*) is not taken into heart but the cessation (*nirodha*) only is taken into heart. The phenomenon of cessation of all kind of those conditioned things, is discerned but the phenomenon of origination (*samudaya*) is not discerned.

This is the meaning of Pali quotation mentioned above, which can be found in Pali Text of *Paṭisambhidā Magga*. (Vs-2-279, Mahāṭṭi - 2- 442)

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After reasoning on these four kinds of terms which can be found in above commentary and sub-commentary, viz,

1. *yathādiṭṭham saṅkhāragatam*, the words found in commentary,
2. *yathādiṭṭham sampathī upaṭṭhitam saṅkhāragatam*, the word found in *Mahāṭṭika*,
3. *adiṭṭhampi*, the words found in commentary,
4. *adiṭṭhampi atītānāgatam*, the words found in *Mahāṭṭika*,.....

It should not be misunderstood like, “this knowledge of Dissolution discerns the present period only but the past and future period can be discerned through reviewing knowledge in similar way”.

As mentioned in the section of knowledge of Arising and Passing Away ____ only when “the opinion of present: can be accepted, can be interpretation be connected and relevant between previous words and later ones. This is because ____ the ultimate elements of conditioned things which are object of this knowledge of Dissolution included aggregates of fivefold clinging to existence and *dhammas* of Noble Truth of suffering, which are belonging to three periods, past, future, present. Twelve factors of dependent-origination which are belonging to three period, past, future, present, are also included. The ignorance and *Kamma*- formation were *dhammai* concerning to the past period, while consciousness, mentality-corporeality, bases, contact, feeling, craving, clinging, to the present period, birth, aging-death, to future respectively. Those all factors of dependent-origination are actually, not *dhamma* concerning to present period which is common knowledge of recent field of *vipassanā* practice. Those are conditioned things occurring in three periods, three existences,

three durations called past period, past existence, present period, present existence, future period, future existence respectively.

Those all factors of dependent origination belong to all conditioned things which are worth appearing as experiential knowledge (*paccakka ñāṇa*) in the insight of meditator, shown in these words,

1. *yathādiṭṭham saṅkhāragatam*, the words found in commentary,

2. *yathādiṭṭham sampatī upaṭṭhitam saṅkhāragatam*, the words found in *Mahāṭṭika*.

If a meditator discerns with the help of knowledge of Dissolution on whatever conditioned things occurring in three periods and two continuums, every *dharmā*, which appears as completeness with three -time -phases (*khanattaya samangī*), even if it may be occurred in past existence, past period or occurring in present existence or present period or it will occur in future existence, future period, can be said conditioned things which appears in present experiential knowledge (*paccakka ñāṇa*) really.

Unless the interpretation in this way, is accepted, those preaching of three rounds methodology (*teparivaṭṭa dhammas*), found in various *Sutta*, *Anatta PAGE - 299 Lakkhaṇa Sutta* etc., in which aggregates of fivefold clinging to existence, *dhammas* belong to Noble Truth of Suffering, which are occurring in (11) modes of situation, past, future, present etc., may be meaningless discourses. Furthermore those preachings by which factors of dependent-origination belonging to three periods, must be discerned by the knowledge of Dissolution may also be meaningless ones.

Then if the meditator discerns whatever conditioned thing and in the insight of himself every *dharmā* appears as completeness with three-time-phases, resulting in occurrence of that *dhammas* as present experiential one, there is a question that whether the knowledge of Dissolution takes object of both all three-time-phases. As mentioned above, only pure phenomenon of perishing away is taken into heart one-sidedly but not arising and static phase resulting in advancement of knowledge of Dissolution really.

With regarding to the words, “if the phenomenon of perishing away of *dhammas* which is completed with three-time-phases, which is occurring in three periods, is discerned resulting in advancement of knowledge of Dissolution”, there is a reasonable question how it can be interpreted on this way of explanation that “*adiṭṭhampi) atītānāgatam anvayañāṇa vasena nirodheti*= the phenomenon of momentary cessation (*khaṇikanirodha*) of conditioned things occurring in past and future, which have not discerned by *Vipassanā* Knowledge yet, is taken into heart by means of reviewing knowledge (*anvayañāṇa*)”. In this case, it is essential to be able to interpret by means of great wisdom with broad-minded.

It is very important situation in which every meditator should not strongly attach on wrong opinion relating with *vipassanā* practice.

Although a meditator is able to discern causal and resultant *dhammas* of successive previous existences by *Vipassanā* Knowledge, those causal and resultant *dhammas* of successive previous existences, which can be discerned, will be partial and a little bit compared with very long rounds of rebirth during which infinite numbers of existences had been experienced. If comparison between conditioned things of past existence, which can be discerned by *Vipassanā* Knowledge and conditioned things of past existences, which can not be discerned, is performed, the latter is much more enormous than the former. It should be understood for future existences similarly. If the future period may still remains up to the time of attainment of the Noble Path of Arahant for very short time, it is very difficult to discern every conditioned things which will arise before attainment of the Noble Path of Arahant in the aspect of knowledge of disciple.

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This is because every disciple can discern partially on conditioned things occurring in past and future. Therefore conditioned things occurring in past and future, which can be

discerned by *Vipassanā* Knowledge, are partial and little bit to be compared with all conditioned things occurring in past and future of infinite round of rebirth, really. It should be satisfied on the meaning that "when the phenomenon of momentary cessation of conditioned things which has been seen by present experiential knowledge by himself, is seen by the knowledge of Dissolution, those conditioned things occurring in past and future, which has not seen by *Vipassanā* Knowledge, have also the phenomenon of momentary cessation similarly and it is discerned by means of reviewing knowledge". It should be noticed the fact that past and future *dhammas* are not discerned by reviewing knowledge without discerning by present experiential knowledge.

If it is not interpreted in this way the interpretation will lead to the fact that ... the objects of previous *Vipassanā* Knowledge, up to the knowledge of Arising and Passing Away are specific ones, while conditioned things which are objects of the knowledge of Dissolution are another kinds. It should be reached into that meaning. It is because ____ in the Pali Text of *Paṭisambhidā Magga*, it is preached that ultimate elements, which are objects of various kind of *Vipassanā* Knowledge up to knowledge of Arising and Passing Away and ultimate elements which are objects of knowledge of Dissolution, are the same ones. It should be reasoned properly that even if past and future *dhammas* can be discerned by experiential knowledge in previous stages of *Vipassanā* Knowledge, whether or not it can be said the fact that every conditioned thing must be discerned by reviewing knowledge (*anvayañāṇa*), which is a hypothetical one, in this stage of knowledge of Dissolution.

Therefore if a meditator can discern the phenomenon of completeness of three-time-phases, (*khaṇaṭṭayasamangī*), especially the perishing phase of every available conditioned thing among all kinds of conditioned things occurring in three periods, past, future, present, every conditioned thing which occurs within three-time-phases or just perishing phase is worth seeing as present experiential knowledge (*sampati diṭṭha*). Those past and future *dhammas*, which are occurring pre and post phenomena of *dhammas* that has been discerned by *Vipassanā* Knowledge, are called unexperienced- past, future, *dhammas* (*a-diṭṭha atūṇa nāgata dhamma*). It should be recognized distinguishably. Only when the opinion like this is accepted, those objects of preceding *Vipassanā* Knowledge and objects of succeeding *Vipassanā* Knowledge will be conformed each other.

3.15 If can be removed, abandoned.

That meditator who is endeavouring for the fulfilment of *vipassanā* practice by means of various ways of contemplation, *aniccānupassanā* etc., abandons and does not attach on conditioned things.

What is the meaning? ____

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Various knowledge of Contemplation (*anupassanāñāṇa*), *aniccānupassanā* etc.. abandons defilement by means of temporary (*tadanga*). If defilements are abandoned, *abhisankhāra dhamma*, which are capable of providing new existence, which belongs to the action round (*kamma vaṭṭa*) with the source of those defilement round (*kilesa vaṭṭa*), have also been abandoned. Then if action-defilement are abandoned, it can be said the consequent aggregates (*vipāka khandhā*), which will be occurred by that action in future, have also been abandoned.

The knowledge of Dissolution called this *aniccānupassanā ñāṇa* etc.. is called *pariccāga paṭinissagga* (= the *dhamma* which is able to abandon permanently defilements with aggregates, *abhisankhāra dhamma*), due to ability to abandon defilements with aggregates, *abhisankhāra dhamma*. It can also be said as "*pakkahandana paṭinissagga*", due to ability to enter into the Eternal Peace, *nibbāna* with the nature of permanence (*nicca*),

happiness (*suhka*) which are opposite to those impermanence etc after seeing faults, impermanence etc, of conditioned things. Therefore the practising bhikkhu who has fulfilled with the knowledge of Dissolution, *aniccānupassanā* etc., not only abandons defilements temporarily but also enters into *nibbāna* through incline towards it. Defilement are not taken into heart by means of cause to arise. Due to obvious seeing on faults of defilements, occurrence of impermanence et., the object, which is conditioned things through inability to know faults of those conditioned things, occurrence of impermanence etc., is not obsessed by selfish desire and wrong view. Therefore it is said ____ "*paṇissajjati no ādiyati* = it is abandoned, but not attached". (*Vs-2-279*)

These words are intended to present further explanations of commentary and sub-commentary in order to be explicit the preaching of *Paṭisambhidā Magga*, presented as above. Now it will be continued to present explanation on four verses found in section of knowledge of Dissolution, *Paṭisambhidā Magga* as follows. ____

3.16 Verses found in Paṭisambhidā Magga

1. *vatthu saṅkamanā ceva, paññāya ca vivaṭṭanā.*
āvajjanābalañceva, paṭisaṅkha vipassanā. (Paṭisam-56)

1. *esā* = These properties, viz,

vatthu saṅkamana ceva = chifting from one kind of *vatthu* (= object) to another, *vivaṭṭana ca* = backing out of arising (= *udaya*) through only pure phenomenon of perishing away is kept in mind, *āvajjanābalañceva* = ability to advert contiguously, *paññāya* = of *Vipassanā* Knowledge which occurs by means of discerning on the phenomena of arising and passing away, *paṭisaṅkha vipassanā* are called contemplation of dissolution (*bhāgānupassanā*) which discerns only phenomenon of perishing away after knowing object of conditioned things, corporeality... etc.

In this verse, there are three terms, which are essential to be explicit, viz, (a) *vatthu saṅkamanā* (b) *paññāya vivaṭṭanā* (c) *āvajjanabala*. It will be continue to explain one by one.

(a) *vatthu saṅkamanā* (= shifting of *vatthu*)

In this case, all conditioned things, from corporeal aggregate to aging-death, are designated as *vatthu* (=discerned object) due to occurrence of object of *Vipassanā* Knowledge (= standing PAGE - 302 place or object of *Vipassanā* Knowledge). The term, shifting of *vatthu*, means discerning by shifting from one kind of object to another.

For example ____ After discerning on the phenomenon of perishing away of corporeal *dhammas*, such consciousness discerns the phenomenon of perishing away of corporeal *dhammas*, by means of discerning on the phenomenon of perishing away of that consciousness, the performance of shifting is accomplished by transferring from previous object, perishing away of corporeal *dhammas*, to the next kind, perishing away of consciousness of *vipassanā* practice. (*Vs-2-280*)

saṅkamanā (= shifting)____ Due to occurrence of impermanent *dhammas*, a single consciousness of *vipassanā* practice within one mind moment never shift from one kind of object to another as natural fixed law. By the time feeling *dhammas* is being discerned, the consciousness of *vipassanā* practice, which was discerning the object of corporeal *dhammas*, is absent really. It also perishes away at the arising place and object only. Therefore in this case, the term, shifting (*saṅkamanā*) means it is said as a single consciousness of *vipassanā* practice due to the same occurrence of consciousness of *vipassanā* practice between preceding consciousness of *vipassanā* practice, that discerns phenomenon of perishing away

of corporeal *dhammas*, and succeeding consciousness of *vipassanā* practice that discerns phenomenon of perishing away of previous one by using preaching methodology called *ekatta naya* (= same conditions are applied as single unit). If another way of interpretation is accepted, unfavourable meaning as "the *Vipassanā* Knowledge which has object of phenomenon of perishing away of corporeal *dhammas* is a specific kind, the *Vipassanā* Knowledge which has object of phenomenon of perishing away of preceding consciousness of *vipassanā* practice is another one, resulting in varying of each consciousness of *vipassanā* practice; therefore, there is no shifting any more!" etc., will be occurred consequently. It should be recognized on the following term, *paññāya vivaṭṭanā*, similarly. (*Mahāṭṭi-2-442,443*)

In this stage of knowledge of Dissolution, various *vatthu* (object) must be shifted one after another and discerned. It should be recognized, the consciousness means mental *dhammas* of great wholesome impulsions of mind-door cognitive process of *vipassanā* practice. It arises in sequence as one mind-door advertence and seven times of impulsions, generally.

(b) *paññāya vivaṭṭanā* ____ It is the nature of back out of arising (*udaya*) through only phenomenon of perishing away of those *nata-ñāṇa dhammas*, is taken into heart by *Vipassanā* Knowledge, which is occurring by means of discerning on phenomena of arising and passing away of both conditioned things called *ñāta* and preceding *Vipassanā* Knowledge called *ñāṇa*. Therefore the practicing meditator has to endeavour in order to put well the consciousness of *vipassanā* practice on the phenomenon of perishing away (*vaya*) after neglecting on phenomena of arising of both *ñāta* and *ñāṇa*. (*Vs-2-280, Mahāṭṭi-2-443*)

(c) *āvajjanabala (ability to advert)* ____ After discerning on phenomenon of perishing away of corporeal *dhamma*, the occurrence of capable of discerning on the phenomenon of perishing away corporeal *dhamma*, is called *āvajjanabala* (ability to advert). With regarding to this word, the efficiency and mastery of the knowledge of Dissolution is shown.

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These three properties, shifting of *vatthu* (*vatthu saṅkamanā*), breaking out of arising (*udaya*) through only pure phenomenon of perishing away is kept in mind (*vivaṭṭanā*), and ability to advert contiguously, are called *ārammaṇa paṭisaṅkhā bhangānupassanā ñāṇa*. It means that after the phenomenon of perishing away of corporeal *dhamma* is known by the knowledge and then the contemplation is accomplished by discerning on the phenomenon of perishing away of that knowledge again. (*Vs-2-280, Mahāṭṭi-2-443*)

It should be understood on the fact that after discerning of on phenomena of perishing away of various objects, from feeling aggregates to aging-death, of conditioned things and then the phenomenon of perishing away of that *Vipassanā* Knowledge is discerned again, similarly, is also designated as *ārammaṇa paṭisaṅkhā bhangānupassanā ñāṇa*.

2. *ārammaṇa anvayena, ubho ekavavatthanā. nirodhe adhimuttat, vyalakkhaṇa vipassanā ñāṇa* (*Paṭisam-55*)

ārammaṇa anvayena = Through following the object which is worth knowing and seeing recently (*diṭṭha*),

ubho = two kinds of objects, *diṭṭha* and *a-diṭṭha* (= the object which is not worth knowing and seeing recently), are being *ekavatatthāna* = distinguished and kept in mind as the same nature called momentary perishing away (*khaṇabhanga*) and *adhimuttatā* = the occurrence of inclination *niroda* = into the ceaseless phenomenon of momentary cessation,

esā = these are called

vaya lakkhaṇa vipassanā = *vipassanā* practice that discerns phenomenon of decaying (*vaya lakkhaṇa*) of conditioned things.

ārammaṇa anvayena, ubho ekavavatthanā ____ As this worth knowing and seeing recently by following objects of conditioned things called *ñāta-ñāṇa* which have been known and seen penetratively by experiential knowledge, perishes away, similarly those objects which has been discerned by *Vipassana* Knowledge, i.e., those past conditioned things had also been perished away, it will also perish away in future, and objects which has not been discerned by *Vipassana* Knowledge, should be kept in mind well s the same phenomenon called ceaseless momentary decaying, for the practicing meditator (In this case, opinion of *dhamma* concerning to *diṭṭha a-diṭṭha*, should be recognized as mentioned above.)

It is right. ____ Commentator Sayadaws of olden days said these words . ____

* *samvijjamānamhi visuddha dassano, tadanvayan neti atitanagāte.*

sabbepi saṅkhārājata palokino, ussāvaindū suriyeva uggate.

samvijjamānamhi = Present conditioned things which are worth knowing and seeing by experiential knowledge, to which are known and seen by ...

visuddha dāssano = this practising meditator with very clear knowledge that is ability to discern phenomenon of perishing away of conditioned things, and then he

neti = performs to achieve

tadanvayam = *Vipassanā* Knowledge that follows to the knowledge discerning on phenomenon of perishing away of those present conditioned things,

atīte = for the purpose of discerning on past conditioned things and

anāgate = future ones,

paloki iva = as destruction of

ussāvanindu = dew drops occurs

sūriye uggate = when the sun arise, indeed (*Vs-2-280*)

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= Present conditioned things which are worth knowing and seeing by experiential knowledge, to which are known and seen by the practising meditator with very clear knowledge, that is ability to discern phenomenon of perishing away of conditioned things and then he performs to achieve *Vipassanā* Knowledge that follows to the knowledge discerning on phenomenon of perishing of those present conditioned things fro the purpose of discening on past conditioned things and future ones. As destruction of dew drops occurs when the sun arises, indeed. (*Vs-2-280*)

nirodha adhimuttatā (= *inclinatio towards momentary cessation*) ____ In this way after distinguishing and keeping in mind as "those two kinds of conditioned things, viz, *diṭṭha* and *adiṭṭha* which have the same phenomenon through momentary cessation which is ceaseless decaying event, is performed, the occurrence of taking into heart that phenomenon 106 of momentary cessation only, the occurrence of respecting to that phenomenon of momentary cessation, the occurrence of inclining to wards that phenomenon of momentary cessation, the occurrence of bending towards that phenomenon of momentary cessation, the occurrence of slanting towards that phenomenon of momentary cessation is called *nirodhe adhimuttatā* (= taking into heart momentary cessation). Thus, distinguishing and keeping in mind on the same phenomenon of momentary cessation of two kinds of object, *diṭṭha-adiṭṭha*, through following object of conditioned things which are worth knowing and seeing by experiential knowledge is called *vayalakkhaṇā nupassanā* = *bhāṇānupassanā*, which discerns the phenomenon of decaying (*vaya lakkhaṇā*). (*Vs-2-280*)

* *ārammaṇāṇācapaṭissaṅkha, bhāṇāṇa anupassati.*

suññato ca upaṭṭhānam, adhipañña vipassanā. (Paṭisam - 56)

paṭṣaṅkha = After knowing on

ārammaṇaṇca = object of conditioned things form corporeal aggregates to aging-death, = *bhaṅgaṇca* phenomenon of perishing away of consciousness which has the object of that corporeal *dhammas*, *anupassati* = is also discerned over and over again.

upaṭṭhānam = The appearance

suññato ca = of nature of nothingness is also

ijjhati = accomplished well.

ayam = This is called

adhipaññā vipassanā = advancement of knowledge of *vipassanā*.

ārammaṇaṇca paṭṣaṅkhā bhaṅgaṇca anupassati = After knowing previous object of conditioned things, corporeal *dhammas* etc., and then the phenomenon of perishing away of conditioned things, that corporeal *dhammas* etc., is discerned, afterwards the phenomenon of perishing away of preceding consciousness of *vipassanā* practice is discerns for the practising meditator who discerned phenomenon of perishing away of two kinds of *dhammas* called *ñāta-ñāṇa* in this way

The appearance of nothingness of conditioned things, which is void of self (*atta*), as ... "only conditioned things are destructing, the phenomenon of perishing away of those conditioned things, is called death (*marañā*), there is no body that can be designated as 'self' other than conditioned things, is accomplished. (Vs-2-280)

adhipanna vipassanā ____ These three kinds of insight, viz, (1) *ārammaṇaṇca paṭṣaṅkhā* which discerns the object of phenomenon of perishing away of conditioned things, corporeal *dhammas* etc., after knowing on object of conditioned things, corporeal *dhammas* etc.,

(2) *bhaṅgānupassanā ñāṇa* which discerns the phenomenon of perishing away of preceding consciousness of *vipassanā* practice again,

(3) *suññatānupassanā ñāṇa* which is a kind of appearance as nothingness, void of self of conditioned things, ____

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are called *adhipañña vipassanā* (= advancement of knowledge of *vipassanā*.) (Vs-2-280)

Due to the knowledge of Dissolution, which is capable of discerning on phenomenon of perishing away of two kinds of conditioned things called *ñāta-ñāṇa*, is able to know and see penetratively on the nature of non-indulgence of any kind of person, being, self of conditioned things it is essential to know and see penetratively on the character of non-self (*anatta lakkhaṇa*). Therefore it is preached the fact that in the insight of meditator who is discerning on the phenomenon of perishing away of conditioned things, the appearance as the nature of nothingness can be accomplished. (*Mahāṭṭi-2-443*)

If conditioned things can be occurred as the indulgence of any kind of person, being, self (*atta*), the wish as "conditioned things must not be destructed in this way", would be fulfilled. However it never get as the wish made on conditioned things really. Therefore it means that the nature of nothingness which is void of self of conditioned things appears in the insight of meditator. Therefore commentator Sayadaws of olden days said these words. ____

* *khandha nirujjhanti na catthi añño, khandāna bhedo maraṇantivuccati.*

Tesam khayam passati appamatto, mañinva vijjham vajirena yoniso. (Vs-2-281)

Khandhā = Conditioned things which are aggregates (*khandhā*) only

nirujjhanti = cease.

imasamim loke = In this world

na ca atthi = there is neither

añño = *dhamma* which is capable of ceasing, nor person who is expireable, other than aggregates indeed.

bhedo = The phenomenon of breaking down
khandhānam = of aggregates
vuccati = is worth designating as
maraṇanti = death (*maraṇa*)
appamatto = The practicing meditator with non-forgetfulness
passati = discerns
khayam = phenomenon of destruction, which appears for every moment,
tesam khandhānam = of those aggregates.
Yathā kin = How it is that ____
Kysalo puriso vijjhanto = when a skilful sculptor sculptures
maṇim = into the ruby ball
vajirena yoniso = by means of diamond with right procedure,
manasikaroti iva = as (he) takes into heart
chiddameva maṇissa = only aperture of ruby
na manasikaroti = but not taking into heart
vaṇṇādim = colour etc.,
maṇissa = of ruby,
evameva = similarly,
nirantaram bhangameva = only ceaseless phenomena of perishing away
saṅkhārānam = of conditioned things
manasikaroti = is taken into heart (as *anicca, dukkha, anatta*)
yoniso = with the help of wise attention.
manasikaroti = It is taken into heart
suññato = as the nature of nothingness which is void of self,
na manasikaroti = but not taking into heart,
saṅkhāre = pure conditioned things only. (*Vs-2-281*)

Conditioned things which are aggregates only cease. In this world, there is neither *dhamma* which is capable of ceasing, nor person who is expireable, other than aggregates indeed. The phenomenon of breaking down of aggregates is worth designating as death. The practicing meditator with non-forgetfulness discerns phenomenon of destruction, which appears for every moment, of those aggregates. How it is that ____ when a skillful sculptor sculptures into the ruby ball bay means of diamond with right procedure, as (he) takes into heart **PAGE- 306** only aperture of ruby but not colour etc. of ruby, similarly, only ceaseless phenomena of perishing away of conditioned things is taken into heart (as *anicca, dukkha, anatta*) with the help of wise attention. It is taken into heart as the nature of nothingness, which is void of self but not pure conditioned things only. In other words, ____ as the place which has been bored through by diamond of scuulptor who bores ruby ball, never reach to refilled condition again, similarly after discerning on the pahenomenon of perishing away of conditioned things by the knowledge of Dissolution whichm is like very hard diamond, the obsession, as permanence (*nicca*) can not be fallen on to those conditioned things again. Thus only the phenomenon of perishing away of conditioned things is discerns. (*Vs-2-281*)

4. kusalo tīsu anupassanāsu, catasso ca vipassanāsu.

tayo upaṭṭhāne kusalatā, nānādiṭṭhīsu na kampati. (*Paṭisam-56*)
bhikkhu = The practising bhikkhu
kusale = who is skilful
tīsu anupassanāsu = in three kinds of contemplation, *aniccānuapassanā* etc.,
na kampati = is not shaken by
nā nā diṭṭhīsu = various wrong views

kusalatā = due to occurrence of mastery in

catasso ca vipassanāsu = both four kinds of contemplation, *nibbidānupassanā* etc., and *tayo upaṭṭhāne ca* = three kinds of appearance.

The practising bhikkhu who is skilful in three kinds of contemplation called *aniccānupassanā*, *dukkhānupassanā*, *anattānupassanā*, is not shaken by various wrong views due to occurrence of mastery in both four kinds of contemplation called *nibbidānupassanā*, *viragānupassanā*, *nirodhānupassanā*, *patinissaggānupassanā* and three kinds of appearance called *aniccato upaṭṭhāna* (appearance as impermanence), *dukkhato upaṭṭhāna* (appearance as suffering), *anattatoupaṭṭhāna* (appearance as non-self). (*Paṭisam-56*)

Tayo upaṭṭhāna (three kinds of appearance) ____ During discerning as *anicca*, by taking the object of phenomenon of perishing away of conditioned things, the appearance as the nature of destruction, decaying (*khayavaya*) which is ceaseless phenomenon, is called *aniccatao upaṭṭhāna*. During discerning as *dukkha* by taking the object of phenomenon of perishing away of conditioned things, the appearance as fearfulness is called *dukkha* to *upaṭṭhāna*. During discerning as *anatta*, by taking the object of phenomenon of perishing away of conditioned things the appearance as the nature of nothingness, which is void of self (*atta*) of conditioned things, is called *anattato upaṭṭhāna*. (*Mahāṭṭi-2-444*)

The meaning of four kinds of contemplation, *nibbidānupassanā* etc., will be explicit later.

In this way, after taking into heart a way that ... "only conditioned thing, which has not ceased yet, ceases immediately, only conditioned things, which has not broken down, breaks down immediately..." that practising meditator discerns only the phenomenon of perishing away of those conditioned things but **PAGE -307** neglecting on the phenomena of *uppāda-ṭhiti-pavatta-nimitta*, as seeing on breaking down of raw earthen pot which is weak and wet, as seeing on disappearing of fog which is very fine and scattered, as seeing on destruction of sesame which is roasted in an oven. For worldly simile is that ____ as a man with good sight who is standing on the bank of either lake or river, sees the phenomena of arising and perishing away of numerous water bubbles on the surface of water during heavy rains, similarly ____ that practising meditator sees very rapid processes of perishing away of all kinds of conditioned things by *Vipassanā* Knowledge. It is right. ____ The Buddha preached the following verse with referring the practising person who discerns on perishable nature as water bubble, ____

* *yathā bubbuḷakam passe, yathā passe marīcikam.*

evam lokam avekkhantam, maccurājā na passati. (Vs-2-281)

passe = *passeyya yathā* = As discerning

bubbuḷakam = on water bubbles,

passe = *passeyya yathā* = as discerning

marīcikam = on mirage,

evam tathā = similarly ____

avekkhantam = the meditator with *Vipassanā* Knowledge who discerns phenomenon of perishing away

lokam = of world of conditioned things,

na passati = is not seen by

maccurājā = the king of death.

As discerning on water bubbles or mirage, similarly ____ the meditator with *Vipassanā* Knowledge, who discerns phenomenon of perishing away of world of conditioned

things called corporealities and mentalities, is not seen by the king of death. It means that due to attainment of the Path of Arahant through endeavouring of discerning on dissolution of conditioned things up to the Fourth Path-Knowledge, *nibbāna*, which is impossible to be seen by king of death after final death of Arahant, is reached well resulting from lack of occurrence of new existence again. (Vs-2-281, *Mahāṭṭ-2-444*)

For above explanation of the commentary, sub-commentator Sayadaw who was an exegete performed exegeses of three similes as follows _____

1. *dubbalabhājanūpamā* = The simile of weak and wet raw earthen pot has advantage to show occurrence of acquired ability to break down of conditioned things as specific nature.
2. *vipakiriya mānasukhumarājūpama* = The simile of very fine and scattered fog has advantage to show occurrence of disconnected, scattering in disorder of conditioned things.
3. *bijjiyamānatilūpamā* = The simile of sesame which is roasted in an oven has advantage to show occurrence of destruction of conditioned things in every instant. It should be recognized in this way. (*Mahāṭṭ-2-444*)

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3.17 Knowledge of Dissolution which is surrounded by eight kinds of advantages

In this way, for the practising meditator who always discerns as ..."all kinds of conditioned things are rapidly perishing away"... by insight, the knowledge of Dissolution, which is surrounded by eight kinds of advantages, become strong and sharp efficiency. Eight kinds of advantage of Dissolution are _____

1. ability to remove *bhavadiṭṭhi* = *sassatadiṭṭhi* (= wrong view of eternalism) (It is impossible to occur *sassata diṭṭhi*, as "self is eternal" in the continuum of meditator with knowledge of Dissolution.)
2. daring to die,
3. ability to endeavour strenuously and perpetually for the advancement of practice,
4. presence of purified livelihood due to lack of selfish desire,
5. ability to remove various kinds of care to perform heavy or little responsibilities due to presence of strong knowledge of Fear (*samvega*)
6. free from danger due to lack of strong attachment of existence of himself,
7. presence of patience and enjoyment to perform wholesome deeds, due to presence of experience of impermanent phenomenon of conditioned things,
8. ability to suppress and remove unhappiness to seclude in quiet forest monastery, dissatisfaction to perform extra-ordinary wholesome deeds called practices of *samatha vipassanā*, pleasing with sensual pleasure. (Vs-2-281)

Therefore those exegetes of olden days said as follows. _____

* *imāni aṭṭhaggunnuttamāni, disvā tahim sammāsate punappunam.*

āditṭa celassirasūpamo muni, bhaṅgānupassī amatassa pattiya. (Vs-2-282)

disvā = After seeing on

imāni aṭṭhaggunnuttamāni = these eight kinds of noble advantages, ability to remove eternalism etc., of that Contemplation of Dissolution,

muni = the practising bhikkhu,

āditṭacelassirasūpamo = compared to the simile of the person whose turban is firing,

bhaṅgānupassī = who always discerns on the phenomenon of perishing away,

sammāsate = performs *vipassanā* practice by taking the object of phenomenon of perishing away of conditioned things,

punappunam = over and over again,

pattiya = in order to reach

amatassa = deathless element called *nibbāna*.

For a men whose turban is firing, the function of extinguishment on fire is very important function. However, the function of extinguishment on fire of wrong view of personality (*sakkāyadiṭṭhi*) is more important **PAGE-309** than that function, really. The practising bhikkhu who wants to extinguish that fire of wrong view of personality, has to perform *vipassanā* practice by alternative reasoning on three general characters after seeing on pure phenomenon of perishing away of two kinds of conditioned things called *ñāta-ñāṇa*, in order to attain deathless element called *nibbāna*.

Vipassanā practice can be performed by means of the most preferable methods, twofold corporeality-mentality method, fivefold aggregates methods etc., after seeing on the ultimate nature of conditioned things occurring in three periods called past, future, present and two continuums called internal, external, with the help of knowledge of Dissolution surrounding by these eight kinds of noble advantages. It should be recognized the fact that mental *dhammas* of the first, second, third and fourth absorptions are also included in those conditioned things called *ñāta*.

3.18 How the way of practice falls on four kinds of contemplation (*satipaṭṭhāna*)

Pāli Quotation (Vs-1-269)

In this work called *nibbāna gamini paṭipadā*, practices of *samatha* and *vipassanā*, from beginning of concentration of mindfulness of breathing to the knowledge of Dissolution, have been presented in detailed. The Buddha preached on the way of practice of mindfulness of breathing through four kinds of tetrads instructions systematically, to wit,

1. the first tetrad instructions, by means of *kāyānupassanā satipaṭṭhāna* (contemplation on the all constituents of body),
2. the second tetrad instructions, by means of *vedanānupassanā satipaṭṭhāna* (contemplation on feeling)
3. the third tetrad instructions, by means of *cittānupassanā satipaṭṭhāna* (contemplation on consciousness)
4. the fourth tetrad instructions, by means of *dhammanupassanā satipaṭṭhāna* (contemplation on phenomena), respectively.

3.18.1 First tetrad instructions

Pāli Quotation (M-3-126)

In the aspect of *samatha* practice, repeated discerning on *assāsa passāsa kāya* (= physical appearance of in-breath out-breath), called *parikamma nimmita*, *uggahanimitta*, *paṭibhāga nimitta*, in the aspect of *vipassanā* practice, repeated discerning on *rūpakāya nāmakāya* (physical and mental constituents), are called the **contemplation on all constituents of body** (*kāyānupassanā satipaṭṭhāna*).

(a) In the aspect of *samatha* practice, both the advancement of concentration by taking the object of physical appearance of in-breath out-breath called *parikamma nimitta*, *uggahanimitta*, *paṭibhāga nimitta*, and the accomplishment to occur the first, second, third and fourth absorptions successively by taking the object *paṭibhāga nimitta* of mindfulness of breathing, afterwards entering into those absorptions over and over again, are called fulfilment of contemplation of all constituents of body.

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(b) In the aspect of *vipassanā* practice, after keeping in mind the corporealities as priority, of all conditioned things, viz, factors of absorption together with associating mental *dhammas* within those four kinds of absorptions, depended heart base (*hadaya vatthu*) with (54) kinds of corporeal *dhammas*, and remaining conditioned things called miscellaneous ones occurring

in three periods and two continuums, repeated discerning on three general characters of those conditioned things, is also called fulfilment of contemplation of all constituents of body. During performing on *vipassanā* practice in this way, after corporal *dhammas* are discerned as priority and beforehand, mental *dhammas* are discerned later, resulting in falling into *kāyānupassanā satipaṭṭhāna*. Now the way of practice relating to the second tetrad instructions would be continued to present as follow. _____

3.18.2 Second tetrad instructions (*dutiya catukka*) Pāli Quotation (M-3-125, Sam-3-279, Vi-1-88)

[With regarding to these explanations found in above commentary, it will be continued to present,

(1) how to distinguish and keep in mind corporeal *dhamma* which are called the body of in-breath and out-breath (*assāsa passāsa kāya*) and all kinds of corporealities occurring throughout body (*karajakāya*), in the section of *rūpa kammaṭṭhāna* (= practice on the corporeality),

(2) how to distinguish and keep in mind mental *dhamma* (= consciousness and mental concomitants), in the section of *nāma kammaṭṭhāna* (= practice on the mentality),

(3) how to distinguish and keep in mind the mode of occurrence or resultant five aggregates depending upon obvious occurrence of causal *dhamma*, ignorance, craving, clinging, *kamma*-formation, *kamma* etc., within three periods, past, future and present, in the section of *paṭiccasamuppāda* (Dependence-Origination),

(4) how to distinguish and keep in mind the nature of those *saṅkhāra dhamma* called corporeality, mentality, causes, results, by means of characteristics (*lakkhaṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*) and proximate cause (*padaṭṭhāna*), in the section of *lakkhaṇādicatukka* (= tetrad modes, characteristics; etc.),

(5) how to develop *vipassanā* practice on those *saṅkhāra dhamma*, in the section of *vipassanā*, respectively.

Now, it would be continued to present remaining three kinds of tetrad instructions (*catukka*). There is no specific way of practice among those three tetrad instructions. It is because the fact that it would be preached for the meditator who had attained absorptions by means of practice of the first tetrad instructions called *kāyānupassanā*, on

1. the second tetrad instructions by means of *vedanānupassanā* (repeated discerning on feeling),

2. the third tetrad instructions by means of *cittānupassanā* (repeated discerning on consciousness),

3. the fourth instructions by means of *dhammānupassanā* (repeated discerning on *dhamma*), respectively.]

(1). *pītipaṭisaṃvedī assasissāṃmīti sikkhati, pītipaṭisaṃvedī passasissāṃmīti sikkhati.*

(2). *sukhapaṭisaṃvedī assasissāṃmīti sikkhati, pītipaṭisaṃvedī passasissāṃmīti sikkhati.*

(3). *Cittasan okhārapaṭisaṃvedī assasissāṃmīti sikkhati, pītipaṭisaṃvedī passasissāṃmīti sikkhati.*

(4). *passambhayaṃ cittasan khāraṃ assasissāṃmīti sikkhati, pītipaṭisaṃvedī passasissāṃmīti sikkhati. (M-3.125, Sam3-279, Vi-1-88)*

(1) It should be practised by knowing the pleasurable interest (*Pīti*) apparently in order to fulfil the occurrence of in-breath.

It should be practised by knowing the PAGE-311 pleasurable interest (*Pīti*) apparently in order to fulfill the occurrence of out-breath.

(2) It should be practised by knowing the agreeable feeling of absorption (*sukha paṭisaṃvedī*) ... R ...

(3) It should be practised by knowing on *citta saṅkhāra* called feeling-aggregate, perception-aggregates, which are *jhāna dhamma (cittasaṅkhāra paṭisamvedī)* apparently ... R ...

(4) It should be practised by ceasing of gross and gross *citta saṅkhāra* called feeling-aggregate, perception-aggregate, which are associating with four kinds of absorption, in order to fulfil the occurrence of in-breath.

It should be practised by ceasing of gross and gross *citta saṅkhāra* called feeling-aggregate, perception-aggregate, which are associating with four kinds of absorption, in order to fulfil the occurrence of out-breath.

(1) *Pīti paṭisamvedī*

In that word, *pīti paṭisamvedī*, the pleasurable interest (*pīti*) has to be known thoroughly by means of both

1. *ārammaṇato* = the nature of object and

2. *asammohato* = the nature of non-delusion.

1. How the pleasurable interest has to be known by means of the nature of object is that ____ as shown in tetrad method of absorptions, two kinds of absorptions, the first absorption and the second absorption, which are associating with pleasurable interest (*Pīti*), would be entered one. By the time the absorption is being entered, that meditator is worth knowing factor of absorption called pleasurable interest which belongs to the first or second absorption which has object of sign of full concentration of mindfulness of breathing, due to presence of attainment of absorption and due to taking object of sign of full concentration of mindfulness of breathing. This is because that object of sign of full concentration of mindfulness of breathing is worth knowing thoroughly.

2. How the pleasurable interest would be known apparently by means of the **nature of non-delusion**?

As shown in tetrad method of absorptions, two kinds of absorptions, the first absorption and the second absorption, which are associating with pleasurable interest (*pīti*), would be entered one by one and it would be emerged from it and then that pleasurable interest which is yoking with absorption would be discerned as the nature of dissolution and perishing away. By the time the pleasurable interest is discerned by and seen by *vipassanā* knowledge, the meditator penetratively know and see both specific character and general character of pleasurable interest (= associating mental *dhamma* including *pīti* as significant object). That penetrative knowing and seeing on specific and general characters of pleasurable interest is called “it would be known by means of the nature of non-delusion (*asammoha*). Thus the pleasurable interest would be known apparently by means of the nature of non-delusion. (*Visuddhi*-1-279)

(2) *Sukha paṭisamvedī*

The first absorption, second absorption, third absorption, which are associating with the agreeable feeling (*sukha vedanā*), are entered one by one. By the time the absorption is being entered, due to presence of attainment of absorption, due to obvious occurrence of object of *ānapāna paṭibhāga nimitta* which is capable of benefiting by the efficiency of relation of object, in order to improve agreeable feeling exceedingly, due to apparent knowing on the object of *ānapāna paṭibhāga nimitta*, the agreeable feeling which belongs to the absorption with *ānapāna paṭibhāga nimitta*, is known **PAGE - 312** apparently, depending upon ability to take the object of that *ānapāna paṭibhāga nimitta*.

2. After entering into the first absorption, second absorption, third absorption, which are associating with the agreeable feeling, and emerging from those absorptions, the agreeable feeling, which is associating with absorption, is discerned as the nature of destruction and decaying (*khaya-vaya*). By the time that agreeable feeling is seen by *Vipassanā* Knowledge,

due to presence of ability of penetrative knowing and seeing of the meditator on the specific character and general character of agreeable feeling, the agreeable feeling (*sukha*) is worth knowing and seeing obviously by means of the nature of non-delusion (*asammoha*).

Pāli Quotation(Vs-1-280)(Māhatī-1-341, Mūlaṭī-1-116)(3paragraph at page 312)????

With relating to the phrase, *sukha paṭisamvedī*, it should be recognized the fact in *Paṭisambhidā magga* Pāli Text, that “*sukhanti dve sukhāni kāyikañca sukham cetasikañca* = it would be preached on two kinds of agreeable feeling as both bodily agreeable feeling (*kāyika sukha*) and mentally agreeable feeling (*cetasika sukha*), in order to show the fields of *vipassanā* knowledge (*vipassanā bhūmi*) which are occurred by means of three kinds of generalization on five aggregates, corporeality, mentality, and *saṅkhāra dhamma*, occurring in 31 realms, which are occurred by 11 modes of situations, such as , past, future, present, internal, external etc. called miscellaneous *saṅkhāra (pakiṇṇaka saṅkhāra)*. This is because the fact that it is impossible to occur bodily agreeable feeling in the absorption. (It means that during the absorption is occurring, mentally agreeable feeling only can be occurred within mind moment of impulsion of absorption but not bodily agreeable feeling. Bodily agreeable feeling can be occurred by associating with touching-consciousness which is joyful, rootless wholesome resultant (*a-hetuka kusala vipāka sukha-sahagata kāyaviññāṇa citta*) but not with consciousness of impulsions of absorption.) (*Visuddhi-1-280; Māhatī-1-341, Mūlaṭī-1-116*)

According to above Pāli Text, commentary, sub-commentary, the meditator with vehicle of *samatha* practice (*samathayānika puggala*), who has fulfilled up to absorption stage for both mindfulness of breathing and other meditation subjects of *samatha* practice, has to discern remaining conditioned things which are called miscellaneous conditioned things other than fundamental absorption of *vipassanā* practice in the stage of *vipassanā* practice. This is essential obligation for himself. With regarding to that word, it is no need to say whether those conditioned things of absorption which are associating with fundamental absorption (*pāḍaka jhāna*) have to be performed as *vipassanā* practice.

In this work, absorptions of mindfulness of breathing, especially the fourth absorption, is presented as the fundamental absorption of *vipassanā* practice. Every kind of corporeal or mental *dhammas*, causal or resultant *dhammas* other than that fundamental absorption, is conditioned things which is the object of *Vipassanā* PAGE - 313 Knowledge, called *pakiṇṇaka saṅkhāra* (miscellaneous conditioned things). Those are foundation of *vipassanā* practice (*vipassanā bhūmi*). For a practising meditator who loves the truth should like to be grateful respectfully on these Pāli Text, commentray and sub-commentary which show the right course leading to *nibbāna* really.

(3) *Cittasaṅkhāra paṭisamvedī*

* *citta saṅkhāroṭi vedanādayo dve khandhā (Vs-1-280)*

These feeling aggregate and perception,aggregate ____ agreeable feeling and perception which are associating with the first, second and third absorptions, neutrality feeling and perception, which are associating with the fourth absorption, are called *cittasaṅkhāra*. The practising meditator has to practise in order to fulfil the occurrence of in-breath and out-breath by knowing apparently on those *cittasaṅkhāra dhamma*. The Buddha instructed to breathe through knowing on *cittasaṅkhāra dhamma*. It should be recognized on two stages, the stage of *samatha* and the stage of *vipassanā* practice as follows. ____

1. The first absorption, second absorption, third absorption of mindfulness of breathing, which are associating with agreeable feeling, then the fourth absorption, which is associating with neutrality feeling, are entered one by one. By the time the absorption is being entered, due to presence of attainment of absorption, due to obvious occurrence of *ānapāna paṭibhāga nimitta*, which is capable of benefiting by the efficiency of relation of object, in

order to improve *citta sañkhāra dhamma* called feeling, perception exceedingly, due to apparent knowing on the object of *ānapāna paṭibhāga nimitta*, those *dhammas* of *citta sañkhāra* which belong to the absorption with *ānapāna paṭibhāga nimitta*, is known apparently, depending upon ability to take the object of that *ānapāna paṭibhāga nimitta*. This is how *cittasañkhāra dhammas* is known apparently in the stage for *samatha* practice.

2. After entering into four kinds of absorption which are associating with feeling, perception and emerging from those absorptions, feeling and perception, which are associating with respective absorptions, are discerned as the nature of destruction and decaying (*khayavaya*). By the time those feeling and perception are seen by *Vipassanā* Knowledge, due to presence of ability of penetrative know in and seeing of the meditator on the specific character and general character of feeling, perception, two kinds of *dhammas*, feeling and perception, called *cittasañkhāra*, are worth knowing and seeing obviously by means of the nature of non-delusion (*asammoha*). This is how *citta sañkhāra dhamma* is known apparently in the stage of *vipassanā* practice.

(4) *Passambhayam cittasañkhāram*

In the section of concentration of mindfulness of breathing, Section(3), Volume.1., way of successive cessation of in-breath and out-breath called *kāyasañkhāra* in *samatha* stage, has been presented in detail. Similarly ____ it should be understood on the way of successive cessation of *citta sañkhāra dhamma* in that way. Furthermore in that Section (3), Volume .1., way of successive cessation of in-breath and out-breath called *kāyasañkhāra* in *samatha* stage has also been presented in detail. Similarly ____ it should be understood on the way of successive cessation of *citta sañkhāra dhamma* in that way.

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Vedanānupassanā (contemplation on feeling)

In the word, *Pīti paṭisamvedī*, the feeling is preached through pleasurable interest (*Pīti*) as priority. In the word, *sukha paṭisamvedī*, however, the feeling is preached directly as apparent nature. In two words, *citta sañkhāra paṭisamvedī* and *passambhayam cittasañkhāram*, the feeling, which is associating with perception, is preached commonly, due to presence of preaching that "these two kinds of mental concomitants, both perception and feeling, which are concerning to consciousness (*citta paṭibaddha*), are called *citta sañkhāra dhamma*" in *Paṭisambhida Magga-187, M-1-376*.

Thus it should be recognized the fact that the second instructions are preached by means of *vedanānupassanā*. (*Vs-1-280*).

**vedanāsu vedanāññatarā ham bhikkhave evam vadāmi yadidam assāsa passāsanam sādhuṃ manasikāram. (M-3-126)*

= Bhikkhus ... I preach on the nature of taking into heart respectfully and diligently on the processes of in-breath and out-breath in order to improve apparent occurrence of pleasurable interest (*Pīti*) and agreeable feeling (*sukha*), as taking into heart of one kind of feeling among various kinds of feelings. (*M-3-126 Ānāpānassati Sutta*)

Is a single feeling discerned?

Pāli Quotation (Dī-A-1-314, M-A-1-280, Abhi-A--2-252)

In accordance with these commentaries and sub-commentaries, it should not be discerned on a single feeling only. It should be recognized the fact that all associating mental *dhammas* with that feeling of absorption must be discerned commonly or one by one. In the commentary called *Visuddhi Magga, 2-222*, it is instructed that after mental *dhammas* of

absorption are discerned, depended four great elements and derived corporealities must also be discerned continuously. Detailed explanation has been presented in the section of *nāmakammathāna, Volume II*.

3.18.3 Third tetrad instructions (*tatiya catukka*)

1. *cittapaṭṣamvedī assasissāmīti sikkhati, cittapaṭṣamvedī passasissāmīti sikkhati.*
2. *abhippamodayaṃ cittaṃ passasissāmīti sikkhati.*
3. *samādahaṃ cittaṃ passasissāmīti sikkhati.*
4. *vimocayaṃ cittaṃ passasissāmīti sikkhati. (M-3-125)*

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(1) *It would be practised by knowing apparently on the consciousness in order to fulfil the occurrence of in-breath.*

It would be practised by knowing apparently on the consciousness in order to fulfil the occurrence of out-breath.

(2) *It would be practised by enhancing and pleasing on the consciousness of absorption in order to fulfil the occurrence of in-breath.*

It would be practised by enhancing and pleasing on the consciousness of absorption in order to fulfil the occurrence of out-breath.

(3) It would be practised by putting the mind well on the object in order to fulfil the occurrence of in-breath.

It would be practised by putting the mind well on the object in order to fulfil the occurrence of out-breath.

(4) It would be practised by means of delivering from opposite *dhammas*, hindrance (*nīvanaṇa*) etc., in order to fulfil the occurrence of in-breath.

It would be practised by means of delivering from opposite *dhammas*, hindrance (*nīvanaṇa*) etc., in order to fulfil the occurrence of out-breath. (*m-3-125, Sam-3-279, Vi-1-88*)

(1) *Citta Paṭisamvedī*

In the word, *citta paṭisamvedī*, the consciousness of absorption has to be known thoroughly by means of both...

1. *ārammaṇato* = the nature of object and
2. *āsammaṇato* = the nature of non-delusion.

1. With the purpose of knowing apparently on each consciousness of absorption, the first absorption, second absorption, third absorption and fourth absorption are entered one by one. By the time the absorption is being entered, that meditator knows apparently the consciousness of absorption which has the object of that *paṭibhaga nimitta*, due to process of attainment of absorption and due to obvious occurrence of *ānāpāna paṭibhaga nimitta*, which is capable of benefiting by efficiency of relation of object in order to improve the occurrence of consciousness of absorption exceedingly, due to presence of ability to know apparently the object of *ānāpāna paṭibhaga nimitta*, depending upon ability to take the object of that *ānāpāna paṭibhaga nimitta*. This is how consciousness of absorption is known apparently by the nature of object.

2. Furthermore, after entering into the first absorption, second absorption, and third absorption and fourth absorption, respectively, and emerging from those absorptions, those consciousness of absorptions which are associating with respective absorptions, are discerned as the nature of destruction and decaying (*khaya-vaya*).

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By the time those consciousness of absorptions are seen by *Vipassanā* Knowledge, due to presence of ability of penetrative knowing and seeing of the meditator on the specific character and general character of consciousness of absorptions then those consciousness of absorptions are worth knowing and seeing obviously by means of the nature of non-delusion (*asammoha*). This is how consciousness of absorption is known apparently in the stage of *vipassanā* practice.

(2) Abhippamodayam cittam

During practising by enhancing and pleasing on the consciousness of absorption in order to fulfil the occurrence of in-breath and out-breath, enhancement and pleasure of consciousness of absorption occur by means of both concentration and *vipassanā* practice.

1. How enhancement and pleasure of consciousness of absorption through concentration can be improved? ____ Two kinds of absorptions, the first and second absorption, which are associating with pleasurable interest, are entered one by one. By the time the absorption is being entered, that practising meditator enhances and pleases the associating consciousness of absorption exceedingly with the help of pleasurable interest which is associating with absorption. This is how enhancement and pleasure of consciousness of absorption through concentration, is improved.

The pleasurable interest, which is associating with consciousness of absorption, is a *dhammas* called *pīṭisambojjhanga* (factor of enlightenment of pleasurable interest). It has the specific character of enhancing and pleasing on both physically and mentally. That pleasurable interest of absorption give rise to enhancement and pleasure of associating consciousness of absorption by efficiency of relation of both compatibility (*sahajāta*) and absorption (*jhāna*) resulting from reaching the situation with through bliss and great satisfaction of both physically and mentally. Therefore the Buddha instructed to breathe by entering those two kinds of absorption. (*Mahāṭṭ-1-341*)

2. How enhancement and pleasure of consciousness of absorption through *vipassanā* practice can be improved? ____ After entering into two kinds of absorptions called the first absorption and second absorption, which are associating with pleasurable interest, and emerging from those absorptions, the pleasurable interest, which is associating with absorption, is discerned as the nature of destruction and decaying (*khaya-vaya*). In this way, by the time *vipassanā* practice is being performed, that pleasurable interest that is the object of *Vipassanā* Knowledge enhances and pleases the consciousness of *vipassanā* practice which occurs by taking the object of pleasurable interest. The meditator who practises in this way, can be said the person who fulfils the occurrence of in-breath and out-breath by enhancing and pleasing the consciousness well. (*Vs-1-280,281*)

Do you want to breath with enhancement and pleasure of the mind all the time? It is so, enter into those absorptions which are associating with pleasurable interest. Pleasurable interest together with mental *dhammas* of PAGE - 317 absorption must be discerned by *Vipassanā* Knowledge over and over again. The meditator can breath pleasingly and blissfully throughout entering into absorption in that way, throughout discerning by *vipassanā* practice really. These are how the happiness can be found in the present life of a gentleman. it is very grateful to the Buddha really.

As a person pleases and satisfies when he sees very beloved friend who always smiles, similarly, the consciousness of *vipassanā* practice that is discerning on mental *dhammas* of absorption associating with pleasurable interest, is also full of pleasure and satisfaction. Lofty corporealities produced by mind of both absorption with pleasurable interest and *vipassanā* practice spread throughout body. Therefore, it can be said ____ the pleasurable interest has the specific character of enhancing and pleasing on both physically and mentally.

(3) *Samādaham cittam*

1. The meaning of “*samādaham cittam* = it should be practised by putting the mind well on the object in order to fulfil the occurrence of in-breath and out-breath”, is that — it should be practised by putting and leading the mind on to the object of sign of full concentration of mindfulness of breathing with the help of entering into four kinds of absorption, the first absorption etc., in order to fulfil the occurrence of in-breath and out-breath. (*Visuddhi*-1-281)

It means that — it must be practised by putting the mind into the absorption for the purpose of stability of the mind on the object of sign of full concentration of mindfulness of breathing after the concentration has been reached up to the apex without shaking the mind but balanced five controlling faculties, with the result that the mind of meditation never approach to any kind of extremity, i.e., retardation of the mind to take the object called *līnapakkha* and wandering of the mind from the object called *udacca pakkha*, not inclination toward the object of meditation and enhancing of the mind which can cause restlessness of the mind in order to fulfil the occurrence of in-breath and out-breath. (*Mahāṭṭhā*-1-342)

If the breathing is performed by occurring and entering into the absorption, it can be said that the mind is putting well and breathing in the *samatha* stage. In the *vipassanā* stage, it must be as follows: —

PAGE-318 Pāli Quotation (Vs-1-281)(Mahāṭṭhā-1-342)

2. For the meditator who enters into four kinds of absorptions one by one and emerges from it and discerns the consciousness of the absorption as the nature of destruction and decaying, a kind of concentration, **momentary one-pointedness** of the mind called *khaṇika cittekkaggatā* occurs by means of penetrative knowing and seeing on the general characters called *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self) of those consciousnesses of absorption of every mind moment while the *vipassanā* knowledge are occurring. It can be said the *bhikkhu* who puts his mind on the object called the nature of impermanence, of suffering, of non-self of the consciousness of absorption, as “it would be practised by putting the mind well in order to fulfil the occurrence of in-breath and out-breath”. (*Visuddhi*-1-281)

khaṇika cittekkaggatā — means the concentration which is capable of putting the mind on object momentarily. If that *khaṇikā samādhi* (momentary concentration) called *khaṇikā cittekkaggatā* occurs continuously by means of taking the objects of

1. **mode of impermanence**, the nature of dissolution just after arising,

For the meditator who enters into four kinds of absorptions one by one and emerges from it and discerns the consciousness of the absorption as the nature of destruction and decaying, a kind of concentration, **momentary one-pointedness** of the mind called *khaṇika cittekkaggatā* occurs by means of penetrative knowing and seeing on the general characters called *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self) of those consciousnesses of absorption of every mind moment while the *vipassanā* knowledge are occurring. It can be said the *bhikkhu* who puts his mind on the object called the nature of impermanence, of suffering, of non-self of the consciousness of absorption, as “it would be practised by putting the mind well in order to fulfil the occurrence of in-breath and out-breath”. (*Visuddhi*-1-281)

It means that — it must be practised by putting the mind into the absorption for the purpose of stability of the mind on the object of sign of full concentration of mindfulness of breathing after the concentration has been reached up to the apex without shaking the mind but balanced five controlling faculties, with the result that the mind of meditation never approach to any kind of extremity, i.e., retardation of the mind to take the object called *līnapakkha* and wandering of the mind from the object called *udacca pakkha*, not inclination toward the object of meditation and enhancing of the mind which can cause restlessness of the mind in order to fulfil the occurrence of in-breath and out-breath. (*Mahāṭṭhā*-1-342)

2. **mode of suffering**, the nature of being oppressed by continuous process of arising and passing away,

3. **mode of non-self**, the nature of lack of self (*atta*) which is the nondestructive essence, of *saṅkhāra dhamma*, the consciousness of *vipassanā* is firmly fixed to those *saṅkhāra dhamma* due to lack of suppressing of opposite *dhamma*, such as delusion (*moha*) etc. The commentator, therefore, explained above words accordingly. (*Mahāṭṭhā-kā-1-342*)

It is essential to be noticed the fact this kind of *khaṇikā samādhi* can be occurred only in the continuum of meditator who attains absorption and is able to carry out *vipassanā* practice on *saṅkhāra dhamma* of absorption. (Those remaining kinds of *khaṇikā samādhi* are presented in previous section.) This is the Buddha's instruction how to put the mind well on the object and breathe in and out systematically.

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(4) *Vimocayam cittam*

1. It would be practiced by means of delivering from opposite *dhamma* for a long time (*vikkhambhana vimutti*), i.e.,

1. from hindering *dhamma* (*nīvaraṇa*) by the first absorption,
2. from initial and sustained application (*vitakka, vicāra*) by the second absorption,
3. from pleasurable interest (*pīṭi*) by the third absorption,
4. from agreeable and disagreeable feelings (*sukha, dukkha*) by the fourth absorption, in order to fulfil the occurrence of in-breath and out-breath. (*Visuddhi-1-281*)

This is the way of breathing with the help of delivering from opposite *dhamma* by concentration.

2. The way of practice by means of *vipassanā* is as follows: —

It would be entered into those four absorptions one by one and emerged from it. Then discerning on three general characteristics should be performed by seeing the nature of destruction and decaying of the consciousness which is associating with the absorption. (the consciousness and mental concomitants)

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The sub-commentary called *Mahāṭṭhā* explains another method by which two kinds of *dhammas* i.e., *diṭṭha* and *adiṭṭha* are divided and explained as follows: ____

Diṭṭha-adiṭṭha dhamma

Pali Quotation (Mahāṭṭhā-1-342)

In the next method, ____ as the meditator who is void of attachment takes into heart perpetual phenomena of momentary cessation of all conditioned things which has been discerned recently by *Vipassanā* Knowledge, similarly he takes into heart perpetual phenomena of momentary cessation of remaining conditioned things which has not been discerned yet recently by reviewing knowledge, but not on arising of those conditioned things. It means that only phenomena of cessation of recent unexperienced conditioned thing are taken into heart but the arising and proliferation of those conditioned things are neglected. (*Mahāṭṭhā-1-342*)

That meditator who practises in this way, abandons all conditioned things but not obsesses on those ones. It means that ____ these various kinds of contemplation (*anupassanā ñāṇa*), *aniccānupassanā* etc., are called *pariccaga paṇinissagga*, due to abandonment of both aggregates and *abhisāṅkhāra dhamma* which are capable of providing the occurrence of new existences. After seeing on disadvantages called change and alteration of conditioned things, it enters into the Unconditioned Element called *nibbāna* through bending and inclining

towards it, resulting in designating as *pakkhandana paṭinissagga*. Therefore the practising meditator with that *paṭinissaga nupassanā*, not only abandons defilements as mentioned above but also enters into *nibbāna*. The commentator Sayadaw, therefore continued to explain the following exegeses. (*Mahāṭṭi-1-342*)

At the moment of occurrence of *vipassanā* knowledge, that meditator who is discerning by taking the object of perishing away or dissolution (*bhaṅga*) of *saṅkhāra dhamma* which are led by the consciousness of absorption, causes the in-breath and out-breath by delivering the mind ...

- (1) from perception of permanence (*nicca saññā*) by *aniccā nupassanā*
- (2) from perception of happiness (*sukha saññā*) by *dukkhā nupassanā*
- (3) from perception of self (*atta saññā*) by *anattā nupassanā*
- (4) from strong desire to *saṅkhāra dhamma*, *nandī* called *sappītika tahnā* by *nibbidā nupassanā*
- (5) from lust (*rāga*) by *virāgā nupassanā* which discerns the nature of dissolution of *saṅkhāra dhamma*
- (6) from lust (*samudaya* = *rāga*) by *nirodhā nupassanā* which discerns the nature of cessation of *saṅkhāra dhamma*,
- (7) from obsession on **permanence** of *saṅkhāra* by *paṭinissaggā nupassanā* which discerns the perishing away of *saṅkhāra dhamma* and leading to the *nibbāna* by means of mode of momentary rejecting on *saṅkhāra dhamma*, respectively.

The Buddha, therefore, preached that “it would be practiced by delivering the mind from opposite *dhamma* in order to fulfil the occurrence of in-breath and out-breath”. Thus, it should be recognized on the fact that “this third tetrad instructions would be preached by means of *cittā nupassanā* (repeated discerning on consciousness)”. (*Visuddhi-1-281*)

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Is a single consciousness discerned?

Pali Quotation (Di-A1-314, M-A-1-281,282, Abhi-A-2-252)

(*Mahāṭṭi-1-342*)

In accordance with the preaching of the Buddha, "unless all kinds of factors of fivefold clinging to existence (*upādānakkhandhā*) called conditioned things, are distinguished through three kinds of full understanding (*pariñña*), the suffering of rounds of rebirth can not be extinguished", in *Aparijanana Sutta (Sam-2-249,250)*, above commentaries and sub-commentary also explained that all kinds of conditioned things have to be discerned by *Vipassanā* Knowledge after discerning on the consciousness as priority. Therefore every meditator should like to discern all kinds of conditioned things through discerning on consciousness of absorption as priority.

3.18.4 Fourth tetrad instructions (*catuttha catukka*)

- (1) *aniccānupassī assasissāmīti sikkhati.*
aniccānupassī passasissāmīti sikkhati.
- (2) *Virāgānupassī passasissāmīti sikkhati.*
- (3) *Nirodhānupassī passasissāmīti sikkhati.*
- (4) *paṭinissaggānupassī passasissāmīti sikkhati. (M-3-125, Sam-3-279, Vi-1-88)*

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- (1) It would be practiced by discerning on conditioned things over and over again, as *anicca* (impermanence) in order to fulfil the occurrence of in-breath

It would be practiced by discerning on conditioned things over and over again, as *anicca* (impermanence) in order to fulfil the occurrence of out-breath

(2) It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*) of conditioned things and *nibbāna* which is void of passion, over and over again, in order to fulfil the occurrence of in-breath

It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*) of conditioned things and *nibbāna* which is void of passion, over and over again, in order to fulfil the occurrence of out-breath

(3) It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*) of conditioned things and *nibbāna* which is cessation of passion, over and over again, in order to fulfil the occurrence of in-breath

It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*) of conditioned things and *nibbāna* which is cessation of passion, over and over again, in order to fulfil the occurrence of out-breath

(4) It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*), which is momentary abandonment (*tadaṅgapahāna*) of defilements-aggregates-*abhisāṅkhāra dhamma* and *nibbāna*, which abandons forever those ones, over and over again, in order to fulfil the occurrence of in-breath

It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*), which is momentary abandonment (*tadaṅgapahāna*) of defilements-aggregates-*abhisāṅkhāra dhamma* and *nibbāna*, which abandons forever those ones, over and over again, in order to fulfil the occurrence of out-breath. (*M-3-125, Sam-3-279, Vi-1-88*)

(1) *Aniccanupassī*

In the case, the commentator instructed to distinguish among these four terms,

1. *anicca* (impermanence)
 2. *aniccatā* (mode of impermanence)
 3. *aniccā nupassanā* (contemplation as *anicca*)
 4. *aniccanupassī* (the person who has fulfilled with the knowledge of *aniccā nupassanā*)
 1. Aggregates of fivefold clinging to existence (*pañcupādānakkhandhā*), which are occurring in 11 modes of situations called past, future, present, internal, external, gross, subtle, inferior, superior, far and near, are designated as *anicca* (impermanence). Why is it called *anicca*? Owing to presence of obvious occurrence of these three kinds of phenomena, viz,
 - (a) the phenomenon of arising (*uppāda*)
 - (b) the phenomenon of perishing away (*vaya*)
 - (c) the phenomenon of static instant which is special mode that bending towards perishing instant just after arising, those are called *anicc* (impermanence). (*Vs-1-281*)
- [It means that due to presence of three obvious characters of conditioned things, viz, the arising phase (*uppāda*), the perishing away (*vaya*) and the static phase (*aññathatta*), it is designated as *anicca*.]

2. *aniccatā*

Aniccatā means the special mode of occurrence of arising and passing away, static phase which is bending toward the perishing phase, of those five aggregates only. In other words, it means that the momentary perishing away (*khaṇa bhaṅga*) of those ultimate sense of five aggregates without situating as it's arising phase is called *aniccatā*.

3. *aniccā nupassanā*

It means that repeated discerning on those five aggregates, such as corporeality, etc., as *anicca* (impermanence) by means of *aniccatā* through which the momentary perishing away of ultimate

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dhmma is seen by *vipassanā* insight, is called *aniccānupassanā*. In other words, the *vipassanā* knowledge which repeatedly discerns as *anicca* is designated as *aniccānupassanā*.

4. *aniccānupassī*

The meditator who had fulfilled with that *aniccānupassanā* knowledge is called *aniccā nupassī*. Therefore, it should be recognized the fact that the person who fulfils the occurrence of in-breath and out-breath by repeated discerning on those five aggregates as *anicca* can be said the person who is practicing by repeated discerning as *anicca* in this fourth tetrad instructions. (*Visuddhi*-1-281,282)

uppāda-vaya-aññathattā

uppāda: — Those corporeal and mental *dhmma* called *sañkhāra dhmma* which are occurred by unity of various adaptations of respective causes, are called *sañkhāra dhmma*. The sudden occurrence of newly one without it is present previously, the attaining of the nature of ultimate *dhmma* due to presence of

(a) direct cause called *hetu* or *janaka* which is capable of arising those corporeality and mentality directly, and

(b) supporting cause called *upatthambhaka* or *paccaya* which is capable of supporting to occur those corporeality and mentality, is called the **arising (*uppāda*)**.

vaya: — The cessation of those occurred *sañkhāra dhmma* as the momentary dissolution (*khaṇa bhaṅga*), is called **perishing away (*vaya*)**.

aññathatta: — The occurrence of ultimate *dhmma* with special mode called static phase (*thiti*), which is bending toward perishing phase just after arising, is called ***aññathatta***.

sañkhata: — The Buddha preached in *Sañkhata lakkhaṇā sutta*, *Aṅguttara Tikanipāta* (*Aṅg*-1-150) that there are three characteristics of *sañkhata*, viz, the arising, static, perishing away, in all kinds of ultimate *dhmma*. The arising *dhmma*, then, perishes away. It is not the fact that the arising *dhmma* is the specific one while the perishing and static *dhmma* is another kind actually. It will be clear understood as follows: —

As it is no difference between the arising phase of one kind of ultimate *dhmma* and the perishing phase of another kind of ultimate *dhmma* [it means that by the time the earth element occurs, it is impossible to occur the perishing away of the water-element or by the time the contact (*phassa*) occurs, it is impossible to occur the perishing away of feeling (*vedanā*)], similarly by the time it is bending toward perishing phase, called the static phase occurs, there is no difference between ultimate *dhmma*. That moment bending toward perishing phase can be designated as *jarā* (decaying). Therefore it is suitable to designate as ***jarā*** of one ultimate *dhmma* uniquely. That kind of *jarā* can be designated as momentary decaying (*khaṇika jarā*). It is right. — It is essential to non-difference between the arising and perishing phase of essence of ultimate *dhmma*, actually. If one accepts difference between them except non-different, a kind of misunderstanding that “another kind of ultimate *dhmma* arises while another kind of ultimate *dhmma* perishes away”, can be occurred in those person who prefers difference between them. Therefore it should be recognized on the fact that with regarding to that *jarā*, it is intended to say momentary decaying (***khaṇika jarā***) only, but not refer to old aging (***jarā***) which is applied in conventional truth (*vohāra sacca*), i.e., *pabandha thiti paññatti jarā* = the nature of old aging of being in the aspect of conventional truth. (*Mahāṭīkā*-1-343,344)

Due to presence of such three characteristics called arising – static – perishing away, the designation of five aggregates as *anicca* (impermanence) would be occurred. The term *anicca* is designated on those three characteristics with the result that after it would be said that “*aniccatā ti tesamyeva uppāda vayaññathattam* = *aniccatā* means the arising, perishing away and static phase called *jarā* of those five aggregates only, especially, in order to show the term *aniccatā* refers to momentary cessation (*khaṇikā nirodha*), the commentator said that ‘*huttvā abhāvo vā*’ = the nature voidness after arising is also called *aniccatā*”. In that phrase, due to previous occurrence of the nature of arising before the nature of voidness, it would be said in addition to “*huttvā* = after arising”. With regarding to the word, *huttvā* = after arising, it would be clearly shown the fact that previous voidness occurs before the voidness (*a-bhāva*) called perishing away occurs. (*Mahāṭīkā*-1-344)

The meaning is that — the voidness (*a-bhāva*) are of two kinds: *pāgabhāva* which is a kind of voidances of corporeality and mentality before arising phase (*uppāda*) and *viddhamṣābhāva* which is also another kind of voidances of corporeality and mentality after perishing phase. In the words, “*huttvā a-bhāvo vā*”, *a-bhāvo* refers to the meaning of *viddhamṣābhāva* which is the nature of voidances of corporeality and mentality after perishing phase called *vināsa a-bhāva*. Then, owing to presence of the meaning, “corporeality and mentality arise from voidness called *a-bhāva* before it arise”, of the word, *huttvā*, that word shows the fact that “the voidness of corporeality and mentality before arise (*a-bhāva*) is preceding one while “the voidness of corporeality and mentality after perishing phase” is succeeding one.

Corporeality and mentality are void before it arise and after perished away. Thus these are the nature of *dhmma* which is occurring temporarily as the arising phase, (*uppāda*), static phase(*thiti*), perishing phase (*bhaṅga*), between two kinds of voidness. Those five kinds of aggregates are only impermanent *dhmma* (*anicca*), and the meditator who wants to discern repeatedly as *anicca*, must

1. know five aggregates which are ultimate realities occurring in three periods, two continuums,
2. know causal *dhmma* occurring in three periods of those five aggregates, as they really are,
3. know
 - (a) mode of dissolution after arising
 - (b) modes of perishing away in every moment called *anicca* of five aggregates associating with causal *dhmma*,
4. practise by seeing mode of impermanence and by generalizing as *anicca*, in order to fulfil the occurrence of in-breath and out-breath.

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If it would be practiced in that way it can be said that *aniccānupassanā* knowledge had been fulfilled thoroughly. The meditator with that *aniccānupassanā* knowledge can be designated as the person of *aniccā nupassī*, indeed.

(2) *Virāgānupassī*

In the word, *virāgānupassī*, there are two kinds of *virāga*, viz,

- (a) *khaya virāga* which is perpetual momentary destruction called *khaṇabhanga* of conditioned things,
- (b) *accanta virāga* which is *nibbāna*, the cessation of passion (*rāga*) or conditioned things.

The *Vipassanā* Knowledge which is occurred by means of discerning on only phenomenon of perishing away of conditioned things is designated as *virāga nupassanā*. The noble Path Knowledge which is occurred by means of seeing on *nibbāna* called *accantavirāga*, is also known as *virāgā nupassanā*. It should be recognized on the fact that if the person fulfils the occurrence of in-breath and out-breath by completion with those two

kinds of knowledge of *virāgā nupassanā*, he practises as "*virāgā nupassī assasissami passasissamīti sikkhati*".(Vs-1-282)

Vipassanā Knowledge which discerns on the phenomenon of perishing away of conditioned things over and over again is called *khaya virāgā nupassanā*. The Noble Path-knowledge which sees *nibbāna* that is void and cessation of passion (*rāga*) is called *accantavirāga nupassanā*.

In other words: — The *vipassanā* knowledge, due to capability to discern as three general characters by taking the object of momentary dissolution of *saṅkhāra dhamma*, occurs continuously by means of *khaya virāgā nupassanā*. Due to bending toward the eternal peace, *nibbāna* called *asaṅkhata*, the *vipassanā* knowledge occurs by means of *accanta virāgā nupassanā* simultaneously.

The noble Path-Knowledge is penetratively knowing and seeing the eternal peace, *nibbāna*, called *asaṅkhata* where all kinds of *saṅkhāra dhamma* are totally ceased, with the help of non-delusion (*a-sammoha*). That noble Path-Knowledge which is taking the object of *nibbāna*, eradicates deluding *dhamma* which covers *saṅkhāra dhamma* and prohibits dissolution of those *dhamma*, without any remain. Due to eradication of delusion which is incapable of knowing the dissolution of *saṅkhāra dhamma*, the knowledge (*vijjā*) which is knowing it, had been fulfilled as it's function (*kicca siddhi*). That kind of knowing by means of it's function, can be designated as knowing with non-delusion (*a-sammoha*). Due to eradication of delusion (*moha*), if dissolution of *saṅkhāra dhamma* are discerned again, it will be known every time indeed. That kind of knowing can be designated as *khaya virāgā nupassanā* which always discerning on dissolution of *saṅkhāra dhamma* by means of non-delusion.

Therefore, the noble Path-Knowledge would be occurred by means of *khaya virāgā nupassanā* which discerns dissolution of *saṅkhāra dhamma* by means of non-delusion. It should be recognized on the fact that owing to ability of discerning on *nibbāna* called *asaṅkhata* where all kinds of *saṅkhāra dhamma* are totally ceased, where lust (*rāga*) are totally ceased, by means of facing with the object directly, the noble Path-Knowledge occurs by means of *accanta virāgā nupassanā*, actually. (*Mahāṭīkā*-1-344)

(3) *nirodhā nupassī*

In this word, *nirodhā nupassī*, there are two kinds of cessation (*nirodha*), viz,

- (1) *khaya nirodhā* which is perpetual phenomena of momentary cessation called *khaṇabhaṅga* of conditioned things,
- (2) *accanta nirodhā* which is *nibbāna*, due to occurrence of real and total cessation of passion (*rāga*)

Vipassanā knowledge, which discerns perpetual phenomena of momentary cessation of conditioned things, is called *nirodhā nupassanā*. Those are kinds of **Vipassanā** knowledge which discern as *anicca, dukkha, anatta*, by taking the object of perpetual phenomena of cessation of conditioned things. Actually, the Noble Path-knowledge, which knows and sees the Unconditioned Element, eternal peace called *nibbāna* which is total cessation of passion (*rāga*), is also called *nirodhā nupassanā*. The practising meditator who has fulfilled with those two kinds of knowledge **Vipassanā** knowledge and Noble Path-knowledge, is the person called *nirodhā nupassī*. It should be recognized the fact that is the person fulfils the occurrence of in-breath and out-breath by completion with those two kinds of knowledge of *nirodhā nupassanā*, he practices as "*nirodhā nupassī passasissamīti sikkhati*". (Vs-1-282, *Mahāṭīkā*-1-344)

(4) *Paṇinissaggā nupassī*

In the word, *paṇinissaggā nupassī*, there are two kinds of abandoning (*paṇinissaggā*);

(1) *pariccāga paṭinissaggā*

(2) *pakkhandana paṭinissaggā*.

Those *vipassanā* knowledge and noble Path-Knowledge which are capable of abandoning defilements, are called *paṭinissaggā nupassanā*.

vipassanā — *Aniccānupassanā* knowledge which is repeated discerning as *anicca* by taking the object of dissolution of *saṅkhāra dhamma*, abandons wrong perception called perception of permanence (*nicca saññā*) which falls on *saṅkhāra dhamma* by means of temporary abandoning (*tadaṅga pahāna*). Those defilements which are led by ignorance, craving and clinging, called *kilesa vaṭṭa*, those wholesome and unwholesome actions (*kusala, akusala kamma*) called *saṅkhāra* which are caused by that *kilesa vaṭṭa*, which are capable of forming new existence, such resultant aggregates (*vipāka khandha*) which are caused by that *kilesa vaṭṭa* and *kamma vaṭṭa* called *abhi saṅkhāra*, can be occurred in future by means of obsession as permanence (*nicca*). If the mode of discerning as impermanence (*anicca*) on dissolution process of *saṅkhāra dhamma* occurs continuously, it abandons all kinds of those *kilesa vaṭṭa*, *kamma vaṭṭa* and resultant aggregates called *vipāka vaṭṭa* by means of **non-reoccurable again in future**.

Those *kilesa vaṭṭa*, *kamma vaṭṭa* resultant aggregates called *vipāka vaṭṭa*, which are caused by perception of happiness (*sukha saññā*) and perception of self (*atta saññā*), are abandoned by means of temporarily and non-reoccurable again in future during *vipassanā* practice through which *dukkha nupassanā* knowledge which takes the object of nature of being oppressed by continuous dissolution and perishing away of *saṅkhāra dhamma*, abandons the perception of happiness, while *anattā nupassanā* knowledge which takes the object of nature of lack of “self” which is non-destructible essence in those perishing *saṅkhāra dhamma* abandons the perception of self (*atta saññā*), occurs continuously in him. Then, due to knowing and seeing faults of *saṅkhāra dhamma* really, i.e., the fault of impermanence, the fault of suffering, the fault of non-self, the fault of loathsomeness (*asubha*) of all *saṅkhāra dhamma* called *saṅkhata*, which are situated in three worlds, viz, sensuous world, fine-material world and immaterial world, it usually be occurred as entering into eternal peace, *nibbāna* called *a-saṅkhata dhātu* by means of bending toward and inclination to that *nibbāna* which is opposite *dhamma* of *saṅkhāra dhamma*.

The *vipassanā* knowledge can, therefore, be designated as *pariccāga paṭinissaggā*, due to ability to abandon defilements together with resultant aggregates, *abhi saṅkhāra dhamma* temporarily. Due to occurrence of entering into *nibbāna* by bending toward it, it is also designated as *pakkhandana paṭinissaggā*. **PAGE-326**

If those defilements would be abandoned by eradication (*samuccheda*) without any remain, the noble Path-Knowledge not only abandons both wholesome, unwholesome actions called *abhi saṅkhāra*, which are capable of forming new existence, and the resultant aggregates which are caused by those defilements and *abhi saṅkhāra dhamma*, by means of making a condition which is incapable of reoccurable in future again, but also enters into eternal peace, *nibbāna* called *a-saṅkhata dhātu*, by means of facing with *nibbāna* as it's object. That noble Path-Knowledge can, therefore, be designated as both ***pariccāga paṭinissaggā*** = the *dhamma* which is able to abandon permanently defilements with aggregates, *abhi saṅkhāra dhamma*, and ***pakkhandana paṭinissaggā*** = the *dhamma* which is able to enter into eternal peace, *nibbāna* called *a-saṅkhata dhātu* by taking as it's object. Those two kinds of knowledge: *vipassanā* knowledge and noble Path-Knowledge would be designated as *anupassanā* due to ability to follow preceding knowledge and take the object of preceding knowledge and due to ability to discern repeatedly on those preceding knowledge successively.

The meaning is that — the *vipassanā* knowledge repeated discerns as *anicca*, *dukkha*, *anatta* by taking the object of preceding *vipassanā* knowledge, which are always arising and passing away so-called mode of impermanence (*anicca*) etc. Then the succeeding *vipassanā* knowledge repeatedly discerns as *anicca*, *dukkha*, *anatta* by taking the object of arising and passing away processes of preceding *vipassanā* knowledge. Therefore it would be said *anupassanā*. The noble Path-Knowledge, indeed, would also be designated as *anupassanā*, due to ability to follow *gotrabhu* and discern *nibbāna* which is the object of *gotrabhu*. It should be recognized on the fact that the person who completed with those two kinds of knowledge: *vipassanā* knowledge and noble Path-Knowledge in order to fulfil the occurrence of in-breath and out-breath, can be said that he practised as “*paṭinissaggā nupassī assasissāmīti sikkhati, paṭinissaggā nupassī passasissāmīti sikkhati*”. (*Visuddhi*-1-282; *Mahāṭīkā*-1-345)

This is the instruction of the Buddha in order to fulfil occurrence of in-breath and out-breath by arising *vipassanā* knowledge and Path-Knowledge successively.

3.19 *Suddha vipassanā* and *samatha vipassanā*

These fourth tetrad instructions are preached by the Buddha through pure *vipassanā* practice (*suddha vipassanā*), while first, second and third tetrads instructions are preached through mixed modes of *samatha* and *vipassanā* practice. (*Vs*-1-282)

According to above exegeses, the practicing meditator, who wants to fulfil the fourth tetrad instructions, has to practise in order to become these persons,

1. *aniccānupassī*,
2. *viragānupassī*,
3. *nirodhānupassī*,
4. *paṭinissaggānupassī*, respectively.

For the purpose to become *aniccānupassī* person, the meditator has to discern as *anicca* by taking the object of phenomena of momentary perishing away of conditioned things which are occurring in (11) modes of situation, past, future, present etc. Groups of mental *dharmas* of great wholesome impulsions of mind-door cognitive processes which is called *Vipassanā* Knowledge, must be discerned as *anicca* again. However, supporting factors of efficiency of relation of determinative dependance (*upanissaya paccaya*) of *dukkhānupassanā ñāṇa* and *anattānupassanā ñāṇa* are also essential for occurrence of sharp and clear *aniccānupassanā ñāṇa*. Therefore both those conditioned things and discerning *Vipassanā* Knowledge must be discerned by generalizing of three characters as mentioned previously.

Furthermore, due to inability to reach to the Noble Path-knowledge but at the stage of knowledge of Dissolution only, the meditator is unable to discern the Unconditioned Element, *nibbanā*, which is designated as *accantavirūga*, *accantanirodha*, *pariccāga paṭinissagga*, *pakkhandana paṭinissagga*. In this stage, therefore, the meditator has to discern on all three **PAGE-327** kinds of general characters, *anicca*, *dukkha*, *anatta* by taking the object of perpetual phenomena of momentary perishing away of conditioned things, in order to become *viragānupassī* person, *nirodhānupassī* person, *paṭinissaggānupassī* person. Those preceding *Vipassanā* Knowledge must be discerned as *anicca*, *dukkha*, *anatta* again.

If *vipassanā* practice can be performed in that way, *Vipassanā* Knowledge of such meditator can abandon temporarily (*tadangapahāna*) on

1. defilements, especially passion (*rāga*),
2. *abhisāñkhāra dhamma*, which is capable of providing occurrence of new existence, which has the source of those defilement round (*kileas vatṭa*), and

3. consequence aggregates (*vipāka khandhā*) which will be originated from those *abhisāṅkhāra dhamma* consequently. Thus, it should be recognized on practice of mindfulness of breathing by means of (16) kinds of depended foundations (4x4=16, through four tetrads). In this way this practice of mindfulness through (16) kinds of depended foundations. (*Vs-1-282*)

There are (16) kinds of modes for each in-breath and out-breath, totally (32) kinds of modes of breathing. If those modes of breathing are proficiently carried out, it can give rise to the final goal of Buddhism, *nibbāna*, the eternal peace. Can a person who thinks himself as practicing meditator breathe systematically in accordance with the Buddha's teaching? The way of practice founded by the Buddha is always worth inviting to practise for every person, every where, every time really. Noble Doctrines are finally proved and completed with nobility called *sandiṭṭhika*, which is worth knowing and seeing by experiential knowledge of Noble Disciples. If one who endeavours, he can become the Buddha. So try hard all the time!

3.20 It reaches into fourth stage of practice of "*saṭipatṭhāna*"

Thus, the meditating person who discerns the ultimate nature of both corporealities and mentalities by taking the object of phenomena of perishing away of conditioned things and preceding *Vipassanā* Knowledge, but not by taking the object of corporeal and mental units anymore, it reaches into fourth stage of practice of *saṭipatṭhāna*.

Pāli Quotation (M-1-71)

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(M-1-75)(M-1-76)(M-1-78)

The mindfulness (associating with *Vipassanā* Knowledge) on the fact that ...

“There are no man, woman, person, being, human being, heavenly being, brahma; there are no massive body with vitality, massive body with consciousness, *prama atta* who is creator, living *atta* who is created; there are only masses of corporealities and mentalities called *kāya-vedanā-citta-dhamma*; there are only groups of causal *dhammas*; and resultant *dhammas*; there are only groups of impermanent *dhammas*; suffering *dhammas* non-self *dhammas*” appears in the continuum of that meditator. That mindfulness occurs for successive improvement of *Vipassanā* Knowledge and that mindfulness itself. (*M-1-71, M-A-1-255*)

Upper and upper kinds of *Vipassanā* Knowledge from beginning of this knowledge of Dissolution, are the knowledge that take the object of pure phenomenon of perishing away of conditioned things. Therefore, the meditator has to discern the pure phenomenon of perishing away of conditioned things over and over again in order to improve *Vipassanā* Knowledge and mindfulness associating with *Vipassanā* Knowledge successively.

3.21 Discerning through deportment-clear comprehension (*iriyāpatha-sampajañña*)

In this stage, the practicing meditator should like to discern on the way of deportment (*iriyāpatha*), clear comprehension (*sampajañña*) in order to attain very sharp and clear *Vipassanā* Knowledge.

During walking, as mentioned previously, after developing on concentration, corporeal *dhammas* which are capable of conveying and corporeal *dhammas* which are conveyed, mental *dhammas* which are causes of arising of those corporeal *dhammas*, and remaining miscellaneous conditioned things must be kept in mind and *Vipassanā* practice must be performed by taking the object of pure phenomenon of perishing away of those conditioned things through various methods, twofold corporeality and mentality method,

fivefold aggregate method etc. It must be discerned similarly for the purpose of upper *Vipassanā* Knowledge.

From this knowledge of Dissolution to the upper kinds of *Vipassanā* Knowledge, the meditator never see form and shape called *saviggaha* but pure ultimate nature of corporealities and mentalities only by insight. Each knowledge of Contemplation (*anupassanā ñāṇa*) will remove respective defilements and opposite *dhammas* efficiently.

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3.22 Living person-dead person (verses)

- * - A such mankind
 - Who has accomplished ten kinds of wholesome deeds
 - founded by the Buddha,
 - is not difficult to attain,
 - existences of human and heavenly being certainly,
 - preached by the Buddha.
 - * - A such person with forgetfulness,
 - who diminishes diligence to achieve ...
 - any kind of wholesome deed,
 - charity or morality,
 - can be said as the "**dead person**"
 - * - Next kind of gentlemen,
 - who never neglect to perform,
 - charity, practice for every day,
 - as if he has to dead
 - called a transfer to the next existences of human or heavenly being
 - he is not worth designating as dead person
 - due to non-destruction in bliss and wealthy.
- (Maghadeva-Verse-291)
- * - If one has full of concealment
 - with nescience and strong obsession,
 - he is usually unadmonishable one,
 - who is not prohibited
 - not to do wrong practice leading to the innermost hell,
 - as a boa hypnotize the prey.
 - * - If one has weak reason,
 - but strong faith
 - he usually pays respect to
 - wrong ascetic with wrong practice.
 - * - If one has strong reason
 - without understanding on the Ultimate nature
 - and lacking in faith
 - he obsesses wrong belief that...
 - "without offering any more,
 - ten kinds of wholesome deeds,
 - can be fulfilled by putting one mind-moment
 - on another's donation"...

- as a guide with lantern falls into pit.
- * - A kind of being with wrong belief,
 - is unable to be escaped
 - from the rounds of rebirth,
 - even by preaching of about hundred thousands Buddhas.
 - Due to wrong practice
 - which is never given up,
 - he always fixedly attaches his opinion leading to hell,
 - as biting of a turtle,
 - even though the earth engulfs. (*Maghadeva-Verse-319*)

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4a. Section of Knowledge of Terror (*bhayatupaṭṭhāna ñāṇa*)

1. The meaning of knowledge of Terror (*bhaya ñāṇa*)

In the continuum of that meditator who performs, practises, develops respectfully on the advancement of knowledge of Dissolution, which has the object of momentary cessation called the phenomenon of destruction, the phenomenon of decaying, the phenomenon of breaking down of all conditioned things occurring in three periods, past, future and present, and two continuums, internal and external, over and over again as mentioned previous way, every conditioned thing occurring (31) realms appears as fearful occurrence.

Pāli Quotation (Vs-2-282)

In the continuum of practising meditator who discerns and reasons as ... "those past conditioned things had been ceased, present conditioned things are ceasing, the future ones will cease"... through the object of phenomenon of destruction is taken as priority, the knowledge called *bhayatupaṭṭhāna* which is capable of taking object that deserves to be fearful, appears well. (*Vs-2-282*)

2. Does the person with knowledge of Terror fear?

Pāli Quotation (Vs-2-283) (*Mahāṭī-2-446*)

= If it is a question whether the person with knowledge of Terror fears, it would be answered that "he doesn't". It is because the knowledge never occur with the nature of fear indeed. It is right. ____ A kind of fear occurs by means of arising of consciousness rooted in hate, which is associating with ill will (*paṭigha*). The knowledge of Terror, however, knows that "fearful objects are worth fearing" as they really are. It is right. ____ That knowledge of Terror reasons as ... "those past conditioned things had been ceased, present conditioned things are ceasing, the future ones will cease".. only.

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3. The meaning of present (*paccuppanna*)

Those conditioned things which belong to *addha* presentt, the period separated by one life between process of newly occurrence of next existence (NONE) called *paṭisandhi* and death, are gross and rough due to presence of long duration. Those conditioned things which belong to momentary present (*khaṇa paccuppanna*), on the other hand, are especially, subtle and fine due to presence of short span. Conditioned things which belong to continuity

present (*santati paccuppanna*) are middle ones which are worth discerning as beginning objects of the knowledge of Terror. (*Mahāṭṭi-2-445*)

In this case, the meditator should not suggest that those *dharmas* belong to *addhā* present and momentary present are not worth discerning. It means that after discerning on conditioned things belong to continuity present beforehand, *vipassanā* practice must be performed to reach the momentary present. Only when way of discernment is accomplished in that way, masses of corporeality and mentality called *rūpaghana* (compactness of corporeality) *nāmaghana* (compactness of mentality) will be broken down in the insight, resulting in reaching into the field of ultimate reality. Afterwards upper kinds of *Vipassanā* Knowledge, knowledge of Dissolution etc., will be occurred consequently, if the meaning is interpreted in that way all explanations of previous stages of knowledge and later ones will be conformable to each other. Although the knowledge of Dissolution can take the object of momentary cessation of conditioned things, if one suggests that the upper knowledge of Terror can take the object of conditioned things which belong to "continuity present" only, it will lead to misunderstanding on the knowledge of Terror as lower stage than the Knowledge of Dissolution, inverse.

4. Worldly similes

When a such man with good sight sees three pits which are full of live coals near the gate of city, he himself is not afraid. it is right. ____ As a kind of reasoning that "all beings who fall into these pits with live coals will feel great suffering"... occurs in the continuum of that man; ____

furthermore, when a man with good sight sees three skewers, which are made up of catechu wood, iron and gold, and are putting in order, he himself is not afraid. It is right. ____ As a kind of reasoning that "all beings who fall into these skewers will feel great suffering"... occurs in the continuum of that man; ____

similarly the knowledge of Terror is not afraid. it is right. ____ A kind of reasoning on three kinds of realms, *kāma*, *rūpa*, *arūpa*, which are similar to three pits with live coals and three skewers,

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that "those past conditioned things had been ceased, present conditioned things are ceasing, the future ones will cease..." is occurred by the knowledge of Terror. Due to appearance of all kinds of conditioned things occurring in (31) realms, with the nature of great fearfulness and great dangerous ones, by the knowledge of Terror, that knowledge is worth designating as *bhayatupaṭṭhāna ñāṇa*. (*Vs-2-283*)

5. How the nature of fearfulness appears?

Pāli Quotation (*Paṭisam-258, Vs-2-283*)

The term, *nimitta*, means *saṅkhāra nimitta* (= form of conditioned things). The appearance as form and shape of conditioned things occurring in past, future, present, by means of both masses of corporealities, masses of mentalities, *samūha ghana* etc., occurrence of specific acquired function of each *dharmas*, is known as *saṅkhāra nimitta* (*Vs-2-284, Mahāṭṭi-2-447*). In this stage of knowledge of Terror, due to inability to appear as compactness of continuity (*santati Ghana*) resulting from finishing to discern up to momentary present, it should be recognized the fact that... "compactness of continuity" is excluded to explain.

The cyclic *dharmas* called continuity of corporeality-mentality which are cease occurring in existences of sensuous sphere, fine-material sphere and immaterial sphere, are called "*pavatta*". Actually, every kind of arising of existence called *bhavapavatti* is

designated as “*pavatta*”. However due to obvious appearance of the nature of being oppressed by perpetual phenomena of arising and perishing away through the knowledge of Dissolution, even existences of fine material and immaterial sphere which are worth saying as subtle and quiescent bliss, would be appeared as the nature of fearful ones as they really are. With intention to show this meaning, the term, *pavatta*, is explained as “arising of existences in fine-material sphere and immaterial sphere” (*bhava pavatti*), in the commentary called *Visuddhi Magga*. (*Mahāṭṭ-2-447*)

1. For the practising meditator who takes into heart all conditioned things, as *anicca*, the form of conditioned things (*mimitta* = *sañkhāra nimitta*) appears as fearful danger.
2. For the practising meditator who takes into heart all conditioned things, as *dukkha*, every kind of arising of existence called *bhava pavatta* appear as fearful danger.
3. For the practising meditator who takes into heart all conditioned things, as *anatta*, both the form of conditioned things, as *annata*, both the form of conditioned things and (*sañkhāra nimitta*) and every kind of arising of existence called *bhava pavatta* appear as fearful danger.

The practising meditator who takes into heart conditioned things as *anicca*, always sees death (*maraṇa*) called only the phenomenon of perishing away of conditioned things resulting in appearance of form of conditioned things **PAGE-333** as fearful danger. The practising meditator who takes into heart conditioned things, as *dukkha*, always sees only the phenomenon of being oppressed by perpetual processes of arising and perishing away of arising of corporeal and mental aggregates (*bhava pavatti*) of fine material sphere and immaterial sphere which are worth designating as blissful realms, resulting in appearance of arising of existence in those spheres as meditator who takes into heart conditioned things, as *anatta*, always see on both form of conditioned things (*nimitta*) and origination of existence (*pavatta*) as an empty village without beings or as mirage, or as heavenly city created by *gandhabba* resulting in reasoning as void of self, vanity of essence of self, emptiness of self, absence of master called self, absence of chief called self. Therefore for that practising meditator, both kinds of *nimitta* and *pavatta* appear as fearful danger really.

6. Object of the knowledge of Terror

Pāli Quotation (Vs-2-284)

According to exegesis of above commentary, those *dhammas* which are objects of the knowledge of Terror are also all kinds of conditioned things occurring in three periods, past, future, present and two kinds of continuum, internal and external, similar to objects of previous kinds of *Vipassanā* Knowledge.

Therefore, the meditator has to perform *vipassanā* practice by taking the object of phenomena of perishing away of internal corporealities sometimes, or of external corporealities sometimes. On of internal mentalities sometimes, on of external mentalities sometimes. It must be reasoned as *anicca* sometimes, *dukkha* sometimes, *anatta* sometimes alternatively. Sometimes *vipassanā* practice must be carried out by taking object of phenomena of perishing away of factors of dependent-origination. Sometimes, discerning *Vipassanā* Knowledge must be discerned as *anicca*, *dukkha*, *anatta* again.

discern on corporeality ____ perishing away of corporeality ____ *anicca*,

discerning knowledge ____ perishing away ____ *anicca*

discern on mentality ____ perishing away mentality ____ *anicca*

discerning knowledge ____ perishing away ____ *anicca*

discern on ignorance ____ perishing away of ignorance ____ *anicca*

discerning knowledge ____ perishing away ____ *anicca*

It should be performed in that way.

4.B Section of knowledge of Danger (*ādīnava nupassanā ñāṇa*)

For the meditator who performs, practises, develops over and over again for the advancement of knowledge of Terror, the protective *dhammas*, which is capable of protecting from harmful results, arising-static phase-perishing phase called *jāti-jarā-maraṇa* with the sources of conditioned things in (31) realms, never appears in his insight. Every kind of arising of existence has the same occurrence of danger called impermanence, change and alteration indeed. The refuge for protection of danger, birth-aging-death with the source of conditioned things, can not be appeared in him. The place for fleeing from danger, birth-aging-death with the source of conditioned things, can not be appeared in him. Someone to rely on for the protection of danger, birth-aging-death with the source of conditioned things, can not be appeared in him. Either desire to any kind of conditioned things among conditioned things occurring in all kinds of existence or wrong reasoning as "*eso me attā* = my self," never arise in him.

1. Three kinds of realms, *kāma*, *rūpa*, *arūpa*, appears as three pits full of live coals without flame.
2. Four great elements appear as highly poisonous snakes, rapid venomous snakes.
3. Five aggregates appear as five murderers with four-edged daggers who are following behind him.
4. Six kinds of internal bases appear as deserted villages where are void of beings.
5. Six kinds of external bases appear as robbers who destroy the village.
6. All kinds of existences appear as the process of burning by (11) kinds of fire called fire of passion, fire of anger, fire of delusion, fire of birth, fire of aging, fire of death, fire of sorrow, fire of lamentation, fire of suffering, fire of mentally disagreeable feeling, fire of woe, or on as burning with flame surrounding by ten directions, or as blazing simultaneously.
7. All kinds of conditioned things appear as open sore, various kinds of wounds, arrows, leading to harmful effects, incurable disease, bulk of dangers due to void of pleasurable nature but full of suffering, due to presence of final result of destruction.

When all kinds of conditioned things appear as fearful danger through contemplation on **PAGE-335** dissolution, this practising meditator sees the danger called void of completion of all surroundings, void of pleasurable situation, occurrence with ceaseless disastrous destruction. For that meditator who discerns in this way, the knowledge of Danger called *ādīnava ñāṇa* = *ādīnava nupassanā ñāṇa*, which is capable of discerning on disastrous danger of conditioned things, appears well. (Vs-2-284)

1. Preaching found in *Paṭisambhidā Magga*

Pāli Quotation (*Paṭisam-56,58, Vs-2-286*)

In this section of knowledge of Danger, preaching found in *Paṭisambhidā Magga* will be presented in brief. In this section ten phenomena, viz, *uppāda*, *pavatta*, *mimitta*, *āyūhava*, *paṭisandhi*, *anuppāda*, *appavatta*, *animitta*, *anāyūhanā*, *appaṭisandhi*, should be memorized well.

1. *uppāda* ____ Due to previous action (*kamma*), the arising of conditioned things called aggregates of consequence round (*vipāka vaṭṭa*) in recent life, is fearful danger. Thus, the reason which occurs through appearance as fearful danger of conditioned things is called *ādīnavanupassanā ñāṇa* which is capable of discerning on danger of conditioned things.

2. **pavatta** ____ During life , (**pavatti**), successive occurrence of conditioned things is fearful danger ... R...
3. **nimitta** ____ Phenomenon of conditioned things (**saṅkhāra nimitta**) is fearful danger ... R ...
4. **āyūhana** ____ The action (**kamma**) which is the source of process of NONE (**paṭisandhi**) in future, is fearful danger ... R ...
5. **paṭisandhi** ____ The process of NONE (**paṭisandhi**) in future, is fearful danger ... R ...

Five kinds of existences which are the occurrence of process of NONE, are fearful danger ... R ... The arising of all kinds of aggregates is ... R ... The arising of consequent **dhammas** (**upapatti**) is ... R ... The birth is ... R ... The aging is ... R ... The decaying is ... R ... The death is ... R ... The sorrow is ... R ... The lamentation is ... R ... The woe is fearful danger. Thus the reason which occurs through appearance as fearful danger of conditioned things is called **ādinavānupassanā ñāṇa**, which is capable of discerning on danger of conditioned things. This is the first connection (**vāra**). (**Paṭisam-56**)

Among these preaching of **Paṭisambhidā Magga**, only these five kinds, viz, **uppāda**, **pavatta**, **nimitta**, **āyūhana**; **paṭisandhi**, are preached by means of the ground of that **Vipassanā** Knowledge, i.e., those are worth designating as objects of **ādinavānupassanā ñāṇa** in verses. The remaining ones, five kinds of existence (**gati**) etc., are **PAGE-336** preached by means of indirect way (**pariyāya**) of those five kinds. It is right. ____ These two words, **nibbatti** and **jāti** are indirect usage of the words **uppāda** and **paṭisandhi**; while these two words, **gati** and **upapatti**, are indirect usage of the word, **pavatta**; and these words, **jarā**, **vyādhī**, **marañā**, **soka**, **parideva**, **upāyāsa**, are indirect usage of the word, **nimitta** respectively. It should be recognized in this way. (**Vs-2-286**)

1. **anupāda** ____ The reason which understands that “**nibbāna** which lacks phenomenon of arising, (in the next method) **nibbāna** which is cause of non-reoccurrence of conditioned things in future, has no danger,” is called the knowledge that arises depending on **nibbāna**.
2. **appavatta** ____ The reason which understands that “**nibbāna** which lacks **pavatta** (in the next method) **nibbāna** which is cause of lack of **pavatt**, ...R...
3. **animitta** ____ The reason which understands that “**nibbāna** which lacks **nimitta** (in the next method) **nibbāna** which is cause of lack of **nimitta**, ...R...
4. **anāyūhanā** ____ The reason which understands that “**nibbāna** which lacks **āyūhana** (in the next method) **nibbāna** which is cause of lack of **āyūhana**, ...R...
5. **apaṭisandhi** ____ The reason which understands that “**nibbāna** which lacks **paṭisandhi** (in the next method) **nibbāna** which is cause of lack of **paṭisandhi**, ...R...

anupāyāsa ____ The reason which understands that “**nibbāna** which lacks **upāyāsa** (in the next method) **nibbāna** which is cause of lack of **upāyāsa**, has no danger”, is called the knowledge that arises depending on **nibbāna**. (**Paṭisam-57**). This is the second connection (**vāra**).

This second connection is preached in order to show the knowledge which the object that is opposite of object of **ādinava ñāṇa** and in order to show opposite nature that “the phenomenon of arising is absent in such **dhammas**, that **dhammas** is totally absence of fearful danger”. In other words, this second connection is preached for gentlemen with knowledge of Terror through seeing on danger of conditioned things, in order to be relieved the tension that “the **dhammas**, which is void of danger, which is finishing of faults, is also present”. In the next method ____ for that practicing meditator, those **dhammas**, **uppāda** etc., appear as fearful danger. Afterwards, for that practicing meditator, inclination towards “**abhaya**” which is opposite of fearful danger, appears consequently. This is because ____ as inclination towards peace can be occurred obviously in the person who is suppressed by worry, the knowledge of Desire for Deliverance (**muñcītukamyatā ñāṇa**) appears consequently after seeing danger of conditioned things. Therefore it should be recognized the

fact that this second connection is preached in order to show advantages of *ādīnava nupassanā ñāṇa*, which sees danger of conditioned things, which is accomplished through appearance of conditioned things as fearful danger.

uppāda, anuppāda ____ The reason which understands that, “the arising of conditioned things is fearful danger; *nibbāna*, which lacks phenomenon of arising of conditioned things, (in the next method) *nibbāna* which is cause of lacking in phenomenon of arising of **PAGE-337** conditioned things, is absence of danger”, is called the knowledge which occurs depending on the deathless element, *nibbāna* ... R ...

The reason which understands that, “*upāyāsa* (= woe) is fearful danger; *nibbāna*, which lacks *upāyāsa*, (in the next method) *nibbāna* which is cause of lacking in *upāyāsa*, is absence of danger”, is called the knowledge which occurs depending on the deathless element, *nibbāna*. This is the third connection, indeed.

The first connection is *pavatti*.

Depending on *pavatti*, the occurrence of knowledge of Danger is shown. The second connection is *nivatti*. Depending on *navatti*, beneficial effect is shown. Bu means of persons who endeavours *vipassanā* practice strenuously through seeing beneficial effect on *nivatti* contiguously after seeing danger on *pavatti* ____ this third condition, which shows the fact that “*uppādo bhayam, anuppādo khemam* = the arising of conditioned things is fearful danger; *nibbāna*, which lacks phenomenon of arising of conditioned things (in the next method) *nibbāna*, which is cause of lacking in phenomenon of arising of conditioned things, is absence of danger” etc., has been accomplished. It should be recognized on the sixth connection (*chaṭṭha vāra*) etc., similarly. (*Mahāṭṭi-2-449*)

Gati ____ The term, *gati* means consequence mental aggregates and corporeallities produced by *kamma*, which are worth designating as existence produced by various kinds of actions (*kamma*), in the aspect of ultimate sense basically. Among these terms, with referring to these terms, *uppāda, pavatta, āyūhana* conditioned things belongs to present period (during one life from beginning of process of NONE to death), should be interpreted. With referring to the term, *paṭisandhi*, those aggregates of *uppādinna*, which are produced by action, which belongs to future period, should be interpreted. With referring to the term, *uppāda*, action (*kamma*) and *kamma*-formation, which belong to past period, should be extracted. With referring to the term, *nimita*, on the other hand, all kinds of conditioned things belong to corporealities and mentalities occurring in three periods, past, future, present and two kinds of continuum, internal and external, should be interpreted. (*Mahāṭṭi-2-449,450*)

2. *dukkha-sāmisā-saṅkhāra*

In this Pāli Text, those *dhammas, uppāda* etc., are fearful danger. Those *dhammas* with fearful danger are permanently *dukkha* (= suffering) indeed. Those *dhammas, uppāda* etc., with the nature of fearful danger which is permanent suffering, always occur 177 together with *āmisā* (= desirable ones) due to inevitable occurrence from (1) *vaṭṭāmisā* (2)*lokāmisā* (3)*kilesāmisā*. (*Vs-2-287*)

1.vuṭṭāmisā ____ Noble teachers said that mundane consequence mental aggregates and corporealities produce by *kamma* (*upādinna*), which are produced by actions of previous lives, are called *vaṭṭāmisā* (desirable rounds). Three kind of round, defilement round (*kilesa vaṭṭa*), action round (*kamma vaṭṭa*), consequence round (*vipāka vaṭṭa*), and *dhammas* that depends on those rounds are called *vaṭṭāmisā* (desirable rounds).(*Mahāṭṭi-2-450*)

2. lokāmisā ____ Due to occurrence of deserving to reason as “I, mine” etc., by defilements, selfish desire, anger, delusion etc., five kinds of sensual pleasure called visible object,

auditory object, olfactory object, sopid object, tactile object, are called **lokāmisā** (desirable worldly pleasures). Those are **dhammas** which are ground, crushed, eaten by defilements. (*Mahāṭṭ-2-450*)

3. kilesāmisā ____ Those defilements, selfish desire, anger, delusion, etc., are called **kilesāmisā** (= desirable defilements). (*Mahāṭṭ-2-450*)

Such phenomena, arising (**uppāda** etc., occur together with **sāmisā = āmisā** (desirable ones). Those **dhammas** with **āmisā**, ‘**uppāda**’, etc., are merely mundane conditioned things (**saṅkhāra mattameva**) only (*Vs-2-287*)

In this term, with **saṅkhāra mattameva**, with regarding to suffix “**eva=only**”, **nibbāna**, which is worth designating as **visaṅkhāra**, would be rejected. This is because ____ in that **nibbāna** which is **visaṅkhāra**, there is no trace of occurrence of **sāmisā**. With regarding to the suffix, “**matta = merely**”, incomplete conditioned things are shown obviously. This is because all kinds of conditioned things with the phenomena of arising and perishing away never occur together with **āmisā**. These also include Noble Path and Fruit which are not associating with **āmisā**. In this case it must be interpreted on mundane conditioned things only. (*Mahāṭṭ-2-450*)

Due to occurrence of suffering etc., of those **dhammas**, **uppāda** etc., which are designating as danger, these words, “**uppādo dukkhanti bhayatupaṭṭhāne paññā ādīnave ñāṇam**”, etc., are preach in the Pāli Text called **Paṭisambhidā Magga**. In this case, although the meaning called nature of suffering can be finished by any one word ____ it should be recognized on the significance of knowledge of these words by means of significant occurrence of knowledge through...

1. **bhayākāra** = the occurrence of fearful nature
2. **dukkhākāra** = the nature of suffering,
3. **sāmisākāra** = the occurrence together with **āmisā** simultaneously. (*Vs-2-287*)

As various kinds of knowledge of Contemplation, viz, **anicca nupassanāñāṇa**, **dukkha nupassanāñāṇa**, **anatta nupassanāñāṇa** are significant ones respectively by means of significant occurrence as **anicca**, **dukkha**, **anatta** of those conditioned things only, similarly it should be recognized significant occurrence of knowledge by means of significant modes called **bhayākāra** (nature of terror), **dukkhākāra** (nature of suffering), **sāmisākāra** (nature of desirable ones). Among those kind of nature (**ākāra**), the knowledge that occurs through nature of terror (**bhayākāra**), is called **bhayatupaṭṭhāñāṇa** (knowledge of Terror) while the knowledge that occurs through nature of suffering (**dukkhākāra**) and nature of desirable ones (**sāmisākāra**), is called **ādīnavañāṇa** (knowledge of Danger). (*Mahāṭṭ-2-450,451*)

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3. Ten kinds of knowledge

The practising meditator with knowledge of Danger, realizes penetratively and faces with these ten kinds of knowledge, viz, five kinds of knowledge of Danger which occur by taking five kinds of phenomena called **uppāda**, **pavatta**, **nimitta**, **āyūhana**, **paṭisandhi** depending on which those knowledge of arise and five kinds of knowledge Quiescence (**santipadañāṇa**) which occur by taking five kinds of bases of knowledge called **anuppāda**, **appavatta**, **animitta**, **anāyūhana**, **appaṭisandhi** respectively. (*Vs-2-2287*)

One kind of knowledge can know another knowledge. However that knowledge can not know itself. There is a reasonable question that why it is said “**dasa ñāṇe pajanati** = ten kinds of knowledge are known”. The answer is as follows. ____

In this case, the meaning of knowing is that ____ the knowledge that stands on objects of both *uppāda, pavatta, nimitta, āyūhana, paṭisandhi* and *anuppāda, appavatta, animitta, anāyūhana, appaṭisandhi*, lacks of bewilderments on those object exceedingly. Cloud of darkness of bewilderments and delusion have been removed well. Due to lack of bewilderments in that way, there is void of bewilderment on the knowledge itself. Therefore the knowledge seems to be known itself resulting in saying as "ten kinds of knowledge are known". (*Mahāṭṭi-2-451*)

The practising meditator has to discern on the *Vipassanā* Knowledge that is discerning on, *uppāda, pavatta*, etc., again. If preceding *Vipassanā* Knowledge can be discerned by succeeding *Vipassanā* Knowledge again, it can be said that "*dasa ñāṇa pajānāti* = ten kinds of knowledge are known".

Due to occurrence of mastery in two kinds of knowledge, *ādīnava ñāṇa* and *santipada ñāṇa*, the practising meditator is not shaken by various wrong views. (*Paṭisam-56,58*)

Due to occurrence of finishing to see by *Vipassanā* Knowledge on *pavatti* called perpetual continuity of corporeality and mentality, the Noble *dhammas* called *nibbāna*, which is void of conditioned things as an opposite *dhammas* of that *pavatti*, appears in the insight after determining well. Therefore the mind of that meditator is not shaken by wrong belief that "there is very superior and subtle *nibbāna* in the present body" etc., This is because ____ very fearful danger, which is worth seeing well is present in the continuity of corporeality and mentality really. Therefore it is explained that "the practising meditator is not shaken by various wrong views". (*Mahāṭṭi-2-451*)

Section of ādīnava nupassanā ñāṇa finished.

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4.C Section of *nibbida nupassanā ñāṇa*.

1. The knowledge of Disenchantment

In this way, after discerning on all conditioned things occurring in three realms, *kāmma, rūpa, arūpa*, as fearful danger, that practising meditator disenchant, displeases on all those conditioned things with the phenomenon of destruction in three realms. A comparable worldly simile is that ____ as the king of golden brahminic duck (*hamsa*) that pleases at the base of *citta kuta* mountain, westward of *anotatta* lake, displeases to stay dirty pond near the entrance of beggar's village but very satisfied to stay in seven big lakes ____ similarly the practising meditator dissatisfies on all conditioned things occurring in three realms. Actually, due to presence of enchantment in practice only, he always enchants and pleases in seven kinds of contemplation, viz, *aniccānupassanā, dukkhānupassanā, anattānupassanā, nibbdānupassanā, viragānupassanā, nirodhānupassanā, paṭinissaggānupassanā*. (*Vs-2-287*)

Furthermore, as the king lion captured in the golden cage disenchant in that cage but satisfies in Himalaya Mountains extending about 2414 km (1,500 miles) ____ similarly this practising meditator disenchant in three kinds of existences, existence in sensual sphere (*kāmasugati*), existence in fine material sphere (*rūpasugati*), existence in immaterial sphere (*arūpasugati*), but satisfies and pleases in three kinds of contemplation, viz, *aniccānupassanā, dukkhānupassanā, anattānupassanā*, really. (*Vs-2-288*)

Furthermore, as the king elephant called *chaddana*, which is whole white body, which is possessing seven organs touching on to ground, viz, four limbs, tail, proboscis, male genital organs, which is able to fly in the sky, disenchant in the middle of city but enchants and pleases in the forest with Lake *Chaddana* of Himalaya Mountains ____ similarly, this practising meditator dissatisfies and displeases in all kinds of conditioned things occurring in

three realms. He enchants and pleases in the deathless element, *nibbāna*, which can be taken into heart beforehand in a way that "*anuppado khemam = nibbāna* which lacks arising of conditioned things, *nibbāna* which is cause of lacking in arising of conditioned things, is void of danger" etc., which can be seen by reasoning, which is called *santipada*, which is void of all kinds of conditioned things. Only the mind which inclines towards that *santipada*, which bends towards that *santipada* which slants towards that *santipada*, always occurs in him. (Vs-2-288)

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2. Three kinds of knowledge with essential meaning

These three kinds of knowledge, knowledge of Terror, knowledge of Danger, knowledge of Disenchantment are synonyms. Therefore olden day exegets Maha Theras said as follows. _____

The single knowledge of Terror has three different names.

1. Due to finishing to see all conditioned things as fearful terror, it is designated as knowledge of Terror (*bhayatupaṭṭhana ñāṇa*).
2. Due to ability to show obviously on the danger of those conditioned things, it is designated as knowledge of Danger (*ādīnavānupassanā ñāṇa*)
3. Due to occurrence of dissatisfaction on those conditioned things, it is designated as knowledge of Disenchantment (*nibidānupassanā ñāṇa*)

In the Pāli Text of *Paṭisambhida Magga*. It is also preached that "these three kinds of knowledge, *bhayatupaṭṭhana ñāṇa*, *ādīnavānupassanā ñāṇa*, *nibidānupassanā ñāṇa*, are the same in meaning but varied in terminology only" (*Paṭisam-259, Vs-2-288*)

Section of *nibidānupassanā ñāṇa* finished.

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5. Section of *muncitu kamyatā ñāṇa*

The knowledge of Desire for Deliverance

This gentleman or lady cld *ācārakulaputta*, who disenchant on every kind of conditioned things, who disgusts and struggles against all conditioned things is not worth entangling on any kind of conditioned things, which are occurring in all existences of three realms, which are having perpetual ceaseless phenomena of perishing away. Deliverance from all kinds of conditioned things only is greatly desired. Emancipation from those ones only is greatly thirsted.

Wordly simile ____ As a fish captured in the net, a frog ingested into the buccal cavity of snake, a jungle fowl prisoned in the cage, a deer ensnared in the noose which is firmly tied, an elephant fallen into big marsh, a king of dragon ingested into buccal cavity of **Garuda**, the mythical king of birds, the moon eclipsed by **Rahu**, ascending node of moon, a man besieged by enemies ... etc., want to release from respective bondage similarly, the mind of that practising meditator desires for deliverance from all kinds of conditioned things occurring in three realms. Emancipation from those ones only is greatly thirsted. At that time, as mentioned above, in the continuum of that practising meditator who has no desire on all kinds of conditioned things but for deliverance only, the knowledge of Desire for Deliverance arises obviously. (Vs-2-288,289)

Various knowledge from the knowledge of dissolution to this knowledge of Desire for Deliverance are knowledge which are performing *vipassanā* practice by taking object of phenomena of perishing away only and discerning as *anicca*, *dukkha*, *anatta* alternatively. If *vipassanā* practice is accomplished by taking object of phenomena of perishing away of

conditioned things occurring in three periods and two kinds of continuum, it should be recognized the fact that nomenclature of those kinds of knowledge is applied as

1. *bhaya ñāṇa* through appearance as fearful terror,
2. *ādīnava ñāṇa* through appearance as danger,
3. *nibbidā ñāṇa* through appearance as disenchantment,
4. *muñcitukamyatā ñāṇa* through appearance as desire for deliverance from conditioned things, respectively.

Section of muñcitukamyatā ñāṇa finished.

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6. Section of paṭisaṅkhanupassanā ñāṇa

6.1 Knowledge of Reflection

Pāli Auotation (Vs-2-289) (Mahāṭṭ-2-435)

In this way due to desire to deliverance from conditioned things with the phenomena of perishing away, which are occurring in all kinds of realms, mother's wombs (*yonī*), existences, standing places, beings (*sattāvāsa*), that meditator performs again *vipassanā* practice by the knowledge of Reflection which discerns three general characters of those conditioned things, in order to deliver from all kinds of conditioned things, as follows: (Vs-2-289)

The function of *vipassanā* practice through generalizing of three characters on conditioned things, is inevitable obligation in previous states of *Vipassanā* Knowledge. Therefore the exegete Sayadaw explained by using the word, *puna* = again. The performance of distinguishing and keeping in mind on conditioned things can be achieved by means of complete characters only. The exegete Sayadaw, therefore, explained that *vipassanā* practice has to be performed through generalizing of three characters (*tilakkhaṇam āropetvā*). (Mahāṭṭ-2-453)

According to these instructions, the meditator has to perform *vipassanā* practice by taking object of phenomena of perishing away of conditioned things, so as to achieve brief method. After wards, detailed method called forty ways of advancement of knowledge should be performed in this stage again. However in this stage, the commentary called *Visudhi Magga* explained sixty ways of advancement of knowledge viz,

1. through the phenomenon of *anicca* = 14 ways
2. through the phenomenon of *dukkha* = 28 ways
3. through the phenomenon of *asubha* = 9 ways
4. through the phenomenon of *anatta* = 9 ways

totally in (60) ways. It is explained by using the word, *ādi* = et cetera (etc), in order to be able to discern through more than (60) ways. In other words, due to explanation of (14) varieties for phenomenon of *anicca*, (28) varieties for phenomenon of *dukkha*, (9) varieties for phenomenon of *asubha*, (9) varieties for phenomenon of *anatta*, the meditator has to perform in order to see each phenomenon and discerning must be carried out through four general characters of, *anicca*, *dukkha*, *asuhba*, *anatta* alternatively.

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6.2 Way of discerning through 'anicca'

That meditator discerns on all kinds of conditioned things through *anicca*

1. *aniccatikato* = due to occurrence of incapable of existing beyond post extremity called perishing phase,
2. *tāvakālikato* = due to occurrence of existing just moment,
3. *uppādayavaparicchinno* = due to occurrence of separation with arising and perishing away,

4. *palokato* = due to occurrence of perishable phenomena decaying-aging-death,
5. *calato* = due to occurrence of shakable ones by both decaying-aging-death and worldly *dhammas*, lucky-unlucky etc.,
6. *pabhanguto* = due to reaching into phenomenon of dissolution,
7. *addhuvato* = due to absence of the nature of permanence,
8. *vipariṇāmadhammato* = due to presence of nature of change and alteration with two disadvantages, aging-death.
9. *a-ssrakāto* = due to similar to sapwood but not heartwood,
10. *vibhavato* = due to lack of prosperity,
11. *sankhatato* = due to occurrence of co-operative conditioning of causal *dhamma*,
12. *maraṇadhammato* = due to presence of nature of death,
13. *ādiavantato* = due to occurrence of presence of beginning and end called arising phase-perishing phase,
14. *niccapaṭikkhepato* = due to rejecting the nature of permanence. (*Vs-2-289*)

6.3 Way of discerning through 'dukkha'

1. *abhiṇhapapīḷanato* = The meditator discerns on all kinds of conditioned things through *dukkha*, due to occurrence of being oppressed by ceaseless phenomena of arising and perishing away.
2. *dukkamato* = ...*R*..., due to occurrence of difficulty of patience.
3. *dukkhavatthuto*=...*R*..., due to occurrence of basis is of suffering.
4. *rogato* = ...*R*..., due to occurrence of an incurable disease.
5. *gaṇdato* = ...*R*..., due to occurrence of open sore.
6. *sallato* = ...*R*..., due to similar to sharp thorns..
7. *aghatato* = ...*R*..., due to occurrence of leading to harmful results.
8. *ābādhato* = ...*R*..., due to occurrence of serious sickness other than incurable disease.
9. *ūṭito* = ...*R*..., due to occurrence of source of destruction
10. *upaddavato* = ...*R*..., due to occurrence of basis of *upaddavato*, penalty imposed by the monarch etc.
11. *bhayato* = ...*R*..., due to occurrence of basis of all kinds of terror.
12. *upasaggato* = ... *R* ... due to occurrence of presence of getting entangled with disadvantages, passion etc.,
13. *atāṇato* = ... *R* ... due to occurrence of incapable of protecting from danger.
14. *aleṇato* = ... *R* ... due to occurrence of shelter which is not protection against danger.
15. *asaraṇato* = ... *R* ... due to occurrence of refuge which is unable to protect against danger.
16. *ādīnavato* = ... *R* ... due to occurrence of danger, in next method due to occurrence of similar to solitary poor.
17. *aghamūlato* = ... *R* ... due to occurrence of source of unwholesome deeds.
18. *vadhakato* = ... *R* ... due to occurrence of similar to killer with sweet and approving face.
19. *sāsavato* = ... *R* ... due to occurrence of object of cankers(*asava*), the next method, due to occurrence of proximate cause of cankers.
20. *mārāmisato* = ... *R* ... due to occurrence of nourishment of death called *maccumāra*, nourishment of defilements called *kilesamāra*.
21. *jātidhammato* = ... *R* ... due to occurrence of presence of nature of birth (= arising).
22. *jarādhammato* = ... *R* ... due to occurrence of presence of nature of aging.
23. *vyādhammato* = ... *R* ... due to occurrence of presence of nature of decaying.
24. *sokadhammato* = ... *R* ... due to occurrence of presence of nature of worry.
25. *paridevadhammato* = ... *R* ... due to occurrence of presence of nature of lamentation.
26. *upāyāsadhammato* = ... *R* ... due to occurrence of presence of nature of woe.

27. *samkilesadhammato* = ... **R** ... due to occurrence of object of impurity of selfish desire, impurity of wrong views, impurity of wrong views. impurity of misdeed.
 28. *sukhapāṭikkhepato* = ... **R** ... due to rejection of happiness and peace. (Vs-2-289)

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6.4 Way of discerning through '*asubha*'

1. *ajāññato* = All kinds of conditioned things are discerned as '*asubha*' (repugnance) due to presence of repugnant nature, the next method, due to occurrence of ugly nature.
2. *duggandhato* = ... **R** ... due to presence of bad odour.
3. *jegucchato* = ... **R** ... due to presence of loath someness.
4. *paṭikkulato* = ... **R** ... due to presence of offensive nature by means of oppsite nature of pleasing.
5. *amandanārahato* = ... **R** ... due to occurrence of capable of rejecting pleasantness without ornament, in next method ____ due to occurrence of appearance of unpleasantness with ornament in next method ____ due to occurrence of unpleasantness which can not be covered by ornament.
6. *virūpato* = *asundarato* = ... **R** ... due to occurrence of badness.
7. *bībhacchato* = ... **R** ... due to occurrence of capable of binding with himself (= five aggregates of himself) for seers through occurrence of source of fetter of anger (*paṭighā samyojana*), in next method, due to occurrence of unpleasantness and loathsomeness with the result that those are worth trhowing away as faeces.
8. *asucito* = ... **R** ... due to occurrence of impurity.
9. *amanāpato* = ... **R** ... due to occurrence of heart-ache.

Due to presence of these reasons, it is discerned as *asubha*, which is surrounding of charactter of '*dukkha*'. (Vs-2-289)

6.5 Way of discerning through '*anatta*'

1. *parato* = It is discerned as '*anatta*', due to occurrence of similar to stranger.
2. *rittato* = ... **R** ... due to occurrence of void of nature of *dhuva*(durability), *subha* (pleasantness), *sukha* (happiness), *atta* (self).
3. *tucchato* = ... **R** ... due to occurrence of vanity of essence of *dhuva*, *subha*, *sukha*, *atta*.
4. *suññato* = ... **R** ... due to occurrence of void of *atta* which is weighed pros and cons by heretics (*tiṭṭhiya*) as *sāmī-nivāsī-kāraka-vedaka-adiṭṭhāyaka* respectively.
5. *a-sāmikato* = ... **R** ... due to occurrence of lack of owner of *self*.
6. *a-nissarato* = ... **R** ... due to occurrence of the nature which is not amenable to control.
7. *avasavattito* = ... **R** ... due to occurrence of non-indulgence.
8. *apariṇāyakato* = ... **R** ... due to occurrence of lack of leader (*atta*).
9. *attapaṭikkhepato* = ... **R** ... due to rejection of *atta*. (Vs-2-289)

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This is the advantage that ____ it can be said that this meditator who discerns through these ways has fulfilled to deep in mind conditioned things through generalizing as three characters. The reason why these conditioned things are worth keeping in mind by this way is that ____ for the purpose not to follow conditioned things again and in order to fulfill expediency of deliverance from conditioned thing, which is called *muccana*. (Vs-2-290)

Worldly simile ____ When the fisher man's son submerges about ten metres depth and catches a poisonous sea snake with three stripes, he thinks it as a fish and emerges happily on surface of water. As soon as he sees poisonous snakes with three stripes he twirls that snake

and then he throws it away suddenly. Similarly ____ when the meditator with *Vipassanā* Knowledge discerns conditioned things, he sees well three general characters, impermanence, suffering, non-self, as poisonous snake with three stripes. Then he reasons all conditioned things occurring in three realms with the result that all conditioned things appear as very dangerous ones with impermanence, suffering, non-self. He is very afraid of the occurrence of existing in three realms as the feather shrinks when it is toasted by placing close to a fire. (*Verse of Translation of Visuddhi Magga-5-242, by the most Venerable Ashin Maha Silavamsa*)

In the continuum of that meditator, the knowledge of Reflection (*paṭisañkhāra ñāṇa*) appears by reasoning which occurs through keeping in mind on various phenomena of conditioned things, *anicca* etc.

6.7 Preaching found in Pāli Text of *Paṭisambhidā Magga*

Pāli Quotation (Paṭisam-259)

1. For the meditator who takes into heart on conditioned thing as '*anicca*', the knowledge "appears" after 'knowing' by means of characters of '*anicca*' in a way that... "it is impermanence but a short instant only".
2. For the meditator who takes into heart on conditioned thing as '*dukkha*', the knowledge "appears" after 'knowing' by means of characters of suffering of *pavatta dhamma* (continuous occurring cyclic *dhammas* called corporeality, feeling, perception, *kamma*-formation, consciousness).
3. For the meditator who takes into heart on conditioned thing as '*anatta*', the knowledge "appears" after 'knowing' by means of characters of non-self of both *nimitta* (sign) and *pavatta*. (*Paṭisam-259*)

In those words of Pāli Text, it explained as two kinds of verbs knowing and appears, have different moments through previous and later one, that ____ "after knowing by means of *anicca, dukkha, anatta*", afterwards, it said "the knowledge appears. In this case, however there is no difference in time as previous and later one. **PAGE-348** It explained as different time through grammatical aspect though there is no difference in time. Actually the process of knowing and the occurrence of knowledge are synchronous events (*samānakāla*). As two kinds of verbs, depending upon (*paṭicca*) and arises (*uppajjati*) are synchronous events in the words ____ "*manañca paticca dhamme ca uppajjati manoviññāṇam*. Depending upon both mind-door life-continuum and ideational objects (*dhammārammaṇa*), the mind-door-consciousness arises" ____ similarly ____ it should be recognized the fact that ____ in this case, two kinds of verbs, 'knowing' and 'appears', are synchronous events. (*Vs-2-291, Mahāṭṭi-2-454*)

In the next method ____ among continuous occurring knowledge, respective known on *nimitta* and *pavatta* through three general character, called the verb, *paṭisañkhāra*, should be referred by means of previous occurring knowledge. Then the verb, 'appears', should be referred by means of succeeding knowledge. Those two kinds, however, should not be reasoned as different ones. This is because ____ it should be recognized as a single knowledge by *ckatta naya*, due to falling into single continuum of mentality for those kinds of knowledge. (*Vs-2-291, Mahāṭṭi-2-455*)

In this stage of knowledge of Reflection, *vipassanā* practice should be performed by taking object of phenomena of perishing away of conditioned things belonging to those groups, from corporeal aggregate to aging-death. Discerning *Vipassanā* Knowledge should be discerned by succeeding *Vipassanā* Knowledge again.

section of Paṭisañkhā nupassanā finished.

NIBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

SECTION OF SANKHĀRUPEKKHĀ ÑĀṆA

VOLUME V Page 349 - 385

BY

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7. Section of *Saṅkhārupekkhāñāṇa* (The knowledge of Neutrality Towards Formations)

7.1 *Dvikotikā suññatānupassanā*

After discerning by the knowledge of Reflection on conditioned things in a way that *sabbe saṅkhārā suñña* = all kinds of conditioned things are void of 'self', then the nature of nothingness with two situations (*dvikotikā suññata*) is kept in mind by reason (*pañña*)... that ... "*suññamidam attena vā attaniyena vā* = all these conditioned things are void of both "self" and "prosperity" related with self. (Vs-2-291)

Although the knowledge of Reflection occurs through keeping in mind on the phenomena of *anicca*, *dukkha*, *anatta* of conditioned things, especially ____ keeping in mind on the phenomenon of *anatta* plays significant role in the occurrence of knowledge of Reflection. The commentator Sayadaw, therefore, explained with above phrase, "*sabbe saṅkhārā suññati pariggahetvā* = after discerning by the knowledge of Reflection on conditioned things in a way that all kinds of conditioned things are void of self" etc., as beginning.

It is right. ____ Only when the phenomenon of non-self of those conditioned things are kept in mind by knowledge, the penetrative knowing and seeing on Four Noble Truths called *sacca paṭivedha* can be accomplished well. Unless it is kept in mind, it can not be accomplished. It is right. ____ Due to inability to keep in mind on that phenomenon of *anatta*, the admonished of hermits, *Sarabhanga* etc., which can preach on two kinds of phenomena only, *anicca* and *dukkha* through terminological usage of those phenomena but not *anicca*, is designates as *aniyyānika sāsana* by which deliverance from rounds of rebirth can not be accomplished, really. (*Mahāṭṭ-2-455*)

In the next method ____ With referring to the occurrence of void of essence of *anicca*, essence of *sukkhā*, essence of *atta*, of those conditioned things, the commentator Sayadaw explained by those words,... "after discerning by the knowledge of Reflection on conditioned things in away that all kinds of conditioned things are void of self". It is right. Such conditioned thing lacks in such essence of *nicca* etc. It should be recognized, "that conditioned thing is void of that essence of *nicca* etc.,".

Due to difficulty to know on the occurrence of void of self of conditioned things, the commentator Sayadaw continued to explain again, that "*dvikotikā suññatā nupassanā*" through a way that "*suññamidam attena vā attaniyena vā* = all these conditioned things are void of both 'self' and 'property related with self..' etc., in order to reach stability of *suññata nupassanā*, although it has been known frequently. In those PAGE-350 words, conditioned things are absent in 'self', those are not 'self' for such situation; it is not the property of self for that situation. It is right. ____ Only when the 'self' is present, the property of self should be occurred. (Due to lack of self, property of self is also absent). Therefore, the commentator Sayadaw explained that "*suññamidam attena vā attaniyena vā* = all these conditioned things are void of both "self" and "property related with self".

The reason why both two kinds, *atta*, *attaniya*, are void in conditioned things is that ____ although the meditator scrutinizes with the help of experiential knowledge (*paccakkha ñāṇa*) and hypothetical knowledge (*anumāna ñāṇa*), both two kinds of *atta attaniya* can not be found in those conditioned things. It means that although scrutinizing by two kinds of experiential and hypothetical knowledge are performed, either a kind of being or a kind of conditioned thing, which depends on the occurrence of occurrence of property of

self, which depends on the occurrence of capable of finishing of happiness-suffering by 'self', can not be seen. (*Mahāṭṭi-2-455*)

This way of discerning, "all these conditioned things are void of both 'self' and 'property related with self'" is called "*dvikotikā suññatā nupassanā*".

7.2 *Catukotikā suññatānupassanā*

Pāli Quotation (Vs-2-291)

This way of discerning, *catukotikā suññatānupassanā*, can be found in *Āneñjasappāya Sutta*, *Upari paṇṇāsa*, page 50, and the meaning is explained in *Visuddhi Magga*, as follows._____

Pali Quotation (Vs-2-292)

(*Mahāṭṭi-2-456*)

According to exegeses found in above commentary and sub commentary, the meditator has to discern on these four kinds of nature, viz,

1. the nature of absence of 'self' in internal five aggregates,
2. the nature of absence of property related with self in internal five aggregates,
3. the nature of absence of 'self' in external five aggregates,
4. the nature of absence of property related with self in external five aggregates, by the help of *Vipassanā* Knowledge.

If the absence of *atta-attaniya* in four circumstances can be seen by *Vipassanā* Knowledge, it can be said *catukoṭṭikā suññatānupassanā* has been accomplished.

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1. *nāham kvacani*

I don't see 'self' (*atta*) in any kind of circumstance, time, *dhamma*, internal five aggregates, external five aggregates. It means that *anattānupassanā* must be performed through the discerning on the nature of absence of any kind of 'self' in each *dhamma* called five aggregate occurring in internal and external continuum, within three-time-phase.

Due to discerning on the nature of void of self, that function of *anattānupassanā* is also designated as *suññatā-nupassanā* (contemplation on the nothingness). This is the first circumstance (*koṭṭi*).

2. *kassaci kiñcanatasamin*

The '*atta*' of oneself, which is worth keeping as property of anybody that deserves to be worried, is not seen; the '*atta*' of oneself, which is worth keeping as paraphernalia of anybody that deserves to be worried, is not seen; the '*atta*' of one self, which is worth keeping through any way of considerations as the elder brother, in case of elder brother's situation; or as lovely friend, in case of lovely friend's situation; or as paraphernalia, in case of occurrence of paraphernalia' is not seen. That kind of phenomenon must be discerned by *Vipassanā* Knowledge. This is the way of discerning in order to see absence of property related with self and void of nature of *attaniya*, which is called *attaniya suññatānupassanā*. This is the second circumstance.

If there is neither '*atta*' of oneself nor 'property related with '*atta*', which is present really? There are only masses of conditioned things called *dukkha sacca*, *samūdaya sacca* (*suddhasaṅkhāra puñjata*). *Vipassanā* practice must be performed through seeing the nature of presence of masses of conditioned things but void of '*atta*' of oneself and *attaniya*. When the knowledge of Non-self becomes strong and powerful the nature of absence of both *atta* and *attaniya* will be seen simultaneously. If the perishing phase of conditioned things can be seen clearly, one will be satisfied on the fact the absence of '*atta*' that is existing by durable essence. Unless the '*atta*' can be found, how those properties related with that *atta* will be

present! Furthermore it should be recognized the absence of creator called '*parama atta*' which is related with *atta* again.

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atta attaniya suññatā

"This majesty is brahma; great brahma; super person; he is a person who is unable to be overcome by anybody; actually he sees all things. he is an organizer; he is one who has learned well in absorption; he is father of beings, who are both still arising and has been arisen; we all are created by this majesty of brahma". (*Di-1-17, Brahmajāla Sutta*)

It must be discerned on conditioned things in order to see the absence of '*atta*'(self), which is related with that creator, '*atta*', which deserves to be worried, which occurs through consideration of *samaṇa, brahma* who accept opinions out of the Buddha's admonishment, as shown in above ways. Therefore the meditator has to reason as *anatta, anatta* by discerning on conditioned things which are void of both *atta* of oneself and property related with *atta* (*attaniya*) for three periods, past, future, present and two kinds of continuum, internal and external.

3. *na ca (mama) kvacani*

Those conditioned things occurring in three periods and two continuums, must be discerned as *anatta, anatta* through discerning on the nature of absence of '*atta*' of other in any kind of situation, time, *dhmma*, internal aggregates, or external aggregates. This is the third circumstance.

4. *mama kisaninci kincanatatti*

That meditator does not see the fact that '*atta*' of other is present as paraphernalia of himself that deserves to be worried for internal external *dhammas*. It means that '*atta*' of other, which is worth keeping through any way of considerations as the elder brother, in case of elder brothers' situation; or as lovely friends, in case of lovely friend's situation; or as paraphernalia, in case of occurrence of paraphernalia, is not seen. Those conditioned things should be discerned as *anatta, anatta* through seeing on that nature with the help of *Vipassanā* Knowledge. This is the fourth circumstance.

These number (3) and (4) means that although internal and external conditioned things are scrutinized by knowledge, both '*atta*' of other and that '*atta*' is present as paraphernalia of himself that deserves to be worried, can not be soon. This opinion usually occurs by means of consideration of heretics, such as "there is external male person who exists in order to provide my benefit; my all purposes are accomplished by efficiency of that external person". Therefore it should be recognized on meaning of these four kinds of discernments as follows._____

1. *nāham kvacani* _____ This first kind of discernment instructs in order to see the nature of absence of *atta* of himself in conditioned things.

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2. *kassaci kiñcanatasmin* _____ This second kind of discernment instructs in order to see the nature of absence of relationship between "*atta*" of himself and "*atta*" of other.

3. *na ca (mama) kvacani* _____ This third kind of discernment instructs in order to see the nature of absence of *atta* of other in conditioned things.

4. (*mama*) *kisaminci kincanatatti* _____ This four kind of discernment instructs in order to see the nature of absence of relationship between '*atta*' of other and paraphernalia of himself. (*Vs-2-291,292, Mahāṭṭ-2-455,456*)

The meditator has to discern on masses of conditioned things as *anatta, anatta*, by seeing the nature of absence of *atta, attaniya* in two kinds of continuums for three periods.

Thus it can be said the way of discernment called *catukoṭi kasuññatā* has been accomplished thoroughly.

7.3 *cha kotika-cha hākārasuññatā nupassanā*

Pāli Quotation (Vs-2-292, Cūḷaniddesa-183)

In accordance with above Pali Text and commentary, it should be recognized on the fact that ultimate *dhammas*, which are objects of knowledge of Neutrality Towards Formations are also aggregates-bases-elements-controlling faculties-principle of dependent origination, similar to previous stages of *Vipassanā* knowledge.

It must be discerned as *suññam, suññam*, in next method, ____ *anatta, anatta, anicca, anicca*, by seeing the nature of nothingness, voidness, absence of these, viz,

1. *atta* (self)
2. *attaniya* (property related with self)
3. both *atta* which is weighed pros and cons as *nicca* (permanence) and other anything anybody,
4. the nature of durability, *dhuva*,
5. the nature of eternalism, *sassata*,
6. the nature of lack of change and alteration, *avipariṇāma*, respectively.

Those ways of discernment shown in number 1, and 2 are called *anattānupassanā*, while number 3, 4, 5, 6 are called *aniccānupassanā*. Due to discerning on voidness of these 6 kinds PAGE-354 of nature of conditioned things, this way of discernment is called *cha koṭika suññatā nupassanā = cha hākāra suññatā nupassanā*.

7.4 *attha ākāra = aṭṭha koṭika suññatā nupassanā*

It must be discerned by (8) kinds of modes on each group mentioned above, from corporeal aggregate to aging-death belonging to aggregates-bases-elements-controlling faculties-truths-principle of dependent-origination, one by one. For 14 instance ____ The corporeal *dhammas* are void of

1. *nicca sāra* = permanent essence,
2. *dukkha sāra* = durable essence,
3. *sukha sāra* = pleasurable essence,
4. *atta sāra* = essence of self,
5. permanent occurrence
6. durable occurrence
7. eternal occurrence as '*sassata*'
8. absence of change and alteration called *a-vipariṇāma dhamma*, respectively.

It should be recognized that those are void of any kind of essence as heartwood is absent in reed, castor oil plant, a kind of fig usually found near water courses, butterfly bush, flame of the forest or parrot tree, foam, water bubble, mirage, banana, thing shown by magician. (Vs-2-292)

7.5 *dasahākāra = dasakotika suññatā nupassanā*

Corporeal *dhammas* are discerned as

1. *rittato = dhammas* which are void of any kind of essence, due to absence of *nicca sāra* etc;
2. *tucchato = vain dhamma*, due to absence of *incca sāra* etc;
3. *suññato = dhammas* which are void of essence of '*atta*';
4. *anattato = anatta*, due to occurrence of non-self;
5. *anissariyato = anissariya*, due to occurrence which is not amenable to control; due to incapable of being amenable to control by anybody;

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6. *akāmakāriyato* = For a person who wants to make household utensils by foam, as his purpose can not be accomplished, ____ similarly, for a person who wants to perform corporeal *dhammas* as the permanent occurrence, his desired performance can not be accomplished. In other words, ____ there is no subject, the doer of action (*kiriya*) through one's desire. It is, therefore, discerned as *akāmakāriya*;
7. *a labbhanīyato* = *a labbhanīya* = it can not be accomplished by wishing that "may corporeality be this way, may it not be this way" ... etc;
8. *avasavattakato* = *avasavattaka*, (*a*) due to occurrence of non-indulgence of oneself to other's desire; (*b*) due to occurrence of non-indulgence of other to one's desire; 16
9. *parato* = *para* , due to incapable of providing on continuity of corporeality and mentality of oneself as continuity of corporeality and mentality of other;
10. *vivittato* = As corporeal *dhammas* are void of creator, *atta*, corporeal *dhammas* are void of causal and resultant *dhammas*, resulting in discerning as *vivitta*. It is right, ____ Causal *dhammas* and resultant *dhammas* never exist as a stage of pregnancy. Causal *dhammas* never stand on resultant *dhammas* and vice versa. Those are existing as specific ones but resultant *dhammas* arise depending upon causal *dhammas*. Thus causal *dhammas* are void from resultant *dhammas* and vice versa.

It must be discerned similarly on those *dhammas* from feeling-aggregate to aging-death. (*Vs-2-293*)

7.6 *dvādasa hākāra suññatānupassanā*

Corporeal *dhammas* are

1. *na satto* = not beings = not beings who are weighed pros and cons as '*att*' by heretics (*tiṭṭhiya*) who are out of the Buddha's admonishment;
2. *na jīvo* = not vitalistic force = not living being who is weighed pros and cons by heretics;
3. *na naro* = not person who is capable of performing = not '*atta*' which is capable of performing;
4. *na māṇavo* = not *māṇva* = not '*atta*' which is source of pride;
5. *na itthī* = not femininity = not '*atta*' which is the womb of pregnancy;
6. *na puriso* = not masculine = not masculine who is weighed pros and cons by heretics; not '*atta*' which is capable of existing previously as predominant one;
7. *na attā* = not '*atta*' = not *atta*, which is weighed pros and cons by heretics as the place of pride;

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Corporeal *dhammas* is designated as both *aham* (= I) and *atta* (= self) by heretics with opinion of *aṭṭadiṭṭhi* (wrong view of self), due to occurrence of standing place of corporeal *dhammas* for wrong view which is worth designating as ... "I" ...

8. *na attaniyam* = not property of '*atta*'.

[Notes: ____ The corporeal *dhammas*, 18 actually, has not those nature, *atta*, *jīva*, etc. Therefore the phrase, "*rūpam na satto* = corporeal *dhammas* are not beings" etc are shown, in order to show the way of discerning on the nature of nothingness. Therefore through those phrases, from number 1 to 8, it instructs to discern the nature of voidness of *atta* of corporeal *dhammas*. Through coming four phrases, it instructs to discern the nature of absence to be worried and the absence of any thing related with *atta* in corporeal *dhammas*. (*Mahāṭṭ-2-458*)

9. *nāham* = not 'I'
10. *na mama* = not property of my *atta*;
11. *na aññassa* = not property of *atta* of other;
12. *na kassaci* = not property of *atta* of anybody;

[Note:___ It is because there is neither *atta* of oneself nor *atta* of other in corporeal *dhammas*. It should be recognized the fact that the meaning shown by the word, *na attaniyam*, is explicit again by three words, *na mama*, *na aññassa*, *na kassaci* indirectly. (Mahāṭṭ-2-458)

It must be discerned on remaining *dhammas*, from feeling aggregate to aging-death, in this way. (Vs-2-293, Mahāṭṭ-2-457,458)

7.7 dvācattā līsā ākāra - suññatānupassanā

The way of discernment through these (42) modes is presented in order to attain stability of *suññatānupassanā* in this section. Some of which belongs to fourth 'to' method are presented in previous section in order to attain stability of *kalāpasammasana ñāṇa* (the knowledge of Comprehension). Here remaining words which has not explained will be presented again as follows._____

asāranībhūtato = Corporeal *dhammas* are incapable of removing danger and are not worth designating as refuge, resulting in occurrence of non-refuge (*asaranībhūta*). It must be discerned as "*asāranībhūta*", by seeing that nature of non-refuge.

anassādato = Corporeal *dhammas* are not worth pleasing. Due to this reason, it must be discerned on corporeal *dhammas* as *anassāda*. [This word is absent in Pali Text of *Niddesa*. If it is present, there will be 43 modes in that way of discerning. (Mahāṭṭ-2-458)]

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ādīnavato = If the arising of corporeal *dhammas* is present, all kinds of masses of danger will be attained. Due to this reason, it must be discerned on corporeal *dhammas* as *ādīnava* (danger). (This word also includes in forty "to").

samudayato = It must be discerned as *samudaya* through the nature of arising.

atthagamato = It must be discerned as *atthagamato* through the nature of cessation.

[Notes:___ Causal *dhammas* which can produce corporeality, mentality called conditioned things are also impermanent *dhammas*. Resultant corporeality and mentality are also impermanent *dhammas*. The occurrence of impermanent nature of corporeality, mentality called conditioned things is related with the occurrence of impermanent nature of causal *dhammas*. The meditator has to discern that relationship between occurrence of impermanent nature of resultant *dhammas* and causal *dhammas*. Furthermore, the nature of absence of essence of permanence (*nicca sāra*) of conditioned things must also be discerned by insight. If discernment can be accomplished in that way, as the knowledge of Contemplation on impermanence (*aniccā nupassanā ñāṇa*) clarifies the nature of nothingness of conditioned things that "conditioned things occur depending upon other's desire called causal *dhammas* and those are void of essence of permanence", similarly, these two ways of discernments are also explained with the intention that those also clarify the nature of nothingness called void of durable essence of *atta* in conditioned things.(Mahāṭṭ-2-458). This way of discernment includes two precesses, how resultant *dhammas* arise, due to arising of causal *dhammas* (*paccayato udaya dassana*) and how resultant *dhammas* cease, due to cessation of causal *dhammas* (*paccayato vaya dassana*). It also belongs to two ways of discernments on the process of momentary arising and cessation of resultant and causal *dhammas* individually, which are called *khaṇato udayabbaya dassana*.

assādato = It must be discerned as *assāda* = the nature of pleasing and satisfying ones called happiness (*sukha*) and mentally agreeable feeling (*somanassa*).

Conditioned things, corporeal *dhammas* etc., are also worth discerning as pleasing and satisfying ones.

* *yam kho rūpam paṭicca upajjati sukkam somanassam, ayam rūpassa assādo. (Sam-2-23)*
= Bodily agreeable feeling and mentally agreeable feeling, which arise depending upon corporeal *dhammas*, are the nature of pleasingness of corporeal *dhammas*. (Sam-2-23)

Thus the way of discernment on corporeal *dhammas* as pleasing and satisfying ones can clarify the nature of nothingness, due to shoeing clearly on occurrence of causal and resultant *dhammas*.

It must be discerned as *ādīnava* (danger).

* *yam rūpam aniccam dukkham vipariṇāmadhammam, ayam rūpassa ādīnava. (Sam-2-21)*
= Such corporeal *dhammas* are impermanence, suffering, change and alteration. These kinds of nature, viz, impermanence, suffering, change and alteration are dangers of the corporeal *dhammas*. (Sam-2-21)

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Thus, owing to clarification of the nature of nothingness, the voidness of nature of permanence, happiness, never change and alteration (*avipariṇāma dhamma*), the way of discerning on dangers called impermanence, suffering, change and alteration of corporeal *dhammas*, clarifies the nature of nothingness in corporeal *dhammas*. It should be recognized the fact that although this way of discernment on danger has been said repeatedly in previous section, it is said again here in order to intend to reject the nature of pleasing and satisfying ones (*assāda*). (Mahāṭṭ-2-458)

nissaraṇato = It must be discerned as *nissaraṇa*, *nissaraṇa* (= factor of deliverance)

* *yo rūpe chandarāgavinayo chandarāgappahānam, idam rūpassa nissaraṇam. (Sam-2-23)*

= Removing of selfish desire and lust on corporeal *dhammas* is the *dhammas* which is factor of deliverance from corporeal *dhammas*. (Sam-2-23)

According to this way of preaching, the way of discernment on nature of factor of deliverance called *nissaraṇa*, clarifies the nature of nothingness in corporeal *dhammas*.

Therefore, it should be recognized the fact that various ways of discernments, the nature of arising (*samudaya*), the nature of cessation (*atthagama*), etc., are practices which improve *suññatānupassanā*.

7.8 Forty two modes of discernments

- (1) *aniccato* (through impermanence),
- (2) *dukkhato* (through suffering),
- (3) *rogato* (through incurable disease),
- (4) *gaṇdato* (through open sore),
- (5) *sallato* (through thorn),
- (6) *aghatato* (through harmfulness),
- (7) *ābādhato* (through wound),
- (8) *parato* (through other),
- (9) *palokato* (through destructible),
- (10) *ītito* (through dreadfulness),
- (11) *upaddavato* (through penalty imposed by the monarch),
- (12) *bhayato* (through terror),
- (13) *upasaggato* (through torture),
- (14) *calato* (through shaking),
- (15) *pabanguto* (through dissolution),
- (16) *addhuvato* (through indurability),
- (17) *atāṇato* (through un-protection),

- (18) *aleṇato* (through guardless),
 - (19) *asaraṇato* (through non-refuge),
 - (20) *asaraṇabhūta* (through not appropriate refuge),
 - (21) *rittato* (through void of essence of durability, happiness, self),
 - (22) *tucchato* (through vanity of essence of durability ect.),
 - (23) *suññato* (through nothingness of various kind of self),
 - (24) *anattato* (through non-self),
 - (25) *anassādato* (through unpleasing),
 - (26) *ādinavato* (through danger),
 - (27) *vipariṇāmadhammato* (through change and alteration),
 - (28) *asāvakato* (through no durable essence),
 - (29) *aghamūlato* (through source of suffering),
 - (30) *vadhakato* (through killer),
 - (31) *vibhavato* (through losing),
 - (32) *sāsavato* (through object of cankers),
 - (33) *sankhatato* (through conditioned nature),
 - (34) *mārāmisato* (through source of various *māra*),
 - (35) *jātidhammato* (through arising),
 - (36) *jarādhammato* (through aging),
 - (37) *vyādhidhammato* (through decaying),
 - (38) *marāṇadhammato* (through death),
 - (39) *soka-parideva-dukkha-domanassa-upāyāsa dhammato* (through worry-lamentation - suffering mentally disagreeable feeling woe),
 - (40) *samudayato* (through arising),
 - (41) *atthagamato* (through cessation)
 - (42) *assādato* **ādinavto* (through pleasing ones)
 - (43) *nissaraṇato* (through deliverance)
- (Vs-2-293)

[Notes: ____ If number 25, *anassādato*, is omitted, total will be 42. The word *ādinavato* can be found in both serial number 26 and 43. If it is counted on those serial number 26 and 43, as single, there will be 42 modes of nature totally. In previous section of *kalāpa sammāsana*, (10) kinds of characters of impermanence, (25) kinds of characters of suffering, (5) kinds of characters of non-self are explained in three groups. In this section, it is presented in accordance with Pali Text and commentary. If it is possible, discernment should be performed again as above order. Those *dhammas*, from feeling aggregate to aging-death, must be discerned in similar way. Interpretation of some words, which are not clear should be read again on previous section of *kalāpa sammāsana*. In previous stage, both phenomena of arising and perishing away are discerned by *Vipassanā* Knowledge. In this stage, actually only the phenomenon of perishing away is discerned.]

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7.9 The person who is invisible by king of death

Pāli Quotation (khu-1-448, Cūḷani-180)

Moghrāja = Devotee Mogharāja hermit...

sato = after fulfilling with mindfulness

sadā = every time, *ūhacca* = and removing

attānuddiṭṭhim = wrong view of personality by the knowledge of analyzing Mentality Corporeality and the knowledge of Discerning Cause and Condition,

lokam = world of conditioned things called Noble Truth of Suffering and Noble Truth of Cause of Suffering,

avekkhassu = must be discerned by discerned by **Vipassanā** Knowledge over and over again,

suññato = through void of permanence, happiness, self, pleasantness.

evam = If it can be discerned in this way,

maccutaro = surpassing on King of Death who governs (31) realms,

siyā = will be occurred.

avekkhantam = The person who discerns all conditioned things called the Noble Truth of Suffering and the Noble Truth of Cause of Suffering,

evam = through the nature of void of essence of permanence, happiness, self, durability, eternalism, never change and alteration etc.,

na passati = can not be seen

maccurāja = by the king of Death who governs (31) realms. (*Khu-1-448, Cūḷani-180; Vs-2-293*)

7.10 Bhaya (terror) and nandī (pleasingness)

Pāli Quotation (Vs-2-294)

In this way, although the nature of nothingness can be seen and kept in mind through (42) modes of nature of five aggregates after scrutinizing on nature of **anicca, dukkha, anatta** of conditioned things, in the continuum of meditator who performs **vipassanā** practice by means of three kind of contemplations, viz, **aniccā nupassanā, dukkhā nupassanā, anattā passanā**, only, the knowledge of Neutrality Towards Formations can arise consequently. Therefore the meditator who scrutinizes and reasons conditioned things by three general characters, **anicca, dukkha, anatta**, after seeing the nature of nothingness,____ can abandon both

1. terror (**bhaya**) which will occur depending on destruction of conditioned things due to lack of neutralizing on conditioned things and
2. pleasingness (**nandī**), the craving together with pleasingness, which will occur depending on completion of those conditioned things. In the next method____

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1. Due to seeing on phenomenon of perishing away of conditioned things only, terror with knowledge called **ñāṇabhaya** which arises by means of terrible appearance and
2. pleasingness (**nandī**), which arises by means of discerning on conditioned things as three general characters called **sammasana**, can be an abandoned.

Due to capable of abandoning terror and pleasingness the mind stands muddle condition and neutralizes on conditioned things. All kinds of conditioned things are not obsessed as 'I' of 'my properties'. It is right.____ There is no opportunity to fall and occur terror and pleasingness on to conditioned things. Actually, the equanimity of minds stands well on conditioned things as a man who has divorced wife.

A man got married a very profound woman. Due to seeing sexual misconduct of that woman with adulterers, that man divorced his wife. As in the continuum of that man, neither anger nor displeasingness occurs but neutrality and equanimity arise in him although he sees sexual misconduct of that woman after divorced____ similarly____

When this meditator scrutinizes and generalizes conditioned things through the knowledge of Reflection (**paṭisañkhānupassanā ñāṇa**), due to presence of strong desire to deliverance from conditioned things, the equanimity of mind arises in him without seeing any conditioned things which is worth obsessing as "I- my property,"but abandoning of two extremities called terror pleasingness (**bhaya-nandhī**)

The consciousness of that practicing meditator who knows, discerns, sees in this way, shrinks, wrinkles, backs off and does not diffuse in (31) realms; it never enters with enjoyment into (31) realms; equanimity and disenchantment stands well on all conditioned things.

As water drops shrinks, wrinkles, sinks and does not diffuse on surface of leaf of lotus, as a feather or a block of meat shrinks, wrinkles, backs off and does not diffuse when it is thrown into fire____ similarly, the consciousness of that practicing meditator shrinks, wrinkles, backs off and does not diffuse into (31) realms. Both equanimity and disenchantment stands well on those realms. In the continuum of that meditator with equanimity and disenchantment in this way, the knowledge of Neutrality Towards Formations called *sañkhārupakkhā ñāṇa* arises consequently. (Vs-2-294) PAGE-361

After discerning on phenomenon of perishing away of conditioned things at the beginning of the knowledge of Dissolution the practicing meditator continues to perform *vipassanā* practice by taking the object of phenomenon of perishing away of conditioned things in this stage of knowledge of Neutrality Towards Formations similarly. During performing *vipassanā* practice by generalizing on three characters, *anicca, dukkha, anatta* of conditioned things alternatively, the nature of terror, danger, disenchantment of conditioned things appear successively. Afterwards the mind is led to a situation which is free from conditioned things by taking object of phenomenon of perishing away, resulting in appearance of two kinds of nature, desire for deliverance and reflection.

For some meditators, it does not take a long time to develop successive knowledge from knowledge of Dissolution to the knowledge of Reflection. For some meditators it takes a little longer in some stages. When the knowledge of Neutrality Towards Formation is quite close to appear in insight of meditator, the consciousness of *vipassanā* becomes subtler and subtler. If *vipassanā* practice is performed continuously, by alternative discerning on corporeal and mental *dhammas* occurring in three periods, past, future and present, two kinds of continuums, internal and external, three general characters, *anicca, dukkha, anatta* the consciousness, *anicca, dukkha, anatta*, the consciousness of *vipassanā* practice becomes subtler and subtler.

If the mind of meditation fixedly stands on the character of any one kind, *anicca, dukkha, anatta* by taking object of phenomenon of perishing away of conditioned things occurring in internal continuum, those conditioned things occurring in internal continuum should be discerned continuously. If the mind of meditation fixedly stands on external objects, those external objects should be discerned continuously. At that time alternative discerned on external and internal objects is not essential. It is because both internal and external objects are well experienced for the meditator.

During discerning on internal corporeality and mentality alternatively, if the mind of meditation fixedly stands on object, those internal object must be discerned continuously. If the mind of meditation becomes subtle and quiet during discerning corporal *dhammas*, it should be discerned continuously on those corporeal *dhammas*. It must be recognized similarly on discernment of mentality or that of external object. When the mind of meditation becomes stabler and stabler, corporeal *dhammas* can not be discerned sometimes. Five-doors-cognitive processes, eye-door-cognitive process etc., are also unable to be discerned. At that time only mind-door-cognitive processes can be discerned and it is better in advancement of *vipassanā* practice.

Among those mental *dhammas* of mind-door-cognitive processes, mental *dhammas* of wholesome groups must be discerned as priority. Wholesome impulses of mind-door-cognitive process must be discerned as priority. If corporeality is also able to be discerned well ____ alternative discernment should be performed over and over again as follows. ____ PAGE-362

1. discerning on corporeality ____

- corporeality – perishing away – *anicca (dukkha, anatta)*
2. discerning on mentality ____
- mentality – perishing away – *anicca (dukkha, anatta)*
- discerning knowledge – perishing away – *anicca (dukkha, anatta)*;

If the meditator has got absorption (*jhāna*) because he is the person with vehicle of *samatha* called *samatha yānika* person, it is appropriate time to perform yoking method (*yuganaddha naya*) due to finishing to discern miscellaneous conditioned thing. Each absorption he has attained must be entered and then mental *dhammas* of that absorption should be discerned as the object of *vipassanā* practice. For instance ____ The first absorption of any long time. Some meditation subject must be entered firstly. After emerging from that absorption, those mental *dhammas* of first absorption must be discerned as *anicca, dukkha, anatta* alternatively. Then the second absorption, third absorption etc., should be discerned similarly. If the meditator has got eight kinds of attainments (*aṭṭha samāpatti*) for eight kinds of *kaṣiṇa* objects, mental *dhammas* of those eight kinds of attainments can also be discerned by means of yoking method. If he has got absorptions of four protective meditation subjects (*caturā rakkha kammaṭṭhāna*) those mental *dhammas* of absorptions of four protective meditation subjects are also able to be discerned similarly. Depended corporeality of those absorptions must be discerned sometimes. Discerning knowledge must be discerned by succeeding *Vipassanā* Knowledge again, sometimes.

During performing *vipassanā* practice, some meditator usually stays in this stage of knowledge of Neutrality Towards Formations for a long time. Some meditators, however, has no need to stay in this stage for a long time but readily enters into peacefulness element called '*santipada*'. Generally, when *Vipassana* Knowledge which sees phenomena of perishing away in both internal and external objects, becomes powerful, it usually enters into the field where has no phenomenon of arising and passing away without staying in this stage of knowledge of Neutrality Towards Formations for long time. If *Vipassanā* Knowledge is not vigorous, it is not easy to enter into the field where has no phenomenon of arising and passing away resulting in staying in quiet stage for a long time.

7.12 The most important time

For a meditator with previous great perfections (*paramita*), successive stages of *Vipassanā* Knowledge from the knowledge of Arising and Passing Away to the knowledge of Neutrality Towards Formations, which has been presented can be achieved within one sitting period. Whether those kind of knowledge are attained within one sitting period or not, by the time successive development of *Vipassanā* Knowledge from the knowledge of arising and passing away to the knowledge of Neutrality Towards Formations, this period, plays vital important role in attainment of Path-Knowledge for the meditator, really.

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It is essential to practice throughout four deportments continuously. *Vipassanā* practice must be performed every moment, walking, coming, flexing, stretching, through any one kind of method or two kinds or three kinds or all kinds, viz corporeality and mentality two-fold method, five-fold aggregates method, twelve-fold bases method, (18) elements method, (12) factors of dependent-origination method, by taking the object of phenomenon of perishing away of conditioned things occurring in three periods, and two kinds of continuum. Those persons who are unable to overcome the knowledge of Neutrality Towards Formations should perform continuously in order to attain matured *Vipassanā* Knowledge. It is the same as precedent practiced by the most Venerable Rāhula Thera.

7.13 Way of discerning on deportments, (*iriyāpatha*) – clear comprehension (*sampajañña*)

Due to occurrence of pure stage of *vipassanā* practice, non-real corporealities must be omitted from objects of *vipassanā* practice in this stage. By standing on any place of corridor, concentration must be developed and then corporealities and mentalities must be kept in mind. During keeping in mind on corporal *dhammas*, only real corporealities consisting in (6) doors, (42) bodily parts must be kept in mind. During keeping in mind on mental *dhammas*, those mental *dhammas* occurring in each door and mental *dhammas* occurring in mind-door-cognitive processes, which can give rise to deportments, must be kept in mind together with mental *dhammas* of life-continuum.

Vipassanā practice must be carried out by generalizing on three characters of those corporealities and mentalities. When *Vipassanā* Knowledge becomes powerful, the meditator has to walk slowly on the corridor. By walking slowly, *vipassanā* practice must be performed continuously. All kinds of discernments, which has been presented orderly, 40 'to' methods etc., can be performed over and over again at the moment of going, walking etc. *Vipassanā* practice has to be carried out by keeping in mind on corporealities and mentalities which are occurring in each moment, viz, going, forward, walking, backward, seeing straight forward, glancing obliquely, flexing, stretching, taking double robes-bowl etc, eating, drinking, biting, licking, defecating, urinating, walking, standing, sitting, sleeping, awaking, talking, staying quietly etc. When *Vipassanā* knowledge becomes powerful, only phenomenon of perishing away of those conditioned things must be discerned continuously.

Sometimes, discerning *Vipassanā* knowledge called mental *dhammas* occurring in mind-door-cognitive processes of *Vipassanā* practice must be discerned as object of succeeding *Vvipassanā* knowledge. Those conditioned things occurring in external continuums must also be discerned similarly.

Sometimes, *vipassanā* practice must be performed by taking objects of phenomena of perishing away of factors of dependent-origination from successive previous existences to the end of future existence orderly. Sometimes discerning *Vipassanā* knowledge must be discerned by succeeding *Vipassanā* knowledge again. All conditioned things occurring in both internal and external continuums must be discerned thoroughly.

7.14 Discern by opening the eye

If *vipassanā* practice can be performed continuously by taking object of phenomenon of perishing away of conditioned things occurring in all four kinds of deportments thoroughly, **PAGE-364** very rapid occurrence of phenomena of perishing away of both internal and external continuums will be seen by knowledge. At that time, *vipassanā* practice should be performed continuously by either standing or sitting on any place of corridor. When very rapid phenomena of perishing away of conditioned things appear in insight, discernment should be performed by opening the eye. At that time, due to lack of experience at the beginning stage, everyplace, living or non-living things, can be seen as corporeal units. If every thing is seen in that way, all kind of living and non-living things must be discerned by breaking down each kind of compactness in order to reach the field of ultimate reality. When *Vipassanā* Knowledge becomes powerful again, only ultimate nature of corporealities, but not corporeal units, will be seen by penetrative knowledge. At that time, *vipassanā* practice must be carried out continuously by taking object of phenomenon of perishing away of those ultimate *dhammas*. Similarly mental *dhammas* occurring in living beings of external world should be discerned as a whole. Alternative discernment on internal and external continuums should be performed in order to attain ability to discern every conditioned thing in every deportment continuously. If it is possible to discern in that way, *Vipassanā* Knowledge, which knows and sees only phenomenon of perishing away of conditioned

things, becomes powerful and finally it will reach into the stage of knowledge of Neutrality Towards Formations successively.

7.15 If mind of meditation fixedly stands on object of conditioned things...

Due to presence of balanced efficiency between faith and wisdom, effort and concentration, the mind of meditation fixedly stands on the object of phenomenon of perishing away of conditioned things, during discerning on either internal continuum or 44 external continuum continuously. The mind of meditation usually occurs as inactive condition. Alternative discernment on internal continuum and external continuum, corporeal *dhammas* and mental *dhammas*, causal *dhammas* and resultant *dhammas*, *anicca* and *dukkha*, *dukkha* and *anatta* etc., should not be performed during this situation. If alternative discernment of any kind is performed, the concentration of *vipassanā* practice will be backed off consequently. During discerning on conditioned things occurring in internal continuum, if mind of meditation fixedly stands on those objects, *vipassanā* practice must be performed continuously on those objects without changing on others and so forth. Sometimes, discerning *Vipassanā* Knowledge must be discerned by succeeding *Vipassanā* Knowledge again. Due to presence of well experience to all kinds of discernments, the most favorite way of discernment can be chosen in this stage.

7.16 Individual preference (*puggalijjhāsa*)

If the meditator is a person with vehicle of samatha, mental *dhammas* of each absorption, which arises through the most preferable meditation subject, should be discerned by means of the character of non-self (*anatta*) as priority. *Vipassanā* practice must be performed PAGE-365 continuously by taking object of phenomenon of perishing away of both mental *dhammas* of absorption state and mental *dhammas* of discerning knowledge, with inclination towards the Unconditioned Element, peaceful *nibbāna* where phenomenon of arising and passing away of conditioned things can not be found. Sometimes, four great elements and derived corporealities, which are bases of mental *dhammas* of absorption, which are of totally 54 kinds lying inside the heart, must be discerned. Sometimes, discerning *Vipassanā* Knowledge must be discerned as the object of *vipassanā* practice again.

Unless the field where phenomenon of arising and perishing away of conditioned things can not be found, is transferred easily although it is discerned in this way repeatedly, all corporealities and mentalities occurring in three periods, past, future and present must be kept in mind and either twofold-corporeality and mentality method or fivefold aggregates method must be applied as *vipassanā* practice again. Those objects of conditioned things occurring in the whole period from successive past existences to the end of future existence must be discerned. Alternative discernment on internal and external continuum must be performed again. Then each factor of dependent-origination, must be discerned without reasoning as "due to occurrence of ignorance, kamma-formations arises" etc, but by generalizing on those factors, which had been occurred or which are occurring or which will occur in future, as they really are. All conditioned things occurring in three periods, must be discerned straight through from successive past existences to the end of future one. Alternative discernment on internal continuum and external continuum must be performed over and over again. The general character of non-self should be discerned as priority.

If conditioned things are ground by *Vipassanā* Knowledge over and over again in this way, *Vipassanā* Knowledge, which is discerning on the phenomenon of perishing away of conditioned things, will become very powerful, resulting in rapid appearance of phenomena of perishing away of conditioned things in the insight of the meditator. The consciousness of

vipassanā practice also fixedly stands on the object of phenomenon of perishing away of conditioned things consequently.

While the mind of meditation fixedly stands on object of phenomenon of perishing away of conditioned things, it is free from two kinds of extremities, terror and pleasingness due to lack of worry and desire on conditioned things, in the continuum of meditator. At that time *vipassanā* practice must be performed by taking object of mental *dhammas* of 48 the most preferable absorption with inclination towards *nibbāna* which is free from phenomenon of perishing away of conditioned things. In this stage some meditators prefer to discern mental *dhammas* of the fourth absorption, while some meditators prefer to discern mental *dhammas* of the third absorption. Individual preference varies among most meditators. At that time discerning *Vipassanā* Knowledge must be discerned by succeeding *Vipassanā* Knowledge again. **PAGE-366**

If the meditator is a person with vehicle of pure *vipassanā* (*suddha vipassanāyānika puggala*) and has not attained any kind of absorption, he must discern wholesome mental *dhammas*, which are occurring by taking the object of corporeal *dhammas*, as priority. At that time the concentration associating with *Vipassanā* Knowledge usually becomes stronger and stronger resulting in stability of mind of meditation on the object of phenomenon of perishing away of conditioned things. When *Vipassanā* Knowledge becomes powerful the object of phenomenon of perishing away of corporeal *dhammas* can not be seen but that of perishing away of mental *dhammas* only can be seen by insight. At that time it should not be tried intentionally to see phenomenon of perishing away of corporeal *dhammas*. If the meditator scrutinizes in order to see the nature of corporeal *dhammas*, the concentration usually falls back and mind of meditation becomes unstable condition. Therefore the phenomenon of perishing away of mental *dhammas* only should be continued to discern for that meditator. Discerning *Vipassanā* Knowledge must be discerned by succeeding *Vipassanā* Knowledge again. For a meditator with vehicle of pure *vipassanā* practice, the phenomenon of perishing away of mental *dhammas* of wholesome impulses of mind-door-cognitive processes is usually the most convenient one and the character of non-self (*anatta*) has to be discerned continuously in order to transfer into the field of Unconditioned Element called *nibbāna*; he has to try again by ways of discernments called corporeal septet (*rūpa sattaka*) and non-corporeal septet (*arūpa sattaka*). He has to endeavour in order to attain powerful *Vipassanā* Knowledge in sequence. If he endeavours continuously in this way, the stage of knowledge of Neutrality Towards Formations will be occurred with great efficiency again. When five kinds of controlling faculties called *saddhā*, *vīriya*, *sati*, *samādhi*, *paññā*, becomes matured gradually, he can transfer into the field of Unconditioned Element, *nibbāna*.

Here it will be presented on the '*Yoking Method (yuganaddha naya)*' found in *Yuganaddha Sutta, Anguttara Nikāya-1-475*, as follows. _____

7.17 *Yuganaddha Sutta (Ang-1-475)*

Pāli Quotation (Ang-1-475,476- 6 paragraph)

** paragraph 2 tNyD;rSm PAGE 367 ½kduf&ef*

Thus ... I've heard. Once upon a time, the most *Venerable Ānandā* stayed in *Gositārāma* Monastery, *Kosambī* Division. At that time the most *Venerable Ānandā* called surrounding bhikkhus... that "*Āvuso.. bhikkhus*" ...

Associating bhikkhus replied respectfully *Venerable Ānandā* that "*bhante*". The most *Venerable Ānandā* gave this preaching. _____

" *Āvuso* ... any male bhikkhu or female bhikkhu (*bhikkhunī*) asked me about his or her attainment of arahatship. All those male and female bhikkhus asked about their

attainment of arahatship through four kinds of Paths or nay one kind of four Paths. Which kinds are ____

1. *Āvuso* ... in this Noble admonishment of the Buddha... the bhikkhu develops *vipassanā* practice which is led by samatha practice beforehand. For that bhikkhu who develops *vipassanā* practice which is led by samatha practice beforehand, the Path of Upstreamenterer (*sotāpattimagga*) occurs obviously. In the next method____ Mundane *vipassanā* path called *pubbabhāga satipaṭṭhāna magga* occurs obviously. That bhikkhu approaches, develops, performs advancement of that path over and over again. For that bhikkhu who approaches, develops, performs advancement of that path over and over again, fetters (*samyō jana*) are finished off removed; underlying tendencies (*anusaya*) are disappeared and extinguished.

(*Ang-1-475*)

Pāli Quotation (Ang-A-2-436)

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Pāli Quotation (Ang-ṭī-344, M-A-1-112)

These words, *samatha pubbangamam vipassanā bhāveti*, are preached by means of the person with vehicle of *samatha*. It is right.____ That person with vehicle of *samatha* accomplishes either access concentration or full concentration firstly. This concentration is *samatha* practice. That person with vehicle of *samatha* performs *vipassanā* practice by discerning on either that access concentration or full concentration and associating mental *dhammas*, as *anicca* etc. This way of discernment is *vipassanā* practice. Therefore these words, "*samatha pubbangamam vipassanam bhāveti* = *vipassanā* practice, which is led by *samatha* practice beforehand, is developed"..., are preached. (*Ang-A-2-346, Ang-ṭī-2-344*). This way of explanation is shown with the intention that "generally, those persons with vehicle of *samatha* usually takes to heart *vipassanā* by discerning on the mental *dhammas*, among which mental *dhammas* of absorption are discerned as priority". (*M- ṭī-1-204*)

In the word, "*maggo sañjāyati* = the Path occurs obviously", it is obvious occurrence of the first supramundane Path = Path of Upstream-enterer (*sotāpattimagga*) indeed. Due to occurrence of only one mind moment of that Path of Upstream-enterer as natural fixed law, it can not be developed to many others. However, if the second Path = the path of Once-returner etc can be performed, it can be said that Path of Upstream-enterer is approached, developed, performed for advancement of it over and over again. (*Ang-A-2-346*)

The next method____ It should be recognized on the meaning of this Pali Text by means of mundane path = path of *vipassanā* called *pubbabhāga satipaṭṭhāna magga*. How it can be recognizes?____ The words, "*maggo sañjāyati* = the path occurs obviously" means the mundane path of *vipassanā*, which is just anterior to the Noble Path, arises beforehand. It means in this way. (*Ang-ṭī-2-344*)

The word, "*āsevatī* = approach', means it approaches by means of contemplation of disenchantment (*nibbidānupassanā*). The words, *bhāveti* = develop', means it develops by means of knowledge of Desire for Deliverance. The word, "*bahulīkaroti* = performs advancement of path over and over again" means it performs advancement of path over and over again by means of the knowledge of Reflection (*paṭisañkhānupassanāñāṇa*). (=If the knowledge of Disenchantment is reached, it can be said mundane path of *Vipassanā* is approaches. If the knowledge of Desire for Deliverance is reached, it can be said mundane path of *Vipassanā* is developed. If the knowledge of Reflection is reached, it can be said mundane path of *Vipassanā* is performed for advancement of path over and over again). (*Ang-ṭī-2-344*)

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The next method_____ If these kinds of knowledge, the knowledge of Terror, the knowledge of Danger, the knowledge of Disenchantment are reached, it can be said mundane path of *Vipassanā* is approached. If these kinds of knowledge, the knowledge of Desire for Deliverance, the knowledge of Reflection, the knowledge of Neutrality Towards Formations, are reached, it can be said mundane path of *vipassanā* is developed. If the *Vipassanā* Knowledge leading to Emerging (*vuṭṭhānagāmini vipassanā*) is reached, it can be said mundane path *vipassanā* is performed for advancement of path over and over again. (*Ang-ṭī-2-344*) (Explanation of *Vipassanā* Knowledge leading to Emerging will be seen later.)

This is the first kind of person. About the second kinds of person will be continued as follows.

2. *Āvuso* ... as a next kind, the *bhikkhu* develop *samatha* practice, which is led by *Vipassanā* practice before hand. For that *bhikkhu* who develops *samatha* practice, which is led by the *Vipassanā* practice before hand, the path of Upstream-enterer or the mundane path of *Vipassanā* , occurs obviously. That *bhikkhu* approaches, develops, performs advancement of that path over and over again. For that *bhikkhu* who approaches, develops, performs advancement of that path over and over again, fetters (*samyojana*) are finished off = removed; underlying tendencies (*anusaya*) are disappeared and extinguished. (*Aṅg-1-475*)

Pāli Quotation (*Aṅg-A-2-346*) (*Ang-ṭī-2-344*)

This second kind of person is the person with vehicle of pure *vipassanā* practice. That person with vehicle of pure *vipassanā* practice by discerning on aggregates of fivefold clinging to existence (*pañcupādānakkhandhā*) as *anicca* beforehand, without fulfilling *samatha* practice with two kinds of concentration called access concentration and full concentration. Thus *vipassanā* practice is accomplished beforehand and then *samatha* practice is developed. It means that the person who attains *Vipassanā* Knowledge naturally can give rise to concentration by standing on *vipassanā* practice. In the continuum of that kind of *bhikkhu* the Noble Path can occur obviously. (*Aṅg-A-2-346*, *Ang-ṭī-2-344*)

After reading on above explanations of commentary and sub commentary it should not be misunderstood that the person with vehicle of pure *vipassanā* practice never develop concentration completely. They, actually, never develop real access concentration, which occurs adjacent to absorption, and full concentration of absorption only. A kind of concentration which is called access concentration as metaphorical usage of *sadisūpacāra* (= the same degree of concentration), or which is called momentary concentration (*hkaṇīkasamādhī*) as direct usage, must be developed through four elements meditation method, for every person with vehicle of *vipassanā* practice. It is inevitable obligation for that kind of meditator. It should be real the following exegeses found in commentary and subcommentary.

Pāli Quotation (*M-A-1-113*)

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Pāli Quotation (*M-ṭī-1-204*)

In this Noble admonishment of the Buddha, the person with vehicle of pure *vipassanā* performs *vipassanā* practice by generalizing on factors of fivefold clinging to existence, as *anicca* etc., without fulfilling only *samatha* practice called two kinds of concentration , access concentration and full concentration. This is called *vipassanā* practice. Due to completion of matured *Vipassanā* Knowledge in the continuum of that meditator, *vipassanā* practice leading to Emerging, which enters rapidly into *nibbāna* after emerging from object of conditioned things, occurs consequently. That *vipassanā* practice 58 leading to emerging includes the Noble Path *dhammas*. Factors of the Noble Path *dhammas*, *sammādiṭṭhi* etc., which occur at the Noble Path (-moment), take the object of *nibbāna*. Among those factors of object of the Noble Path of *dhammas*, *sammāsamāthi* called one-pointedness (*cite kaggatā*)

also includes. That concentration called one-pointedness arises by taking the object of *nibbāna*. In this case, one-pointedness means the nature of the mind falls on the object of *nibbāna* uniquely. This concentration of the Noble Path (*magga samādhi*) is called *samatha* indeed. Therefore, it explained that *samatha* practice which is led by *vipassanā* practice, is developed. (M-A-1-113)

In above explanation, "the person with vehicle of pure *vipassanā* without fulfilling only *samatha* practice", is applied with the word, "only", which has the meaning disagreement. With regarding to that word, 'only', the real access concentration which usually occurs adjacent to absorption is rejected but momentary concentration is not rejected. The momentary concentration, which is called *upacāra samādhi* by metaphorical usage, *sadisūpacāra*, which is called *khaṇikasamādhi* by direct usage, actually, is not rejected. This because *Vipassanā* Knowledge never occur without momentary concentration called *khaṇikasamādhi*. (M-ṭī-1-204)

The meaning of *khaṇikasamādhi* has been explained in detail in Section 2, the concentration should be developed, Volume I.

The following third kind of person is a *bhikkhu* who performs the yoking method (*yuganaddha naya*). As two bulls are yoking together, that *bhikkhu* performs the yoking method of *samatha* and *vipassanā* practice.

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3. *Āvuso* ..., the next kind, the *bhikkhu* who performs *samatha* and *vipassanā* performs *samatha* and *vipassanā* practices practices by yoking together. For that *bhikkhu* who performs *samatha* and *vipassanā* practice by yoking together, the path (= the Noble Path of Upstream-entereror mundane path of *vipassanā*) occurs obviously. That *bhikkhu* approaches, develops, performs advancement of that path over and over again. For that *bhikkhu* who approaches, develops, performs advancement of that path, fetters (*samyojana*) are finished off = removed; underlying tendencies (*anusaya*) are disappeared and extinguished. (Aṅg-1-475)

Pāli Quotation (M-ṭī-1-204)

The phrase, *yuganaddham bhāveti*, means *samatha* and *vipassanā* practices are developed by yoking together. During developing in that way, the absorption is entered by that consciousness and then it is impossible to generalize on conditioned things by that consciousness only. This practicing *bhikkhu* enters such kinds of absorptions and then he discerned on that kinds of mental *dhammas* of absorptions as object of *vipassanā* practice. Such kinds of mental *dhammas* of absorptions are discerned as object of *vipassanā* practice and then that kinds of absorptions are entered again. How it will be developed? ____ The first absorption is entered. After emerging from that absorption, conditioned things (= mental *dhammas* of the first absorption are discerned as objects of *Vipassanā* practice. Afterwards the second absorption is entered. After emerging from that second absorption, conditioned things of second absorption (=mental *dhammas* of second absorption) are discerned as objects of *Vipassanā* practice again. Afterwards the third absorption is ...R... Afterwards the absorption of neither-perception-nor-non-perception is entered. After emerging from that absorption conditioned things (=mental *dhammas*) of absorption of neither-perception-nor-non-perception are discerned as *Vipassanā* practice, as a whole. This way of developing can be said that this *bhikkhu* develops *samatha* and *Vipassanā* practice by yoking together, called yoking method (*yuganaddhanaya*). (Ang-A-2-346)

This way of discernment called yoking method can be misunderstood for common people who have not got any absorption. It is only the performance which can be achieved by meditators with ability to enter various kinds of absorptions and ability to perform *Vipassanā* practice discerning on mental *dhammas* of those absorptions really. Then it should be read the fourth kinds of person as follows. ____

4. *Āvuso* ... the next kind, for a *bhikkhu*, the consciousness, which is influenced by unrest of *dhammas* (*dhammuddhacca*), occurs especially. *Āvuso*... for such time, that consciousness of *Vipassanā* practice stands **PAGE-372** well on the object of *nibbāna* (*gocarajjhatta*) only. It absorbs well, it concentrates well the mind can be put well on that internal pasture called object. At that time, for that *bhikkhu*, the path (= the Path of Upstreamer or mundane path of *Vipassanā*) occurs obviously. That *bhikkhu* approaches, develops, performs advancement of that path over and over again. For that *bhikkhu* who approaches, develops, performs advancement of that path over and over again, fetters (*samyojana*) are finished off = removed, underlying tendencies (*anusaya*) are disappeared and extinguished.

“*Āvuso*... any male *bhikkhu* or female *bhikkhu* (*bhikkhunī*) asked me about his or her attainment of arahatship. All those male and female *bhikkhus* asked about their attainment of arahatship through four kinds of Paths or any one kind of four paths, “said by Venerable *Anandā*. (*Aṅg-1-475-476*)

Pāli Quotation (Aṅg-A-2-346)
(Aṅg-ti-2-344)

During developing *samatha* and *Vipassanā* practice, those defilements *dhammas* light etc, occurs obviously and then the mind of meditation which occurs by obsessing on those defilements, light etc, is called unrest of *dhammas* (*dhammuddhacca*) which wanders from original object of *Vipassanā* practice. The mind influenced by that unrest of *dhammas* is the consciousness called *dhammuddhacca viggahita manasa*. Conditioned things are taken into heart as *anicca* (*dukkha*, *anatta*). When light etc, appear, during practicing in that way, those light etc, are taken into heart as Noble *dhammas* resulting in deviation of mind of meditation from original object of *Vipassanā* practice. At that time, conditioned things can not be known and seen through *anicca* (*dukkha*, *anatta*) as they really are. However, when seven kinds of favourable conditions (*sappāya*) are available, after overcoming on those defilements *dhammas*, the mind of meditation reaches on to right path of *Vipassanā* practice again. When he continues to perform the advancement of path, after overcoming the path of *Vipassanā* practice, the mind stands well on the object of *nibbāna* called *gocarajjhatta* (*internal pasture*) (*Aṅg-A-2-346,347*)

7.18 *disākāka*-navigating crow

Pāli Quotation (*Vs-2-294,295*)

If that knowledge of Neutrality Towards Formations sees desthless element, *nibbāna* which is total happiness through quiescent nature, it enters into *nibbāna* after abandoning on arising of all kinds of conditioned things (*sankhārapavatta*) (*Vs-2-294-294*)

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Due to completion of the knowledge of Neutrality Towards Formations with sharp, clear and powerful efficiency, which is discerning on the object of phenomenon of perishing away of conditioned things, it becomes matured condition. Due to reaching into matured condition, it becomes the basis of the knowledge of Adaptation (*anulomañāṇa*) which is adaptable to arise the Noble Path-knowledge, resulting in seeing *nibbāna* through the nature of quiescence. It can be said that knowledge enters into *nibbāna* rapidly after abandoning of *sankhārapavatta* called arising of conditioned things. In this stage it should be recognized the fact that above knowledge of Neutrality Towards Formations, knowledge of Adaptation and knowledge of Trans-lineage (*gotraphuñṇa*) are termed commonly as the knowledge of Neutrality Towards Formations by means of metaphorical usage called *ekatta naya* (unique method). (*Mahāṭṭ-2-459-460*)

Unless **nibbāna** can be seen, the knowledge of Neutrality Towards Formations is not matured for that period with inability to see **nibbāna** and vice versa. If it is so, that knowledge of Neutrality Towards Formations occurs continuously with the object of conditioned things over and over again. The knowledge discerns the phenomena of perishing away of both conditioned things and discerning knowledge over and over again. It should be recognized on that knowledge as navigating crew of sailors who travel on the ocean in olden days. (Vs-2-294,295)

In olden days sailors who travel on the ocean usually take navigating crew that can search right direction. When the ship leads to wrong direction due to storm, shores are out of sight of sailors. At that time they release navigating crew in order to search right direction. That crew flies into sky from topmast of the ship in order to search nearest shore through all directions. If that crew sees any shore in one direction, it flies straight through to that shore. Unless any shore can be found, the crew comes back to ship and perches on topmast again.

Similarly, if the knowledge of Neutrality Towards Formations sees the deathless element, **nibbāna** where all kinds of worries are extinguished, it enters into **nibbāna** rapidly after abandoning on the arising of conditioned things. Unless **nibbāna** is seen, it occurs continuously with the object of conditioned things (Vs-2-295)

AS the dough which is swirled on the round bamboo tray or as cotton oilcake which is dressed frequently by a cotton-dressing-bow, that knowledge of Neutrality Towards Formations distinguishes and keep in mind conditioned things by means of various discernments and then it abandons two extremities called terror and pleasingness. Due to reaching in the apex of reasoning on **PAGE-374** conditioned things as **anicca, dukkha, anatta**, it stands on the object of phenomenon of perishing away of conditioned things by means of three kinds of contemplations, **aniccānupassanā, dukkhānupassanā, anattānupassanā** after neutralizing on the function of reasoning as **anicca, dukkha, anatta**. The knowledge of Neutrality Towards Formations with this situation_____

- 1.reaches into occurrence of three kinds of **vimokkhamukha** (bases of emancipation) and
- 2.occurs as the fundamental factor of discriminating on (7) kinds of Noble-Ones.

7.19 Three kinds of vimokkhamukha (bases of emancipation)

Pāli Quotation (Paṭisam-254-Vs-2-296)

A(1) **aniccānupassanā = animittavimokkha**

After distinguishing between the arising phase and perishing phase by means of phenomena of arising and perishing away of conditioned things, it is discerned as **anicca**. This is called the knowledge of Contemplation of Impermanence (**aniccānupassanā ñāṇa**). That knowledge of Neutrality Towards Formations reasoned on conditioned things that “**udayato pubbe saṅkhārā natthi**= there are no conditioned things before arising” and then traces the destination of those conditioned things and concludes that “**vayato param na gacchanti, ettheva antaradhāyanti** = after perishing away, conditioned things never go on, they disappear just the perishing phase only”. For that practicing meditator who takes into heart conditioned things as **anicca**, conditioned things appear through the nature of finishing off, destruction, consequently resulting in improvement of controlling faculty of faith

(*adhimokkha bahula*). Emancipation (*vimokkha*) called *animitta*, which is void of phenomenon of conditioned things, can be accomplished (*Vs-2-295,296*)

When the knowledge of Contemplation of Impermanence is matured with completion of Controlling faculties after attaining supporting factors of efficiency of relation of determinative dependence (*upanissayapaccaya*) of knowledge of Contemplation of suffering (*dukkhānupassanā ñāṇa*) and knowledge of Contemplation of Non-self (*anattānupassanā ñāṇa*), the Noble Path *dhamma* arises by taking the object of *nibbanā*, which is called *animitta* due to voidness of phenomenon of conditioned things, through the nature of voidness of phenomenon of conditioned things. Due to arising by taking object of *nibbanā* called *animitta* as object, that Noble Path-knowledge is also called "*animitta*". Due to emancipation from defilements, it is also called "*vimokkha*". Due to occurrence of bases of emancipation from three realms called world of beings, it is also called "*mukha*".

During endeavouring *vipassanā* practice by means of the knowledge of Contemplation of Impermanence, the practicing meditator, therefore, joins "*Vipassanā* leading to Emerging" with the Noble Path through taking into heart the nature of voidness of phenomenon of conditioned thing (*animitta*) that "in such *nibbanā*, this phenomenon of conditioned things is totally absent and **PAGE-375** it is called *animitta*". That kind of Noble Path of that meditator can be designated as not only "*animitta vimokkha*" but also "*animittavimokkhamukha*". It can be said that Noble Path faces with *nibbanā* through the nature of voidness of phenomenon of conditioned things (*animitta*). (*Paṭisam-244,254,Vs-2-295,296*)

The nature of voidness of phenomenon of conditioned things of *nibbanā* is not performed by neither the noble Path nor knowledge of *Vipassanā* practice but it is achieved naturally. The Noble *dhamma* called *nibbanā* is the Unconditioned Element which is not worth providing by any kind of casual *dhamma*. Due to presence of object of that *nibbanā*, *animitta*, the Noble Path can be designated as *animitta* (voidness of phenomenon of conditioned things).(*Vs-2-296*)

A(2) How controlling faculty of faith is predominant

While the meditator performs *vipassanā* practice by discerning on conditioned things as three general characters alternatively, the Knowledge of Contemplation of Impermanence, especially becomes sharp and brave. At that time in the continuum of that meditator, the controlling faculty of faith becomes predominant. It is right.____ After practising with only faith that... "conditioned things are impermanence", at the beginning stage, when *Vipassanā* Knowledge reaches into apex condition, the occurrence of impermanence of conditioned things, pure octads with eighth factor nutriment (*ojaṭṭhamakarūpa*) consisting in ruby, gold etc., are known and seen by penetrative knowledge as impermanent occurrence of pure octads with eighth factor nutriment of non-living external world, fine leaf etc., are seen by knowledge.

[Note ____ In the way of discernment of corporeal septet (*rūpasattaka naya*), the meditator should remember on the section of discernment on natural corporeality (*dhammata rūpa*).

When four great elements consisting in both fine leaves and ruby, gold etc., are discerned by *Vipassanā* Knowledge with the help of light produced by concentration, masses of corporealities called pure octads with eighth factor nutriment, which are produced by temperature, can be seen obviously. It means that when the meditator discerns those

conditioned things with the help of *Vipassanā* Knowledge, only the nature of impermanence of those conditioned things are seen significantly by *Vipassanā* Knowledge.]

In the continuum of that practising meditator who knows and sees penetratively on the nature of impermanence of conditioned things in that way the firm faith on the Buddha in a way that "*sammāsambuddho vata so bhagavā* = that supreme Buddha is the real Enlightened One who knows exactly on five kinds of *ññeyya dhammas* called *saṅkhāra, vikkāra, lakkhaṇa, nibbāna, paññatti*, which are worth knowing, really...", occurs obviously. Therefore that practising meditator has fulfilled with predominant faith consequently.

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Consciousness of *vipassanā* practice called *adhicitta* (exceeding consciousness) of meditator with predominance in firm faith, is ready to enter the Unconditioned Element called *animitta* after improving in to successive *Vipassanā* Knowledge, the knowledge of Adaptation etc. Therefore the Noble Path-Knowledge which occurs at the end of that knowledge of Contemplation of Impermanence is designated as *animitta vimokkhamukha*. (*Mahāṭṭi* -2-461,462)

B. dukkhānupassanā = appaṇihitavimokkha

While conditioned things are generalized by three characters alternatively, the nature of suffering is discerned as priority due to presence of excessive appearance of nature of suffering. The knowledge of Contemplation of suffering of that practicing meditator shows clearly real nature of suffering of conditioned things. Due to showing in that way, the mind of meditation of meditator becomes dreadful and it occurs through the nature of terror. The mind of meditation with the knowledge of Contemplation on Suffering which is frightened by showing real nature of suffering which is very terrible due to presence of perpetual destruction and breaking down of conditioned things, sharpens the mind on the right way of practice. Therefore the mind of meditation with the knowledge of Contemplation on Suffering is the factor of dreadfulness of the mind and sharpening of the mind on the right way of practice indeed.

Furthermore, due to taking into heart the occurrence of peacefulness, superiority, happiness of *nibbāna* through reasoning in a way that "conditioned things are suffering really, in the opposite aspect of those conditioned things, the Noble *dhammas* called *nibbāna*, where conditioned things are totally ceased, is happiness indeed", the mind of that meditator is usually predominated with tranquility (*passaddhi bahula*) due to continuous associating with pleasurable interest (*pīṭi*).

Due to predominance with tranquility in that way, controlling faculty of concentration is available resulting in keeping away from selfish desire, anger, delusion on conditioned things. Due to occurrence of far from selfish-desire (*rāgapaṇidhi*) etc., that knowledge of Contemplation of Suffering occurs the fundamental factor of attainment of the Noble Path-Knowledge called *appaṇihitavimokkha* (emancipation through non-heartfelt desire).

While the practising meditator is performing *vipassanā* practice by taking into heart as the nature of suffering of conditioned things, the knowledge of Contemplation of Suffering performs occurrence of away from selfish-desire (*rāgapaṇidhi*) etc., resulting in inclination towards *nibbāna* where is voidness of selfish-desire and then it joins the knowledge of *Vipassanā* leading to Emerging with the Noble Path-Knowledge. Due to occurrence of that Noble Path-Knowledge through taking the object of *nibbanā* as the nature of voidness of selfish-desire etc., it is called "*appaṇihita*". Due to emancipation from respective defilements, it is called "*vimokkha*". Due to occurrence of basis of emancipation from three realms called world of beings, it is also called "*mukha*". That **PAGE-377** kind of Noble Path of that meditator can, therefore, be designed as not only "*appaṇihitavimokkha*" but also "*appaṇihita vimokkha mukha*". (*Vs-2-295,296, Mahāṭṭi* -2-462)

C. anattānupassanā = suññatavimokkha

While the practising meditator keeps in mind conditioned things and performs *vipassanā* practice by alternative discerning on three general characters, the contemplation on non-self is carried out continuously, due to presence of efficiency of Knowledge of Contemplation on non-self. Due to efficiency of that knowledge of Contemplation on Non-self, the mind of meditation is free from wrong obsession that “*atta* (=self) is present”. The knowledge of Contemplation on Non-self accomplishes the mind of meditation to keep apart from obsession of ‘*atta*’ resulting in appearance of conditioned things as nothingness in the insight. Due to occurrence of subtle object of that nature of nothingness, the controlling faculty of wisdom is predominant in the continuum of the meditator who develops knowledge of Completion of Non-self consequently. (In this case, the controlling faculty of wisdom (*paññindriya*) means penetrative knowing and seeing on the nature of impermanence, the nature of suffering, especially, the nature of non-self.) Due to presence of predominated controlling faculty of wisdom in that way, delusion = ignorance is far from insight of meditator. Due to occurrence of very far from delusion = ignorance, the meditator who develops Knowledge of Contemplation on Non-self can obtain the Noble Path-Knowledge called *suññata vimokkha* at the end of Knowledge of Contemplation on Non-self.

Due to ability to keep away from obsession of *atta* through the efficiency of Knowledge of Contemplation of Non-self, the mind of meditation of meditator is void of *atta*, resulting in joining the Knowledge of *Vipassanā* practice called *Vuṭṭhānagāmini*, with the Noble Path-Knowledge after inclining towards the Unconditioned Element, *nibbāna* which is worth designating as nothingness (*suññata*). This can be said that the mind enters into Nothingness Element (*suññatadhātu*), due to discerning on conditioned things as strangeness (*para*).

It should be recognized that "due to arising of the Path-Knowledge through taking object of *nibbāna* as the nature of nothingness which is void of '*atta*', that Noble Path-Knowledge is called "*suññata*". Due to emancipation from respective defilements, that Noble Path-Knowledge is also called '*vimokkha*'. Due to occurrence of basis of emancipation from three realms called world of beings, it is also called '*mukha*'. That kind of Noble Path of that meditator can, therefore, be designated as not only *suññatavimokkha* but also *Suññatavimookkha mukha*. (Vs-2-295,296, *Mahāṭṭi* -2-462)

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7.20 Definitely (*mukhya*) and indirectly (*pariyāya*)

In the Pāli Text of *Dhammasaṅgaṇī* (*abhi-1-84,85*), the Buddha preached on two kinds of "*vimommha*", viz, *appaṇihitavimokkha* and *suññatavimookkha* only. That kind of preaching is preached definitely, due to occurrence of preaching on the ultimate nature of *dhamma* (*paramattha*).

In some Sutta, the Pāli Text of *Paṭisambhidā Magga* (*Paṭisam-262, 263*) etc., three kinds of *vimookkha*, viz, *suññatavimookkha*, *animitta vimokkha*, *appaṇithitavimokkha*, are preached indirectly through *suttanta* method.

The Noble Path-Knowledge is designated by those names of *vimokkha* through only the nature how the Noble Path-Knowledge is reached.

The Knowledge of Contemplation of impermanence abandons emblem of permanence (*nicca nimitta*) temporarily during *vipassanā* practice, but forever during the Noble Path (-moment), while the Knowledge of Contemplation of Suffering abandons emblem of happiness (*sukkha nimitta*) temporarily during *vipassanā* practice, but forever during the Noble Path(-moment), the Knowledge of Contemplation of Non-self abandons emblem of

self (*atta nimitta*) temporarily during *viapassanā* practice, but forever during the Noble Path (-moment). Due to free from those emblems these three kinds of Contemplations are, therefore, termed a *animitta vimokkha*, really-

However the Noble *dhamma, nibbāna*, which is the object of the Noble Path-Knowledge is actually *animitta dhamma*, due to total voidness of any kind of *saṅkhāra nimitta* (phenomenon of conditioned things). Above three kinds of contemplation *aniccānupassanā* etc., are not emancipating from *saṅkhāra nimitta*, due to occurrence of taking objects of *saṅkhāra dhammas* as object, actually.

* *animittaṅca bhāvehi, mānānusaya mujjaha. (Khu-1-329)*

In various *Sutta, Vijaya Sutta* etc., the Buddha preached that "*anmittā nupassanā* (contemplation on voidness of emblem) must be developed, underlying tendency of conceit must be removed". Although that *Vipassanā* Knowledge removes those emblems, *nicca nimitta, dhuva nimitta, sukkha nimitta, atta nimitta*, it is the *dhamma* with *saṅkhāra nimitta* (phenomenon of conditioned things), due to occurrence of taking objects of phenomenon of conditioned things by *Vipassanā* Knowledge, itself. Due to inability to abandon *saṅkhāra nimitta* forever, it can not be designated as *animitta* definitely, but it can be designated as *animitta* indirectly, due to temporary voidness of those emblems, *nicca nimitta, dhuva nimitta, sukkha nimitta, atta nimitta*. That *Vipassanā* Knowledge is designated as not only '*suññata*' but also '*appaṇihita*' definitely. Those names of *Vipassanā* Knowledge are preached as "*vimokkha*" at the Noble Path (-moment) by means of the way of practice leading to the Noble Path only. Due to preaching in that way, it should be recognized the fact that "only two kinds of *vimokkha*, viz, *appaṇihita vimokkha* and *suññata vimokkha* are preached in the preaching of *Abhidhamma*. (Vs-2-296,297, *Mahāṭī* -2-462,463)

The next method ____ The preaching of *Abhidhamma* is a kind of preaching that preaches the meaning with ultimate truth. The Noble Path called *animitta* is also deficient in validity in the aspect of ultimate sense.

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The name, *animitta vimokkha* is preached in the Pāli Text of *Paṭisambhidā Magga* by means of *aniccānupassanā*. The Noble Path called *animitta vimokkha* which occurs through that contemplation on impermanence is predominated with controlling faculty of faith, called *saddhindriya*. That controlling faculty of faith, actually, is not any factor which belongs to Noble Eightfold Path. Due to occurrence of out of factors of Path of controlling faculty of faith itself, it is unable to give the name the Noble Path which is result of it really.

In those kinds of *vimokkha*, other than this *animitta vimokkha, appaṇihita vimokkha*, is preached by means of contemplation on suffering, while *suññata vimokkha* is preached by means of contemplation on Non-self. In those two kinds of *vimokkha*, the controlling faculty of concentration is predominated by *appaṇihita vimokkha*, while the controlling faculty of wisdom is predominated by *suññata vimokkha*. Those kinds of controlling faculties are factors of the Noble Path, which belong to Noble Eightfold Path. Due to occurrence of factors of Noble Path in that way, these are able to give the name of Noble Path *dhamma*, which are results of theirs.

It should be recognized the fact that due to inability to give the name for the Noble Path by standing on it route of itself, the Path called *animitta* is not worth preaching in the Pāli Text of *Dhammasaṅgī, Abhidhamma*. (see Vs-295,297, *Abhi-A-1-267,269; Mahāṭī* -2-462,463)

7.21 How designation as *suññata* (nothingness) is available

In this case, the term, *suññata* (nothingness) is the name of Supra-mundane Path *dhamma*. Due to presence of these three kinds of bases, viz,

1. *āgamana = vipassanā* which is a trace to give rise to the Noble Path,

2. *saguṇa* = quality of the Noble Path itself,
3. *ārammaṇa* = object = *nibbāna*,
that Supramundane Path has got designation as *suññata* (nothingness). How designation as *suññata* is available is as follows. _____

In this Noble admonishment, the practicing meditator always takes into heart conditioned things through the nature of non-self and discerns as *anatta* over and over again. However, only the way of discerning as non-self on conditioned things can not give rise to the Noble Path which is called *vuṭṭhāna* (= emerging), due to ability to enter into *nibbāna* rapidly after emerging from both conditioned things and suffering of cyclic *dharmas*. Ways of discerning as both *anicca* (through impermanence) and *dukkha* (through suffering) are appropriate ones for occurrence of Noble Path. Therefore the mind is applied to reach into three kinds of contemplations, *anicca*, **PAGE-380** *dukkha*, *anatta*, alternatively. However, *Vipassanā* practice leading to emerging of that meditator discerns all conditioned things occurring in three realms as nothingness (*suññata*) (= voidness from *atta*). This kind of *vipassanā* practice is called *suññata vipassanā* or *suññatānupassanā*. (Due to depending upon *anattānupassanā* previously, it means that at the moment of *vipassanā* practice leading to emerging which is adjacent to the Noble Path must be *anattānupassanā* which is capable of discerning on conditioned things as *suññata* (nothingness). That *vipassanā* 85 practice leading to emerging designates the Noble Path of itself as *suññata* through standing on practice which is the basis of occurrence of the Noble Path. Thus the Supra-mundane Noble Path has got designation as *suññata* (nothingness), due to kind of *vipassanā* practice which is trace of occurrence of the Path (*vipassanāgamana*).

In the next method _____ The Noble Path is voidness from selfish-desire, anger, delusion. The occurrence of voidness from selfish-desire, anger, delusion that way is the nobility of the Noble Path. Due to presence of that nobility of voidness from selfish-desire, anger, delusion of itself, the Noble Path has got designation as *suññata*.

Furthermore, due to voidness from selfish desire etc., the Noble *dharmas*, *nibbāna* is also worth designating as *suññata*. Due to occurrence of way of arising by taking that object of *nibbāna* called *suññata* as object, the Noble Path has got designation as *suññata*.

Among those three kinds of bases for designation as *suññata*, in the aspect of indirect discourse of *suññata*, the Noble Path has got designation as *suññata* through nobility of itself and object. It is right. _____ This preaching methodology of *suññata* is indirect way of preaching indeed. The preaching methodology of *Abhidhamma*, on the other hand, is not indirect way of preaching but definite one actually. In the aspect of *Abhidhamma*, it can not, therefore, be designated as *suññata* through either nobility or object but *vipassanā gamana* (*vipassanā* practice which is a cause to give rise to the Noble Path) only. It is right. _____ Only *āgamana* (= a trace to give rise to the Noble Path) is a significant factor.

There are two kinds of *āgamana*, viz,

1. *vipassanāgamana* and
2. *maggāgamana*.

In these two kinds, *vipassanāgamana* plays significant role in the occurrence of the Noble Path, while *maggāgamana* called the Noble Path plays significant role in the occurrence of the Noble Fruit (*ariya phala*). In the aspect of Supra-mundane sense, only *vipassanāgamana* is significant one (*dhura*) due to occurrence of this section relating to cause of arising of the Noble Path. Therefore, the designation as *suññata* through *vipassanāgamana* is the direct usage of the nomenclature of the Noble Path without indirect meaning. [It means that those kinds of designations, which are applied through nobility of itself and object are only indirect usage of the nomenclature of the Noble Path because they are not significant ones(*dhura*).] (*Abhi-A-1-266*)

[Notes: ____ Due to designating on the Noble Path as *suññata* through metaphorical usage by which the name of cause, *vipassanā* practice, i.e., *suññata* is applied metaphorically on the result, the Noble Path, as *suññata*, the Noble Path is designated as *suññata* by *kāraṇūpacāra*. When the Noble Path is designated as *suññata* through metaphorical usage by which the name of object (*ārammanika*), the Noble Path, the way **PAGE-381** of designating is also achieved by *kāraṇūpacāra*. When the Noble Path is designated as *suññata* through nobility of itself, due to voidness of selfish, anger, delusion, the way of designation is achieved by *ekadesayūpacāra* because the name of *suññata* is also concerning with space and concept of emptiness (*abhāva paññatti*).]

7.22 How designation as 'appañihita' (non-heartfelt desire) is available

The Noble Path has also got this kind of as *appañihita* (non-heartfelt desire), due to presence of three kinds of bases. How designation as *appañihita* is available is as follows. ____

In this Noble admonishment, the practicing meditator always takes into heart conditioned things through the nature of suffering and discerns as *dukkha* over and over again by seeing the nature of being oppressed by continuous phenomena of arising and passing away. However only the way of discerning as suffering on conditioned things can not give rise to the Noble Path which is called *vuṭṭhāna* (= emerging), due to ability to enter into *nibbāna* rapidly after emerging from both conditioned things and **89** suffering of cyclic *dharmas*. Ways of discerning as both *anicca* (through impermanence) and *anatta* (through non-self) are appropriate ones for occurrence of the Noble Path. Therefore the mind is applied to reach into three kinds of contemplation, *anicca*, *dukkha*, *anatta*, alternatively. However, *vipassanā* practice leading to emerging to emerging of that meditator abandons conditioned things after drying craving which is heartfelt desire on conditioned things occurring in three realms. This kind of *vipassanā* practice is called *appañihitāvipassanā*. (It is due to discerning on *dukkhāvipassanā* as priority again.) That *vipassanā* practice leading to emerging designates the Noble Path of itself as *appañihita* through standing on practice which is the basis of occurrence of the Noble Path. Thus the Supra-mundane Noble Path has got designation as *appañihita* (non-heartfelt desire), due to kind of *vipassanā* practice which is the trace of occurrence of the Path (*vipassanāgamana*).

In the next method. ____ That Noble Path is absent from heartfelt desirable *dharmas* called selfish-desire, anger, delusion. Due to presence of that nobility, the **90** Noble Path has got has designation as *appañihita* consequently.

Furthermoer, due to absence of heartfelt desirable *dharmas* called selfish-desire, anger, delusion, the Noble *dhamma*, *nibbāna*, is also worth designating as *appañihita*. Due to occurrence of way of arising by taking that object of *nibbāna* called *appañihita* as object, the Noble Path has got designation as *appañihita*.

Among those three kinds of bases for designation a *appañihita*, in the aspect of indirect discourses of *Suttanta*, the Noble Path has got designation as *appañihita* through nobility of **PAGE-382** itself and object. It is right. ____ This preaching methodology of *Suttana* is indirect way of preaching indeed. The preaching methodology of *Abhidhamma*, on the other hand, is not indirect way of perishing but definite one actually. In the aspect of *Abhidhamma*, it can not, therefore, be designated as *appañihita* through either nobility or object but *vipassanāgamana* (*vipassanā* practice which is a trace to give rise to the Noble Path) only. It is right. ____ Only *āgamana* (= a trace to give rise to the Noble Path) is a significant factor.

There are two kinds of *āgamana*, viz,

3. *vipassanāgamana* and
4. *maggāgamana*.

In these two kinds, *vipassanāgamana* plays significant role in the occurrence of the Noble Path, while *maggāgamana* called the Noble Path plays significant role in the occurrence of the Noble Fruit (*ariya phala*). In the aspect of Supra-mundane sense, only *vipassanāgamana* is significant one (*dhura*) due to occurrence of this section relating to cause of arising of the Noble Path. Therefore, the designation as *appaṇihita* through *vipassanāgamana* is the direct usage of the nomenclature of the Noble Path without indirect meaning. [It means that those kinds of designations, which are applied through nobility of itself and object are only indirect usage of the nomenclature of the Noble Path because they are not significant ones(*dhura*).] (*Abhi-A-1-266,267*)

[*Notes*____ In above explanations relating to how designation as *suññata* and *appaṇihita* are available ____it should be recognized on these words, “While the mind is applied to reach into three kinds of contemplations, *anicca*, *dukkha*, *anatta*, alternatively, if the Noble Path occurs during discerning as *anatta* again, it is designated as *suññata*; if the Path occurs during discerning as *dukkha* again, it is designated as *appaṇihita*”, are significant words to show direct meaning how designation as *suññata* and *appaṇihita* are available .As the Noble Path can be attained during discerning as *anatta*, similarly, it can be attained during discerning as either *anicca* or *dukkha* consequently.]

7.23 Three general characters

Pali Quotation (Abhi-A-1-269)

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At the beginning of *vipassanā* practice, even if any kind of general character is constantly discerned among those three general characters, “*vipassanā* practice leading to emerging” called *vuṭṭhānagāmini vipassanā* emerges from conditioned things after discerning as such such character, resulting in availability to give designation of the Noble Path which is its result by standing on *vipassanāgamana* (= *vipassanā* practice which is a trace to give rise to the Noble Path) by means of that that character accordingly. The way of availability to give designation is as follows.____

After constant discerning on any kind of character among three general characters, those remaining two characters other than constant one are also appropriate to discern alternatively. Even through only one kind of character is consistently discerned for ever, the Noble Path called *vuṭṭhāna* (=emerging) can not occur really. Therefore even if the practicing *bhikkhu* always takes into heart conditioned things as *anicca* only but not *dukkha* and *anatta*, the Noble Path knowledge called *vuṭṭhāna* can not occur. Only when the way of taking into heart as both *dukkha* and ⁹³ *anatta* can give rise to the Noble Path knowledge called *vuṭṭhāna*. In the next method.____ It can emerge from conditioned things which are not only *anicca*, but also *dukkha* and *anatta*. While the way of taking into heart as either *dukkha* or *anatta*, is performed constantly, it should be recognized in this way.

Thus, at the beginning of *vipassanā* practice, even if any kind of general character is constantly discerned among those three general characters, “*vipassanā* practice leading to emerging” called such *vuṭṭhānagāmini vipassanā* emerges from conditioned things after discerning as such character, resulting in availability to give designation of the Noble Path which is its result by standing on *vipassanāgamana* (= *vipassanā* practice which is a trace to give rise to the Noble Path) by means of that that character accordingly.

Among those three kinds ____ during discerning on conditioned things as *anicca*, the Noble Path of meditator, which emerges from conditioned things, in the next method, ____ the Noble Path of meditator, which emerges from conditioned things that are so- called *anicca*, is designed as *animittamagga* (= the Path without any emblem of conditioned things). During discerning on conditioned things as *dukkha* the Noble Path of meditator,

which emerges from conditioned things, in the next method____, the Noble Path of meditator, which emerges from conditioned things that are so- called *dukkha*, is designated as *appanīhita* (= the Path without any heartfelt desire). During discerning on conditioned things as *anatta*, the Noble Path of the meditator, which emerges from conditioned things, in the next method, ____ the Noble Path of meditator, which emerges from conditioned things that are so- called *anatta*, is designed as *suññata* (= the Path without any kind of *atta* of conditioned things). Thus, it should be recognized the fact that those olden days commentators had shown evidence of present of *animittamagga* through alluding indirect method called *suttanta*. (*Abhi-A-1-269*)

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7.24 How seven kinds of Noble Ones are calssified

There are seven kinds of Noble-Ones, ⁹⁵ viz, (1) *saddhānusārī* (the noble One who always follows predominant faith) (2) *saddhāvimutta*(the Noble One who emancipates through faith, (3) *kāyasakkhī* (the Noble One with predominant concentration) (4) *ubhatobhāgavimutta* (the Noble One who emancipates through attaining any kind of absorption of Immaterial Sphere) (5) *dhammānusārī* (the Noble One who always follows predominant wisdom) (6)*ditṭhippatta* (7) *paññāvimutta* (the Noble one who emancipates through wisdom). This knowledge of Neutrality Towards Formations is the basic factor to differentiate among those Noble Ones.

A such meditator usually fulfils with predominant controlling factor of faith (*saddhindriya*) through taking into heart conditioned things as *anicca* resulting in predominance in firm faith which is basic factor for the occurrence of *saddhānusārī vipassanārī*. [Discerning *vipassanā* knowledge consists of 34 mind and mental concomitants generally. It means that the mental concomitant called faith (*saddhā*) is very sharp and powerful among those mental concomitants.] At the Path (-moment) of Upstream-enterer (*sotāpattimaggakkhaṇa*) That Noble One id designated as *saddhānusārī* person. At remaining seven kinds of status, viz, the Fruit (-moment) of Upstream-enterer, the Path (-moment) of Once-returnee (*sakadāgāmiaggakkhaṇa*), the Fruit (-moment) of Non-returnee, the Path (-moment) of Arahant (*arahattamaggakkhaṇa*), the Fruit (-moment) of Arahant, those Noble Ones are designated as *saddhāvimutta* person. (*Vs-2-297*)

For the meditator who discerns conditioned things as *anicca*, that knowledge of Contemplation of Impermanence benefits the improvement of faith by means of efficiency of relation of determinative dependence (*upanissayapaccaya*). Due to this reason, the Path (-moment) which is adaptable to that faith, in next method, ____ the Path (-moment), which is adaptable to *Vipassanā* Knowledge with predominant faith, is also associated with predominant faith. It means that the person who just attains the Path (-moment) of Upstream-enterer (*sotāpattimaggatthāna*) called *aṭṭhamaka* who has fulfilled with the Path-knowledge of Upstream-enterer with predominant faith is called *saddhānusārī* (= the Noble One who always follows predominant faith consisting in *vipassanā* practice which is the basic of occurrence of the Noble Path). (*See Mahāṭṭ-2-464-465*)

[*Notes* ____ At the fruit (-moment) of Arahant there is no *saddhāvimutta* person. In the aspect of indirect way of preaching of *Suttanta*, if *saddhāvimutta* person occurs at the fruit (-moment) of Arachant, it is said that due to presence of predominant faith at the cause, the Path (-moment) of Arachant, or due to occurrence of *saddhāvimutta* at the cause, the Path (-moment) of Arahant, the result, , the Fruit (-moment) of Arahant is also designated as *saddhāvimutta*. It should be recognized in this way. (*See Mahāṭṭ-2-464-465*)

Furthermore ____ a such meditator usually discerns conditioned things as *dukkha*. Due to taking into heart in that way, tranquility (*passaddhi*) is improved gradually. Due to improvement of tranquility, predominant controlling faculty of concentration

(*samādhindriya*) is available. The Noble One who emerges from conditioned things through that knowledge of Contemplation on Suffering is designated as *kāyasakkhī* person at all eight kinds of status, from the Path (-moment) of Upstream-enterer to the Fruit (-moment) of Arahant. (Vs-2-297)

A. Reasonable Questions

In the commentary (*Abhi-A-1-266*), there is a reasonable question that due to occurrence of designation as two kinds called *vipassanāgamanadhura* and *maggāgamanadhura* through fixed law, isn't it true that at the Path (-moment) of Upstream-enterer, either *saddhānusārī* or *dhammānusārī* ought to occur? ____ The answer is as follows ____

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In this case, at the Path (-moment) of Upstream-enterer, only *saddhānusārī* ought to occur. (It means *kāyasakkhī* oughtn't to occur.) The person called *kāyasakkhī* is also absent at the Fruition (-moment) of Arahant. In the Pali Text of *Abhidhamma*, (*Abhi-3-184*), it is preached in this way. ____,

Which kind of person is designated as *kāyasakkhī*? In this Noble admonishment, some practicing person experiences with eight kinds of emancipating *dhammas* (*vimokkha dhamma*) by all constituents of mentality (*nāmakāya*). After knowing and seeing by wisdom, some cankers (*āsava*) are finished off for that person. This kind of person is worth designating as *kāyasakkhī*. (*Abhi-3-184*)

Thus, due to preaching on finishing of some cankers only, there is a question isn't it true to be understood that the person so-called *kāyasakkhī* ought to occur *sekkha* person (= Noble ones who are still fulfilling to arise the Fruit-Knowledge of Arahant, i.e., lower kinds of Noble Ones? ____

It is true for this question in the aspect of definite way of preaching without indirect meaning indeed. However, in this commentary called *Visuddhi Magga*, it is explained through indirect way of preaching methodology. How that indirect way of preaching methodology is that ____ it is the same occurrence as *kāyasakkhī* person, indeed. 100

It will be explicit. ____ Due to accomplishment of designation as *kāyasakkhī* person after attaining experience of concentration of immaterial sphere which is surpassing concentration of sensuous sphere and fine material sphere, with regarding to similarity between those Noble Ones who are worth designating as *kāyasakkhī* depending on finishing of some cankers (*āsava*), i.e., from the person with the Fruit-Knowledge of Upstream-enterer to the person with the Path(-moment) of Arahant and the Arahant who experiences with the concentration of immaterial sphere, depending on which all kinds of cankers are finished off, the latter, the Arahant is preached as *kāyasakkhī* in the Pāli Text of *Paṭsamābhīdā Magga*. In this commentary of *Visuddhi Magga*, it is, therefore, explained the Arahant as *kāyasakkhī*, in an allusion to the way of preaching of Pāli Text of *Paṭsamābhīdā Magga*. It is right. ____ It should be recognized the fact that this exegesis of commentary called *Visuddhi Magga* is actually the exegesis of indirect preaching of *Suttanta*. (*Mahāṭṭ-2-465-466*) 101

"namo tassabhagavato arahato sammāsambhaddhassa"

NIBĀNA GĀMINIPAṬIPADĀ

THE WAY OF PRACTICE LEADING TO NIBBĀNA

SECTION OF SANKHĀRUPEKKHĀ ÑĀṆA

VOLUME V Page 385-405

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7. Section of *Saṅkhārupekkhāñña* (Contd)

7.24.B Definite way of classification

In the aspect of definite way of classification, six kinds of status, from the Fruit of Upstream-enterer to the Path of the Arahant, are designated as *kāsasakkhī*. Those Noble-Ones called *kāsasakkhī* are also the Noble-Ones who attain all (8) kinds attainments called *samāpatti*, indeed. Both the person with pure *vipassanā* who lacks all kinds of absorption, and the person with access concentration (if refers to those persons who practice meditation subjects that can give rise to absorption without attaining absorption but only access concentration from which *vipassanā* practice is transferred) and the person with only the absorption of five-material sphere, can not be designated as *kāsasakkhī*.

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The word, *passaddhibahula* (= predominance in tranquility), is said tranquility as priority, resulting in referring to the person with vehicle of *samatha* practice, who attains exceeding concentration than concentration of sensuous sphere. How the person with vehicle of *samatha* practice(*samatha yānika puggala*) only can occur the Noble-Ones called *kāsasakkhī*, is explained previously. (*Mahāṭṭi-2-466*)

The person who reaches to the Noble Fruit of 2 Arahant after attaining either any one kind or all four kinds of absorptions, among four kinds of absorptions of immaterial sphere, is designated as *ubhatobhāga vimutta*. (*Vs-2-2-97*)

There are five kinds of persons of *ubhatobhāga vimutta* by means of both four kinds of absorptions of immaterial sphere, i.e., the person who reaches to the Noble Fruit of Arahant after attaining the absorption of boundless space (*ākāsā nañcāyatana samāpatti*) etc., and cessation-absorption (*nirodha samāpatti*).

Emancipation occurs by means of removing of both bodily constituents (*rūpakāya*) and partial of mentally constituents (*nāmakāya*) for moderate long time through the absorption of immaterial sphere. Emancipation occurs by means of removing mentally constituents forever without any remains (*samuccheda*) through the Noble Path. Thus due to presence of two times of emancipation through two kinds of situations, it is designated as *ubhatobhāga vimutta*. (*Mahāṭṭi-2-466*)

Due to predominance in wisdom through taking into heart conditioned things as *anatta*, the practising person attains predominant controlling faculty of wisdom (*paññindriya*). (For the person with great wisdom, especially very subtle and subtle, profound and profound nature of ultimate *dhammas* appear apparently in the insight. The exegete Sayadaw, therefore, explained that for the meditator who takes into heart conditioned things as *anatta*, both predominance in wisdom and attainment of controlling faculty of wisdom are available.) Due to occurrence of predominance in controlling faculty of 3 wisdom, at the Path(-moment) of Upstream-enterer, that meditator is designated as *dhamānusārī*. At six kinds of status, from the Fruit (-moment) of Upstream-enterer to the Path(-moment) of Arahant, those person are designated as *diṭṭhippatta*, while at the Fruit (-moment) of Arahant, the Noble One is designated as *paññāvimutta*. (*Vs-2-298*)

7.24.C Seven kinds of persons by definite way of classification (nippariyāya)

Brief explanations relating to these seven kinds of persons by definite way of classification are as follows. ____

1. For such practising meditator, the Noble Path-Knowledge called **vuṭṭhāna** (emerging), which emerges from conditioned things through the nature of impermanence (**anicca**), occurs consequently. Due to predominance in firm faith and due to occurrence of sharp controlling faculty of faith, at the Path(-moment) of Upstream-enterer, that person is designated as **saddhānusārī**. At six kinds of status, from the Fruit (-moment) of Arahant, those persons are designated as **saddhāvimutta**, while at the Fruit (-moment) of Arahant, the person is designated as **paññāvimutta**.
2. Similarly for such practising meditator, the Noble Path-Knowledge called **vuṭṭhāna** (emerging) which emerges from conditioned things through the nature of suffering (**dukkha**), occurs consequently. Due to predominance in tranquility (**passaddhi**), the controlling faculty of concentration ⁴ (**samādhindriya**) is predominated in that meditator.

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Due to occurrence of both sharp, powerful firm faith which has the basis of suffering, **vipassanāgamana**, **magaāgamana** at the Path (-moment) of Upstream-enterer, that person is also designated as **saddhānusārī**. At the middle six status, those persons are designated as **saddhāvimutta**, while at the end status, Fruit (-moment) of Arahant, the person is designated as **paññāvimutta**.

3. The next kind is that ____ for such practising meditator, the Noble Path-Knowledge called **vuṭṭhāna** (emerging) which emerges from conditioned things through the nature of non-self (**anatta**), occurs consequently. Due to predominance in wisdom and due to occurrence of very sharp and powerful controlling faculty of wisdom, at the Path (-moment) of Upstream-enterer, that person is designated as **dhammānusārī**, while at the middle six status, designated as **diṭṭhippatta**, at the end, the Path(-moment) of Arahant, designated as **paññāvimutta**.
4. Those persons mentioned above are not persons with eight kinds of attainments called **vimokkha jhāna**. Those persons with eight kinds of attainments, indeed, at the Path(-moment) of Upstream-enterer, is designated as either **saddhammānusārī** or **dhammānusārī**. At the middle six kinds of status, those persons are designated as **kāyasakkhī**, while at the end, the Fruit(-moment) of Arahant, that person is designated as **ubhatobhāga vimutta**. (**Mahāṭṭ-2-466**) ⁵

7.24.D The Knowledge with three synonyms

Pāli Quotation (Paṭsam-259, Vs-2-299)

= These three kinds of Knowledge, the knowledge of Desire for Deliverance, the knowledge of Reflection, the knowledge of Neutrality Towards Formations are synonyms but varied in terminology only. (**Paṭsam-259**)

Due to abandoning heartfelt desire which is concupiscent on conditioned things that are worth designating as **uppāda**, **pavatta**, **ṭhiti**, **nimitta**, the occurrence of desire for deliverance conditioned things, previous adjacent to the Noble Path, is designated as **muñcitukamyatā** = **muccitukamyatā**.

In order to perform expedience of abandonment of those conditioned things, repeated reflecting on three general characters of conditioned things, in the midst of reasoning, is designated as **paṭisañkhā**.

After abandoning of sympathies on conditioned things through reaching to the occurrence of voidness of heartfelt desire on conditioned things, at the end of performance of that abandonment, the neutralizing ⁶ on conditioned things stands well and it is designated as **sañkhārupekkhā** (neutrality towards formations). (It means that it is not enough complete for entering into **nibbāna** as long as such period, the occurrence of successive knowledge through

neutralizing on the process of reasoning as three general characters for tat period is to be referred and it is said that *ajjhupekkhanam santiṭṭhanā* = the neutralizing on conditioned things stands well).

With referring to the knowledge of Neutrality Towards Formations which stands harmoniously and is quiescent through neutralizing on those conditioned things ____ this kind of noble preaching, **PAGE-388**

“ *uppādo saṅkhārā, te saṅkhāre ajjhupekkhatūti saṅkhārupekkhā.*

= the phenomenon of arising is the emblem of conditioned things, those conditioned things are neutralized and therefore it is designated as *saṅkhārupekkhā*. (*Paṭisam-59*) etc., are preached. (*Vs-2-299*)

7.25 Vipassanā practice leading to emerging (*vuṭṭhāna gāmini vipassanā*)

After *Vipassanā* Knowledge of this gentleman or lady with actively acquired the knowledge of Neutrality Towards Formations reached into the apex situation, the Noble Path called *vuṭṭhāra* is attained with the result that it is designated as *vuṭṭhānagāminī*. This term which is worth designating as either *sikhāpatta vipassanā* (= *vipassanā* which reaches into apex 7 situation) or *vuṭṭhānagāminī* (= *vipassanā* practice leading to emerging), is the name of three kinds of Knowledge which should be recognized as the knowledge of Neutrality Toward Formations, the knowledge of Adaptation (*anulomañāṇa*), the knowledge of Trans-lineage (*gotrabhuñāṇa*) commonly. It is right.____ Due to occurrence of reaching into the apex situation of various kinds of successive *Vipassanā* Knowledge, that *vipassanñāṇa* practice called those three kinds of knowledge is designated as not only *sikhāpatta vipassanā* but also *vuṭṭhānagāminī*, due to ability to reach into the Noble Path called *vuṭṭhāna*.

*Vuṭṭhāna*____ Aggregates of fivefold clinging to existence, which are objects of *Vipassanā* Knowledge, which are whether belonging to continuum of oneself or not, are worth designating as external (*bahiddha*) due to occurrence of deserving to discern as stranger. Due to emerging from both depended basis of *Vipassanā* Knowledge; which is worth taking into heart by *Vipassanā* Knowledge; which is that external phenomenon of *Vipassanā* Knowledge; which is called aggregates of fivefold clinging to existence; and continuity of defilements which is ceaseless occurring in continuity of corporeality and mentality of oneself, and continuity of *upādinnaakkhandhā* = *pavatta* called continuity of consequent aggregates, the Noble Path is worth designating as *vuṭṭhāna* (emerging). Due to ability to reach that Noble Path called *vuṭṭhāna*, it is designated as *vuṭṭhānagāminī* (*vipassanā* practice leading to emerging). It means it joins together with the Noble Path-Knowledge. (*Vs-2-299*) 8

How does the Noble Path emerge from phenomenon of conditioned things (*saṅkhāra nimitta*) called aggregates of fivefold clinging to existence which are objects of *Vipassanā* Knowledge? How it emerges from continuity of defilements which are ceaseless occurring in continuity of corporeality and mentality of oneself and continuity of *upādinnaakkhandhā* = *ajjhata pavatta* called continuity of consequent aggregates, is as follows. ____

* *vuṭṭha hanañca nesam ārammaṇākaraṇam, āyatim anuppatti dhammatāpādanañca.* (*Mahāṭṭi-2-469*)

Those three kinds of Knowledge, the knowledge of Neutrality Towards formations, the knowledge of Adaptation, the knowledge of Trans-lineage, which are called *vuṭṭhānagāminī vipassanā* (= *vipassanā* practice leading to emerging) occurs successively within a cognitive process of Path. Just after that knowledge of *Vipassanā* Practice Leading to Emerging(= just after the knowledge of Trans-lineage), the Noble Path-Knowledge arises contiguously.

Therefore *Vipassanā* Knowledge connects to the Path-knowledge. *Vipassanā* Knowledge discerns conditioned things called aggregates of fivefold clinging to existence by taking the object of phenomena of perishing away of those conditioned things. When *vipassanā* practice leading to emerging occurs, although those kinds of knowledge up to the knowledge of adaptation take objects of phenomena of perishing away of conditioned things, the Noble Path *dhamma* takes the object of the Unconditioned Element, 9 PAGE-389 *nibbāna*, which is void of phenomena of conditioned things, which is called *animitta*. Due to taking into heart the object of *nibbāna*, it omits to take objects of phenomena of perishing away of conditioned things. Omitting to take objects of phenomena of perishing away of conditioned things in that way is called emerging from those phenomena of perishing away of conditioned things.

Due to eradication of each defilements by respective kind of Noble Path *dhamma* forever those defilements reach into cessation without reappearing in future. Unless the advancement of the Path (*maggabhāvanā*) occurs, *upādinna* aggregates with the source of those defilement, which will occur in future are still present. Due to successive finishing of defilements without any remains through the advancement of the Path, continuity of consequent aggregates which have possibility to arise in the presence of sum of craving and defilements, is unable to occur consequently. Capable of reaching into non-reappearance of defilements and aggregates in future through the efficiency of the Noble Path in that way is called emerging from *ajjhataṭṭhapavatta* (= continuity of consequent aggregates). It will be presented cognitive process of Path (-moment) (*maggavūthi*) in order to understand on these principles as follows._____

A. Cognitive process of Path (-moment) of retarded wise person (*manda paññapuggala*)

L - “Vib – Int – MDA – Pre – Acc – Adp – Tra – P – F – F” – L - L 10

B. Cognitive process of Path (-moment) of great wise person (*tikkha paññapuggala*)

L - “Vib – Int – MDA – Acc – Adp – Tra – P – F – F – F” – L – L.....

L = life-continuum (*bhavanga*)

Vib = life-continuum (Vibration) (*bhavangacalana*)

Int = life-continuum (Interruption) (*bhavangupaccheda*)

MDA = Mind-Door-Advertence (*manodvārāvajjana*)

Pre = Preliminary work (*parikamma*)

Acc = Access (*upacāra*)

Adp = Adaptation (*anuloma*)

Tra = Trans-lineage (*gotrabhu*)

P = Noble Path (-moment) (*ariya magga*)

F = Noble Fruit (-moment) (*ariya phala*)

The sequence of mind moment occurring in cognitive process of Path (-moment) of retarded wise person is life-continuum, life-continuum (Vibration), life-continuum (Interruption), mind-door advertence, preliminary work, access, adaptation, trans-lineage, Noble Path (-moment) and then two time of Noble Fruit (-moment), afterwards the life-continuum occurs as appropriate times. For the cognitive process of Path (-moment) of great wise person, it occurs without preliminary work but includes three times of Noble Fruit (-moment). For those cognitive processes of Upper Noble Path (-moment), the cognitive process of Path (-moment) of Once-returner etc., those are the same as mentioned above, except the name of Trans-lineage if replaced by Purity (*vodāna*).

Among those kinds of consciousness of cognitive process, preliminary work, access, adaptation and 11 trans-lineage are great wholesome impulses with knowledge found in

sensuous sphere (*kāmāvacara mahākusala ñāṇa sampayutta javana*). Appropriate feeling, either agreeable feeling (*somanassa*) or neutrality (*upekkhā*) can be associated accordingly. Among those impulses, those kinds of consciousness of preliminary work, access and adaptation take the object of phenomenon of perishing away of conditioned things, while those kinds of consciousness of trans-lineage, Path, and Fruit, take the object of Noble *dhamma*, *nibbāna*.

Both these kinds of consciousness, preliminary work, access, adaptation, trans-lineage (purity), which are adjacent to this Noble Path-Knowledge and mind-door cognitive process of *vipassanā* practice with the knowledge of Neutrality Towards Formations, which is quite close to cognitive process of Path (-moment) but separated by life-continuum, which is reaching into the apex situation, are called *vuṭṭhānagāminī vipassanā* (*Vipassanā* Knowledge leading to Emerging). If the duration of the knowledge of Neutrality Towards Formations is divided into three periods, it is the last period adjacent to the Noble Path-Knowledge.

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7.26 The object of *Vipassanā* practice leading to emerging (*vuṭṭhānagāminī vipassanā*) **Pāli Quotation (*Abi-A-1-269*) (*Mūlāṭī-1-115*) 2 paragraph**

What are the object of *vipassanā* practice leading to emerging is that ____ it can be answered it has the 12 object of general characters called *aniccatā* (the phenomenon of impermanence), *dukkhatā* (the phenomenon of suffering), *anattatā* (the phenomenon of non-self). Those characters called the phenomenon of impermanence, the phenomenon of suffering, the phenomenon of non-self has the same occurrence as concept (*aññatti*). It is similar to concept. (*Abhi-A-1-269*)

Therefore, if *vipassanā* practice leading to emerging takes object of character, the phenomenon of impermanence etc., that character is similar to concept, resulting in inability to emerge from object of conditioned things for the Noble Path that so-called *vuṭṭhāna* when it occurs. Furthermore, if *vipassanā* practice leading to emerging takes object of conditioned things, those characters, phenomenon of impermanence etc., will not be known penetratively. Due to presence of two extremities the commentator performs to explain by using question and answer. (*Mūlāṭī-1-115*)

lakṣhaṇārammaṇata ____ The term, *anicca* means impermanent five aggregates, while the term, *aniccatā*, the emblem of impermanence of five aggregates. It should be recognized similarly on those terms, *dukkha* and *dukkhatā*, *anatta*, although ultimate aggregates 13 which are conditioned things are taken as object, those phenomena, the phenomenon of impermanence etc., only appear in the insight. Depending on the way of appearance in insight in this way, the commentator answers that it has the object of general characters called *aniccatā*, *dukkhatā*, *anattatā*. (*Mūlāṭī-1-115*)

The general character has the same occurrence as concept (*paññatti*). It is similar to concept. It is not worth designating as sensual *dhamma* (= *parita*), lofty *dhamma* (= *mahaggata*) etc. Nevertheless such practising *bhikkhu* keeps in mind three general characters as *anicca*, *dukkha*, *anatta*, five aggregates appear as rotten corpse which is tied with the neck in the continuum of that *bhikkhu*. The knowledge with the object of conditioned things emerges from conditioned things. (*Abhi-A-1-269*)

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Although three general characters are similar to the concept, *Vipassanā* Knowledge leading to Emerging takes the object of conditioned things. Due to taking the object of conditioned things, when the Noble Path-knowledge called *vuṭṭhāna* arises, it gives up the object of conditioned things but takes the object of *nibbāna*, resulting in deserving to

designated as emerging from conditioned things. The commentary, therefore, explained that “*saṅkhārammaṇaameva ñāṇam saṅkhārato vuṭṭhāti* = the knowledge with the object of conditioned things emerges from conditioned things. In this case, the knowledge with the object of conditioned things is *Vipassanā* Knowledge, while the knowledge that emerges from 14 conditioned things is the Noble Path-Knowledge indeed. Due to similarity between two kinds of knowledge, the commentator explained as a single knowledge, *ñāṇam*, through metaphorical usage called unique method (*ekattanaya*).

Worldly simile ____ When *bhikkhu* sees and pleases bowl that is being brought by bowl seller and carefully observes that bowl, with a reasoning as “it will be bought”, and then three holes are seen. That *bhikkhu* actually, has not attachment on those holes but on the bowl only. Similarly the practising *bhikkhu* has non-attachment on conditioned things after keeping in mind on three general characters, It should be recognized the fact that the knowledge with the object called conditioned things emerges from conditioned things. In the next simile, during buying three nether garments of Myanmar males called “*paso*” with three holes, it should be recognized similarly. (*Abhi-a-1-269*)

7.27 Abhinivesa and kinds of emerging (*vuṭṭhāna*) (*Vs-2-300,301; Abhi-A-1-270,271*)

1. In this Noble admonishment, some practising persons usually take into heart constantly internal five aggregates called conditioned things occurring in the continuum of themselves at beginning stage of endeavouring. After taking into heart constantly, those internal 15 five aggregates are discerned as *anicca (dukkha, anatta)* alternatively. However only discerning on internal conditioned things can not give rise to the Noble Path. External conditioned things have to be discerned as the object of *vipassanā* practice. (It is because of the fact that “*mamam kāra vatthunopi pariññeyattā* = those living and non-living things called external corporeality and mentality; which are worth taking into heart as “my properties”,; which are depended factor of the craving; are *dhammas*, which are worth distinguishing called *pariññeyya*, indeed.) Therefore both five aggregates occurring in continuum of external ones and corporealities produced by temperature, occurring in non-living world, which are called *anupādinna saṅkhāra*, are discerned as *anicca, dukkha, anatta* alternatively. (Due to presence of same situation in external continuum, those *dhammas* are discerned as a whole generally.) That practising meditator performs *vipassanā* practice by alternative discerning as three general characters on either internal conditioned things sometimes or external conditioned things sometimes or external conditioned things sometimes. During discerning on internal conditioned things, for that meditator, *Vipassanā* Knowledge connects with the Noble Path-Knowledge. It can be said this meditator “**emerges from internal through taking into heart internal constantly.**”

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2. In the next kind ____ During discerning on external conditioned things, if *Vipassanā* Knowledge 16 of that meditator connects with the Noble Path-Knowledge, it can be said this meditator “**emerges from conditioned things, through taking into heart internal constantly**”.

[Notes : ____ These words, “emerges from internal conditioned things, emerges from external conditioned things”, are said by indirect way of preaching methodology, due to presence of object of either internal or external conditioned things respectively. In the aspect of definite way of preaching methodology, it emerges from all both internal and external conditioned things really.]

3. It should be recognized similarly on emerging from external conditioned things through taking into heart external constantly and

4. emerging from internal conditioned things through taking into heart external constantly

5. Another practising meditator usually takes into heart constantly corporeal *dhammas* at the beginning stage of endeavouring. Afterwards, both four great primary corporealities and derived corporealities are discerned as *anicca, dukkha, anatta* as a whole. However, only discerning on corporeal *dhammas*, can not give rise to the Noble Path. Mental *dhammas* have also to be discerned as the object of *vipassanā* practice. Therefore, these *dhammas*, feeling, perception, kamma-formations, consciousness, which are occurring by taking the object of that corporeal *dhammas* as object are kept in mind by 17 knowledge in a way that “these feeling, perception, kamma-formations, consciousness are mental *dhammas*”, and then those mental *dhammas* are discerned as three general characters alternatively. That practising meditator performs *vipassanā* practice by alternative discerning as three general characters on either corporeal *dhammas* sometimes, or mental *dhammas* sometimes. During discerning on corporeal *dhammas*, for that meditator, *Vipassanā* Knowledge connects with the Noble Path-Knowledge. It can be said this meditator “**emerges from corporeal dhamma through taking into heart corporeal dhamma constantly.**”

6. In the next kind____ During discerning on mental *dhammas*, if *Vipassanā* Knowledge of that meditator connects with the Noble Path-Knowledge, it can be said this mediator “**emerges from mental dhamma through taking into heart corporeal dhamma constantly.**”

7. It should be recognized similarly on “**emerges from mental dhamma through taking into heart mental dhamma constantly.**” and

8. “**emerges from corporeal dhamma through taking into heart mental dhamma constantly.**”

[Notes:____ As the way of taking into heart on corporeal *dhammas* at the beginning stage is applied for the person with vehicle of pure *vipassanā* practice, the way of taking into heart on mental *dhammas* at the beginning stage, on the other hand, is applied for the person with vehicle of *samatha* practice, in general. It should be recognized on the word, *abhinivesa* = 18 taking into heart constantly, means distinguishing by knowledge through four modes of discerning as *lakkhaṇa* (characters), *rasa* (function), *paccupaṭṭhāna*, (manifestation), *padaṭṭhāna* (proximatecauses) etc., which are worth performing previous to *vipassanā* practice. Therefore, ways of keeping in mind and distinguishing on corporeal *dhammas* previously through both four modes, viz, *lakkhaṇa, rasa, paccupaṭṭhāna, padaṭṭhāna* and dependent-origination method, i.e., due to obvious occurrence of causal *dhammas*, ignorance etc., how resultant corporeal *dhammas* arises apparently ... etc., are called taking into heart corporeal *dhammas* constantly.

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It should be recognized similarly on the meaning of taking into heart mental *dhammas* constantly. It should be recognized the fact that in above words of commentary, discerning cause and condition (*paccaya pariggaha*) is explained together with discerning corporeality (*rūpapariggaha*) and discerning mentally (*nāmapariggaha*) by metaphorical usage, *lakkhaṇāhāraneti*, due to presence of the same characters, discerning (*pariggaha*).]

9. Pāli Quotation (Vs-2-300)(Mahāṭṭi-2-470)

* *yam kiñci samudaya dhammam sabbam
tam niroghadhammam. (Dī-1-102)*

After taking into heart in a way that “every conditioned thing occurring in any kind of three realms has the nature of 19 arising; that conditioned thing has also the nature of cessation indeed”, etc., it can be said by the time the Noble Path arises, it can emerge from five aggregates simultaneously.

With regarding to this phrase, *yam kiñci samudaya dhammam sabbam, tam niroghadhammam* = every conditioned thing occurring in any kind of three realms has the nature of arising; that conditioned thing has also the nature of cessation indeed, the commentator Sayadaw, actually, showed *vipassanā* contemplation called the knowledge which is capable of keeping in mind the phenomena of arising and passing away of conditioned things. Even though a way of *vipassanā* contemplation called the knowledge of Arising and Passing Away in that way, it means that after keeping in mind both corporealities by brief method that “*ruppanaṭṭhana rūpam* = due to ability to change and alter, it is called corporeality” etc., and mentalities by brief method that “*namanaṭṭhena nāmam* = due to ability to incline towards object, it is called mentality”..., afterwards causal *dhammas* of those corporeality and mentality are also kept in mind by method that “*avijjā saṅkhārā taṇhā upādanam bhavo hetu* = ignorance, craving, clinging kamma-formations, actions are causal *dhammas*”, then the *Vipassanā* Knowledge is drive-through function on the objects of conditioned things called corporeality, mentality, causal *dhammas*, resultant *dhammas* as *sinno* horse is driven on even ground, due to presence of exceeding Knowledge, 20 PAGE 394 the Noble Path of the practising meditator who knows and see penetratively and simultaneously four Noble Truth within one sitting deportment through nine kinds of *Vipassanā* Knowledge in sequence, *udayabhayañāṇa*, *bhangañāṇa* etc., emerges from five kinds of aggregates synchronously.

It should be meant in variety out of these mentioned above. If it is meant, undesirable meaning, such as ...”a single great keep in mind, distinguish and know five aggregate through both characteristic, function, manifestation, proximate causes and causal relationship, simultaneously”, can occurred. It should not be misunderstood in that way. It is because those *dhammas*, colour, sound, smell, taste etc, are unable to be taken into heart synchronously by one mind moment or one cognitive process. If an appropriate meaning would be said, as such meditator has experienced with such corporeal *dhammas* and mental *dhammas* are not essential to be toughed again but enough to tough by *Vipassanā* Knowledge because that knowledge is very sharp and powerful as thunderbolt. Within very short moment, billion billions impulsions of mind-door cognitive processes of great wholesome *Vipassanā* merits with Knowledge, accomplish to keep in mind corporeality and mentality, causal *dhammas* and to discern three general characters, one by one. It means that the commentary explained on the 21 emerging from five aggregates called “*yam kiñci samudaya dhammam sabbam, tam niroghadhammam*”, by means of *Vipassanā* Knowledge of very sharp wisdom person (*tikkha paññavā*), but not the person with retarded *Vipassanā* Knowledge with numerous times of life-continuum and interrupting by varieties of objects that leads to failure. (see *Mahāṭṭi-2-470*)

Pāli Quotation (Mahāṭṭi-2-470)

It should be recognized on the phrase, “simultaneous emerging from every conditioned thing occurring in three realms”, by means of ability of *vipassanā* practice leading to emerging without differentiating between internal, external etc., but as a whole generally in a way that...“*yam kiñci samudaya dhammam sabbam, tam niroghadhammam* = every conditioned thing occurring in any kind of three realms has the nature of arising; that conditioned thing has also the nature of cessation, indeed, as shown in the stage of Knowledge of Comprehension mentioned previously. “That way of emerging can be occurred by very sharp wisdom person who can perform *vipassanā* practice by following the preaching of the Buddha...” etc., explained by olden learned teachers really.(*Mahāṭṭi-2-470*)

In accordance with above explanations, the way of discernment called “*yam kiñci samudaya dhammam sabbam, tam niroghadhammam*”, is concerned to the Noble Disciples called *sammukha sāvaka*, who enlighten in front of the Buddha during listening *dhammas*,

who are designated as *ugghaṭitaññū* (=very sharp wise who enlightens just 22 after listening an half or a verse of *dhammas*), and *vipaṇcitaññū* (= moderate wise who enlightens after listening *dhammas* in detail but not in brief). It

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should be recognized in this way.

It should be reasoned for every meditator in a way whether he, himself, is he same kind as those persons called *ugghaṭitaññū*, *vipaṇcitaññū* or not. If one person understands himself that he does not concern to those kinds of persons called *ugghaṭitaññū*, *vipaṇcitaññū* really, he has to reason whether advancement of *Vipassanā* Knowledge is available or not without knowing and seeing the ultimate nature of corporeal and mental *dhammas* and principle of dependent origination thoroughly, in the next method_____ whether advancement of *Vipassanā* Knowledge is available or not by discerning as “*yam kiñci samudaya dhammam sabbam, tam niroghadhammam* = every conditioned thing occurring in any kind of three realms has the nature of arising; that conditioned thing has also the nature of cessation, indeed”.

Furthermore, this way of discernment is the briefest way in the field of *vipassanā* practice. Due to occurrence of minimum range of objects of *vipassanā* practice for those persons, *ugghaṭitaññū* and *vipaṇcitaññū* only, it should be reasoned whether the Noble Path-Knowledge can be attained by that way of discernment or not for the person who is still in the status of *neyya* (= the person who can enlighten after listening and learning *dhammas* in detail and 23 practising for appropriate time; he can not enlighten during listening without practising for appropriate time.] (It should be recognized the fact that these words are said in accordance with *vadantivāda* found in *Mahāṭṭi-2-470*)

This is because the fact that _____ during performing *vipassanā* practice through any way, in brief or in detail method, discerned objects called ultimate elements are groups of *dhammas* of Noble Truth of Suffering and Noble Truth of cause of Suffering, which are commonly known as all conditioned things occurring in three realms. Even if the method of discernment is whatever kind, brief account or detail account, qualitative numbers of ultimate *dhammas* which have to be known and seen penetratively are the same. It is only difference in way of discernment but qualitative numbers of *dhammas* which are essential to be known and mode of knowing and seeing are the same between those methods. In the aspect of quality of knowledge of Disciples, there is only one kind of *vipassanā bhūmi* (= the minimum requirements of comprehension) is the same among all disciples indeed.

Noble Mahā Thera with favorite universal practices_____

Pāli Quotation (Sam-A—98)

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About a Noble Mahā Thera with favorite universal practice can be found in *kim sukopama 24 sutta* (*Sam-2-396,397*). The commentary designated him as *tebhūmaka kammaṭṭhānika puggala* (= the Noble Mahā Thera with favorite universal practice) (*Sam-A-3-98*). That Arahant was favourable with all kinds of meditation subjects. Even if previous or future or present conditioned things, *dhammas* of sensuous sphere or fine-material sphere or immaterial sphere, would be object of *vipassanā* practice, every *dhamma* is available as object of *vipassana* practice for him without any difficulty. There is no unfavourable meditation subject or unfavourable time for that Noble Mahā Thera, really. (*Sam-A-3-98*)

10. One practising meditator usually discerns on conditioned thing as “*anicca*” at the beginning of *vipassanā* practice. Only the way of discerning on conditioned things as ‘*anicca*’ can not give rise to the Noble Path called *vuṭṭhāna*. Both way of discerning as *dukkha* and *anatta* are also essential for accomplishment of *vipassanā* practice. Therefore conditioned things are discerned as both *dukkha* and *anatta*. During discerning as *anicca* for that

meditator, if the Noble Path-Knowledge called *vuṭṭhāna* arises, it can be said this *meditator emerges from conditioned things through anicca* after taking into heart the nature of *anicca* (impermanence) constantly.

11. The next kind ____ For a meditator, during discerning on conditioned things as *dukkha*, if the Noble Path-Knowledge called *vuṭṭhāna* arise, it 25 can be said this meditator **emerges from conditioned things through ‘dukkha’ after taking into heart the nature of anicca (= impermanence) constantly.**

12. During discerning on conditioned things as ‘*anatta*’ if the Noble Path-knowledge called *vuṭṭhāna* arise, it can be said this meditator **emerges from conditioned things through ‘anatta’ after taking into heart the nature of anicca (= impermanence) constantly.**

13-18. As there are three kinds of persons who emerge from conditioned things after discerning on conditioned things as ‘*anicca*’ constantly, similarly, there are also each three kinds of persons who emerge from conditioned things after discerning on conditioned things as both *dukkha* and *anatta* respectively. (Vs-2-300,301)

7.28 Various kinds of persons

There are three kinds of persons, viz, the person who takes into heart conditioned things as ‘*anicca*’ constantly at the beginning stage, the person who takes into heart conditioned things as ‘*dukkha*’ constantly at the beginning stage, the person who takes into heart conditioned things as ‘*anatta*’ constantly at the beginning stage. While the Noble Path-Knowledge called *vuṭṭhāna* arises, on the other hand 1, if the Noble Path called *vuṭṭhāna* arises during discerning as *anicca*, those three kinds of persons usually occur predominance in faith (*saddhādhimokkha*), resulting in availability of controlling 26 faculty of faith. They emancipate through *animitta vimikkha*. At the Path(-moment) of Upstream-enterer, these persons become as *saddhānusārī* person.

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Remaining seven status, from the Fruit(-moment) of Upstream-enterer to the Fruit (-moment) of Arahant, these persons are *saddhāvimutta*.

If the Noble Path-Knowledge called *vuṭṭhāna* arises during conditioned things as ‘*dukkha*’, those three kinds of persons usually occur predominance in tranquility (*passaddhi*), resulting in availability of controlling faculty of concentration. They emancipate through *appaṇikhitavimokkha*. At all eight kinds of status, from the Path(-moment) of Upstream-enterer to the Fruit (-moment) of Arahant, these persons are *kāyasakkhī* persons. Especially ____ among these persons, for a such person, the absorption of immaterial sphere is the fundamental basis of *vipassanā* practice; that person with fundamental basis of *viipassanā* practice as absorption of immaterial sphere can be designated as *ubhatobhāgavimutta* at Fruit (-moment) of Arahant.

In the next kind ____ for those three kinds of persons, if the Noble Path called *vuṭṭhanā* arises during discerning on conditioned things as ‘*anatta*’, those three kinds of persons usually occur predominance in wisdom, resulting in availability of controlling faculty of wisdom. They emancipate through *suññata vimokkha*. At the Path (-moment) of Upstream-enterer, these persons become as *dhammā-nusārī*. For the middle six status, from the Fruit (-moment) of Upstream-enterer to the Path (-moment) of Arahant, those persons become as *ditṭhippatta*. 27 At the Fruit (-moment) of Arahant, those persons occur as *paññāvimutta* persons. (Vs-2-301)

7.29 Twelve kinds of similes (Vs-2-301,305)

Here, twelve kinds of sillies are worth knowing in order to be explicit this *vipassanā* Knowledge leading to Emerging together with preceding and succeeding kinds of *vipassanā* knowledge from the knowledge of Terror to the knowledge of Trans-lineage. The followings are brief account of those similes._____

* *vaggutī kaṇhasappo ca, gharam go yakkhī dārako.*

Khuddam pipāsam sītunḥkam, andhakāram visena ca.

These similes are appropriate allusion from the beginning of the knowledge of Terror, due to presence of availability of parallelism which stands on various stages of knowledge. The advantage is that _____ if these similes are alluded and shown in this concern of *vipassanā* knowledge leading to Emerging, functions of all kinds of knowledge, from the knowledge of Terror to the Fruit-Knowledge will be clearly understood. It is because it shows by standing at the middle condition. Therefore it should be said in *visuddhikathā* (section of purification) that these similes are worth alluding and showing only in this concern of *vipassanā* knowledge leading to Emerging. (*Vs-2-301*)

1. *vagguli* = flying fox

A flying fox perches on a hardwood [28](#) tree producing illipe nuts (*Bassia lingifolia*) with five branches with the intention that “either flower or fruit will be available on this tree”. Afterwards, a small branch is observed carefully and any kind of flower or fruit can not be seen to be eaten. Similarly, remaining branches, second, third, fourth and fifth ones are observed one by one and neither flower nor fruit can be seen anymore. After reasoning that “this tree is lack of fruit, any kind of edible flower and fruit are absent on this tree”, that flying fox abandons heartfelt desire on that tree and then climbs on upright branch; the head emerges from forked branches and looks above, afterwards it flies into the sky and perches on another tree with fruits.

In above simile, it should be recognized on the meditator as flying fox; while aggregates of fivefold clinging to existence as hardwood tree producing illipe nuts with five branches; the way of taking into heart aggregates of fivefold clinging to existence at the beginning stage as perching on that tree, performance of *vipassanā* practice by discerning on corporeal aggregate without any essence of permanence, happiness, self, pleasantness, afterwards remaining four mental aggregates are discerned by three general characters as that flying fox’s manner in a way that observing on one branch and nothing to be eaten is seen and remaining [29](#) branches are observed again; the occurrence of three kinds of *vipassanā* knowledge, the knowledge of Desire for Deliverance, the knowledge of Reflection the knowledge of Neutrality Towards Formations, which abandon conditioned things after disenchanting on five aggregates through seeing on character of impermanence etc., in the continuum of meditator as the abandonment of heartfelt desire on that tree after reasoning that “this tree lacks any kind of fruit” by that flying fox; the knowledge of Adaptation, which leads to upright direction called *nibbāna*, of meditator as climbing on upright branch; the knowledge of Trans-lineage which is able to perceive the Noble *dhammas* called *nibbāna*, as emerging of the head from forked branches and looking above; the Noble Path-Knowledge which enters into *nibbāna* as the manner of flying into sky, respectively. (*Vs-2-302*)

It should be recognized on the knowledge of Adaptation as the occurrence of upright direction of branch due to ability to remove wile, ruse (*māyā, sātheyya*) etc., which are capable of making deceitful mind; while the knowledge Trans-lineage which sees *nibbāna* as looking above; the Noble Path-Knowledge which stands on *nibbāna* that lacks dependence as flying into sky, respectively. (*Mahāṭṭi-2-471*)

2. *kaṇhasappa* = sea snake

A fisherman brings a fish-trap made of bamboo with intention to catch fishes and sets that trap under water. When the son [30](#)

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of fisherman gropes into trap by hand at an appropriate time, neck of a sea snake is grasped. However fisherman's son pleases with reasoning that "I've got fish". When fisherman's son raises the hand and sees the fish grasped in the hand, he knows really as poisonous sea snake, due to seeing three striations on the neck. With full of fear and seeing on coming danger, after disenchanting to hold up sea snake, he wants to escape from danger, he undoes body of snake that winds around a hand, then he raises that hand up and weakens the sea snake by spinning two or three times above the head and throws away by shouting that "Oh! Bad snake ... get out". Afterwards, he climbs on the bank quickly and stands by seeing backwards and reasoning that "Oh!...friends... I've escaped from danger of big snake really". (*Vs-2-2302*)

Due to taking the object of *nibbāna* after abandoning on all conditioned things, the knowledge of Trans-lineage is similar to the manner, giving up sea snake. It should be recognized the Noble Path-Knowledge as the manner, standing up by seeing backwards after giving up sea snake. The Noble Path-Knowledge takes the object of *nibbāna* through the nature of directly faces with object (*ārammaṇa paṭivedha*). It sees itself called the Noble Path by means of non-delusive realization (*a-sammohapaṭivedha*). (due to eradication of delusion or ignorance which conceals on the Noble Path [31](#) not to be known and seen by the Noble Path-Knowledge, itself, the enlightenment arises after disappearing of nescience. The function of knowing is also accomplished simultaneously and this process of knowing and seeing in this way is called *a-sammohapaṭivedha*). Therefore the process of seeing of the Noble Path towards *nibbāna* is similar to the manner of seeing backwards of fisherman's son after abandoning the sea snake. It should be recognized the Fruit-Knowledge as standing up on safe place. (With regarding to these words, it means a safe place has been reached but not practising for reaching to that safe place.) (*Vs-2-302, Mathāṭṭi-2-471*)

3. *gharam* = house

After having dinner, when an owner of house goes to bed he falls asleep. During sleeping the house is burnt down. When that owner of house wakes up and sees the fire, he is full of afraid of fire and searches the place to flee away from the house with reasoning that "if I flee before the body is fire, there will be no injury", then he sees the fire escape and flees away rapidly and stands on a safe place. In that simile _____ obsession on five aggregates in a way that "I, my property"... , of stupid worldly person without eye of wisdom in the field of ultimate *dhammas*, is similar to falling asleep of owner of house after having dinner and going to bed. [32](#) It should be recognized the occurrence of knowledge of Terror after seeing three general characters through practising the right course (*sammāpaṭipatti*) as fearful period by seeing the fire after awaking up, while the occurrence of three successive knowledges, the knowledge of Desire for Deliverance, the knowledge of reflection, the knowledge of Neutrality Towards Formations called *santiṭṭhanā*, as searching the place to flee away; the knowledge of Adaptation as seeing the fire escape; (due to occurrence of delivering from emblem of conditioned things of the knowledge of Trans-lineage) the knowledge of Trans-lineage as reaching on the fire escape; the Path-Knowledge as fleeing away rapidly, (due to association with special function which accomplishes both the place that is worth abandoning and the place that is worth reaching); the Fruit Knowledge as standing on a safe place, respectively. (*Vs-2-302,303, Mahāṭṭi-2-471*)

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4. gô = cow

While a peasant falls asleep at night his cows escape from the farm by breaking the fence. When that peasant goes and sees that farm in the early morning, he sees the occurrence of fleeing away of cows and follows to footprints of cows and sees the king's cows. When he brings those cows of the king as he thinks those are his cows, at the morning with sunshine he recognizes cows of the king really but not his cows. He is full of 33 fear with the reasoning that "I have to flee away before persons in the service of the king seize and torture with suspect that I'm a thief" and he abandons cows, flees away and stands on a safe place.

In that simile_____ it should be recognized on the obsession on aggregates of fivefold clinging to existence of stupid worldly person without eye of wisdom in a way that "I, my property", as bringing the cows of the king by thinking that "my cows"; knowing on aggregates of fivefold clinging to existence as *anicca, dukkha, anatta*, of the practising meditator as recognizing on cows of the king really at the morning with sunshine; the knowledge of Terror, as the period with full of fear to be captured and killed by persons in the service of the king; the knowledge of Desire for Deliverance as the occurrence of desiring to flee away after abandoning the cows; the knowledge of Trans-lineage as abandoning the cows; the Noble Path-Knowledge as the manner of fleeing away; the Noble Fruit-Knowledge as standing on a safe place, respectively. (Vs-2-303, Mahāṭṭi-2-472)

5. yakkhī = ogress

A man is married with an ogress (due to he did not know her as ogress). At night due to thinking that "this man falls asleep", that ogress goes to cemetery and eats the corpse. When that man searches and follows to his wife with thinking where she goes, he sees the manner of eating on corpse. 34 Due to knowing on that ogress as not real human being, he is afraid of the ogress with reasoning that "I have to flee away before she eats me", and flees away rapidly, resulting in standing on a safe place.

In that simile_____ it should be recognized on the obsession on aggregates of fivefold clinging to existence of stupid worldly person in a way that "I, my property"; as marriage with an ogress; knowing occurrence of the nature of *anicca* etc., after seeing three general characters of aggregates, as knowing that "this woman is actually an ogress" after seeing eating on corpse in the cemetery; the knowledge of Terror, as the period with full of fear; the knowledge of Desire for Deliverance as desire to fleeing away; the knowledge of Trans-lineage as leaving cemetery; the Noble Path-Knowledge, as fleeing away rapidly; the Fruit-Knowledge, as standing on a safe place, respectively. (Vs-2-303)

Due to occurrence of cause of discerning on the place with danger as safe one, it should be recognized the occurrence of similarity between obsession on aggregates as "I, my property", and marriage with an ogress.

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It should be recognized on the fact that the knowledge of Trans-lineage which arises by means of presence of the object of *nibbāna* after abandoning the cemetery called conditioned things as leaving cemetery. (Mahāṭṭi-2-472) 35

6. dāraka = boy

One woman has very strong loving-kindness on her son. While she is sitting in parlour she hears crying of a boy in the lane and thinks that "my son is tortured by someone", she goes quickly there and cuddles the crying kid of other with a perception as her son. Afterwards she remembers that kid is other's but not her son and looks around left him in the lane with full of fear to be accused as a thief of child and returns back to parlour and sits again.

In the simile_____ it should be recognized on the obsession on aggregates of fivefold clinging to existence in a way that "I, my property", as cuddling the kid of other with

perception as her son; knowing that "it is not I, it is not mine" through three general characters as knowing that "this kid is other's son"; the knowledge of Terror as fear to be accused as a thief of child; the knowledge of Desire for Deliverance as looking around; the knowledge of Adaptation as leaving kid in the lane; (Due to removing conditioned things after removing grosser and grosser bulk of selfish desire, the knowledge of Adaptation should be recognized as leaving the kid in that lane.); the knowledge of Trans-lineage as a short period staying in the lane after leaving the kid; the Noble Path-Knowledge as returning back to parlour; the Noble Fruit-Knowledge as sitting in parlour again respectively. (Vs-2-303,304, Mahāṭṭ-2-472) 36

Remaining six kinds of similes

These six kinds of similes, viz,

7. *khudda* = hunger

8. *pipāsa* = thirstiness

9. *sūta* = cold climate

10. *uṇha* = hot climate

11. *andhakāra* = cloud of darkness

12. *visa* = poison, are paralleled in order to be explicit the occurrence of inclination, bending, leading towards the Supra-mundane *dhammas* for the practising meditator who stands on the *vipassanā* Knowledge leading to Emerging and reaches to the Noble Path-Knowledge. (It means that these similes are not paralleled in order to be explicit fearful nature of the meditator who stands on the Knowledge of Terror as previous similes.) It will be explicit._____

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7. *khudda* = hunger

As very hungry man has strong desire to eat flavourful nourishment_____ similarly, the *bhikkhu* who is who is oppressed by the hunger of occurrence in rounds of rebirth, has heartfelt desire on nourishment of *kāyagatāsati* (= mindfulness on all constituents of the body) which has the flavour of deathless element. (Vs-2-304)

Due to occurrence of both successive process, following for a long time, and difficulty to be forborne, with reasoning that the suffering of rounds of rebirth is similar to suffering of hunger, the commentary said that "*samsāra vaṭṭajighicchṭya* = the hunger of occurrence in rounds of rebirth", as a metaphor.

amatarasam kāyagatāsati bhojanam

Pāli Quotation (Mahāṭṭ-2-472)

In this case, that term, *kāyagatāsati*, means the right mindfulness (*sammāsati*) which is associating with the Noble Path-Knowledge. Due to occurrence of both by means of finishing the function called *kāyānupassanā*, *vedanānupassanā*, *cittānupassanā*, *dhammānupassanā* and by eating the taste of deathless element (*amatarasa*) of the eternal peace called *nibbāna*, that mindfulness is worth designating as "*amatarasam kāyagatāsati bhojanam* = nourishment of *kāyagatāsati* which has the flavour of deathless element". Therefore, in the *Amata Vagga*, *Ekanipāta*, *Anguttara* (Ang-1-47), the Buddha preached that...

"*amatam te bhikkhave paribuñjanti, ye kāyagatāsatiṃ paribuñjanti.*" = *bhikkhus* ... such persons eat the nourishment of *kāyagatāsati*, it can be said that persons eat the flavour of deathless element of *nibbāna*". (Mahāṭṭ-2-472)

Question _____ *Nibbāna* is a Supramundane *dhammas*, *kāyagatāsati*, on the other hand, is mundane *dhammas*. How those persons who eat the nourishment of that *kāyagatāsati* can eat the flavour of deathless element of *nibbāna*?

Answer ____ Those persons who develop *kāyagatāsati* 38 can attain the deathless element *nibbāna*. It is not available for the person who does not develop anymore. Therefore, the Buddha preached in this way. (*Aṅg-A-1-416*)

It has already explained frequently in previous section the fact that if *kāyānupassanā satipaṭṭhāna* (= contemplation on the all constituents of body) is accomplished to be developed all four kinds of contemplation(*satiapaṭṭhāna*) will be fulfilled simultaneously. If every kind of contemplation is accomplished to be developed systematically, the function of development of all four kinds of contemplation is also fulfilled simultaneously. When it is reaching to the Noble Path (-moment), that Noble Path eradicates delusion which conceals on

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four kinds of objects, the standing places of mindfulness, viz, *kāya, vedanā, citta, dhamma*, , not to be known, resulting in disappearing of nescience called *avijjā* and appearing of enlightenment called *vijjā*. This way of processes is said that finishing the function of four kinds of contemplation, *kāyānupassanā* etc., by the mindfulness, which associates with the Noble Path. Right mindfulness which associates with mundane *Vipassanā* Knowledge can remove defilements temporarily, resulting in inability to perform that function completely, due to lack of ability to see *nibbāna*. Therefore above exegeses are performed in commentary and subcommentary.

8. pipāsa = thirstiness ____ As a thirsty man 39 with very absorbent buccal cavity and throat has heartfelt desire for drink, juice, fruits of eastern goose berry, ginger etc., similarly, ____ this practising meditator who is oppressed by thirstiness of rounds of rebirth also has heartfelt desire for cordial of Noble Path with eight factors. (*Vs-2-304*)

9. sīta = cold climate ____ As a man who is oppressed by very cold climate has heartfelt desire for warmth, similarly ____ this practising meditator who is oppressed by coldness of strong attainment on rounds of rebirth also has heartfelt desire for the fix of Noble Path which can burn defilement totally. (*Vs-2-304*)

10. uṇha = hot climate ____ As a man who is oppressed by very hot climate has heartfelt desire for coldness, similarly ____ this practising meditator who is oppressed by (11)kinds of fire of rounds of rebirth of worth also has heartfelt desire for Eternal Peace called *nibbāna* where those (11) kinds of fire, fire of passion, fire of anger etc., are extinguished. (*Vs-2-304*)

11. andhakāra = cloud of darkness ____ As a man who is oppressed by cloud of darkness which has four kinds of situation, viz, occurrence of midnight, occurrence of new moon day, occurrence in the midst of deep forest, occurrence of raining without any lightening but full of bulk of clouds in all directions, has heartfelt desire for light, similarly ____ this practising meditator who is concealed by cloud of darkness called 40 ignorance which is able to conceal Four Noble Truths not to be known, also has heartfelt desire for the advancement of Path (*maggabhāvanā*) with light of wisdom. (*Vs-2-304*)

Pāli Quotation (Mahāṭṭ-2-472) (Vs-2-304)

The Noble Path-Knowledge called *maggabhāvanā* has shining light produced by knowledge (*Vs-2-304, Mahāṭṭ-2-472*) (It is really the brightness of colour-object of both corporeal units produced by mind of meditation called consciousness of Path (-moment) which is predominated with knowledge, and corporeal units produced by temperature that is consisting in those corporeal units produced by mind successively. It is a metaphorical usage called *kāranūpacāra* in which the name of cause, the knowledge without light, is applied

metaphorically on the name of result, corporealities produced by mind with bright colour-objects.)

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12. visa = poison ____ As a man who is oppressed by poison, snake venom etc., has heartfelt desire for antivenin, similarly this practising *bhikkhu* who is oppressed by the venom of defilements also has heartfelt desire for deathless elements, *nibbāna*, which can be designated as a medicine that suppress venom of defilements and accomplishment to deathless state. (Vs-2-304)

The person with shrinking mind

By way of practice as shown in this extant, it 41 can be designated on this meditator as a person who practices through the occurrence of shrinking mind for various circumstance, life etc., With referring to that kind of person, the following verse is preached by the Buddha.

Pāli Quotation (Khu-1-406, Mahāni-100)

Bhikkhave = *Bhikkhus*... , *yo bhikkhu* = a such *bhikkhu*; *na dassaye* = never show or see; *attānam* = identity of himself; *bhave* = in three realms. *buddhādayo* = Noble Ones, the Buddha etc., *āhu* = *kathenti* = praise; *tam* = *adassanam* = that invisible situation of identity of himself in three realms; *tassabhikkhuno* = of that practising *bhikkhu*; *bajamānassa* = who approaches; *vivittamāsanam* = to place where is secluded both physically and mentality; *paṭilīnacarassa* = who can practise with shrinking mind for three realms; *paṭirūpam* = is very favourable one.

Bhikkhus... ; a such *bhikkhu*; never show or see; identity of himself; in three realms. Noble Ones, the Buddha etc., praise; that invisible situation of identity of himself in three realms; of that practising *bhikkhu*; who approaches; to place where is secluded both physically and mentality; who can practise with shrinking mind for three realms; is very favourable one.

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7.30 Differences of *bojjhanga*, *maganga*, *jhānaṅga*, *paṭipadā* and *vimokkha* (Vs-2-305)

The meditator with the knowledge of Neutrality Towards Formations that can neutralize on conditioned things through free from two kinds of extremities, terror-attachment (*bhaya-nandī*) can be designated as the person who practices through the occurrence of shrinking mind for three kinds of existences (*paṭilīnacara puggala*), due to lack of any kind of heartfelt desire on all conditioned things occurring in three realms but presence of shrinking mind with very weak inner desire for those existences.

Thus, after performing the occurrence of a person with shrinking mind one-sidedly and certainly, the knowledge of Neutrality towards formations can be accomplished fixedly significant differences of the following factors,

1. (6) factors of Enlightenment, (7) factors of Enlightenment (*bojjhaṅga*)
2. (8) factors of path, (7) factors of path (*magganga*)
3. (5) factors of Absorption, (4) factors of Absorption (*jhānanga*)

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4. way of practices (*paṭipadā*)
5. way of deliverance (*vimokkha*), which are available for the Noble Path (-moment) and for predisposition of the upper kinds of Noble Path. Detailed accounts are as follows.____

1. Some teachers, such as *Tipiṭaka Cūlanāga Mahā Thero* etc., said that fundamental absorption (*pāḍaka jhāna*) which is fundamental of “*Vipassanā* Knowledge leading 43 to

Emerging”, predetermines the significance and differences of numbers of factors of Enlightenment, Path, Absorption, which are available at the Noble Path(-moment).

[Notes: ____ For instance, in this work , fourth absorption of mindfulness of breathing is presented as the fundamental absorption of *vipassanā* practice. In this case, it means this kind of absorption. For a meditator with mastery in all eight kinds of attainments (*aṭṭha samāpatti*), every kind of absorption can be applied as fundamental absorption of *vipassanā* practice easily.]

2. Some teachers, such as *Moravāpīvāsī Mahādatta Mahā Thero* etc., said that aggregates which are objects of “*Vipassanā* Knowledge leading to Emerging”, predetermines the significance and difference of numbers of factors of Enlightenment, Path, Absorption, which are available at the Noble Path (-moment).

3. Some teachers, such as *Tipitaka Cūlābhaya Mahā Thero* etc., said that if there are difference between the fundamental Absorption and mastered Absorption (*sammasita jhāna*) which is the object of “*Vipassanā* Knowledge leading to Emerging”, the individual preference of practising meditator (*puggalajjhāsayā*) predetermines the significance and differences of numbers of factors of Enlightenment, Path, Absorption, which are available at the Noble Path (-moment).

Among those opinions of three Noble teachers it should be recognized the fact that only “*Vipassanā* Knowledge leading to Emerging” which occurs previously 44 the Noble Path, predetermines the significance and differences of numbers of factors of Enlightenment, Path, Absorption. In order to recognize those significance of factors of Enlightenment et., the followings are explanations in sequence called *anupunnkkathā*.

7.30.1 Opinion of the first Thero – Opinion of fundamental absorption (*pāḍakajjhāna vāda*)

These three kinds of Noble Path, viz,

1. The Noble Path which occurs in the continuum of the person with pure *vipassanā* (*sukkha vipassanā*) who lacks any kind of absorption but vehicle of purified *Vipassanā* Knowledge only,

2. The Noble Path which occurs in the continuum of the person with absorption, who does not apply acquired absorption as the fundamental of *vipassanā* practice, and

3. The Noble Path which occurs in the continuum of the person with the first absorption during the generalizing on miscellaneous conditioned things other than the acquired first absorption after changing to *vipassanā* practice by using first absorption as the fundamental of *vipassanā* practice,

are associated with the first absorption. Those three kinds of Noble Path consist of (7) factors of Enlightenment, (8) factors of Path, (5) factors of Absorption respectively. (Vs—2-305)

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[Notes: ____ In this case, *sukkha vipassaka* person means *suddha vipassanāyānika* (= the person with vehicle of pure *vipassanā* practice) who lacks any kind of absorption. Miscellaneous conditioned things(*pakiṇṇaka saṅkhāra*) means all kinds of conditioned things occurring in three realms, which are worth discerning as the object of *vipassanā* practice, other than conditioned things consisting in the first absorption of any kind of meditation subject. During discerning on those miscellaneous conditioned things, if the Noble Path is attained, it associates with the first absorption. If the Noble Path is attained during discerning on the first

absorption which is the fundamental absorption of *vipassanā* practice, it is nothing to say whether it associates with the first absorption or not. In this case, the words, “the Noble Path of the person with pure *vipassanā* associates with the first absorption”, etc., are said in order to show “*vipassanā niyama* has a single fixed effect that ____ “significance and differences of factors of Enlightenment, Path etc., are predetermined by *Vipassanā* Knowledge leading to Emerging”. It is right. ____ Pure fundamental absorption etc., which are primary causes for predisposition of numbers of factors of Enlightenment, Path etc., of the Noble Path, excluding *Vipassanā* Knowledge leading to Emerging, can never be seen actually. Especially, *Vipassanā* Knowledge leading to Emerging can occur as primary cause for occurrence of the 46 associatin of the Noble Path with the first absorption for the person with vehicle of pure *vipassanā* knowledge although fundamental absorption etc, are absent in him. Therefore it should be recognized the fact that only “*Vipassanā* Knowledge leading to Emerging”, is a definite cause with a certain effect for predisposition of significance and differences of numbers of factors of Enlightenment Path etc., of the Noble Path. (*Mahāṭṭ-2-474*)

It will be explicit. ____ Previous practice of *vipassanā* (*pubbabhāga vipassanā*) that occurs beforehand those kinds of Noble Path, may be associated with mentally agreeable feeling or neutrality feeling. When the Noble Path- knowledge called *vuṭṭhāna* (emerging) arises, in the next method ____ when *Vipassanā* Knowledge leading to Emerging arise after reaching to occurrence of Neutrality Towards Formations, it always associates with mentally agreeable feeling really. (*Vs-2-305*)

4. For the pentad method (*pancake naya*), at the Noble Path (-moment) which is accomplished by performing the second absorption as the fundamental absorption of *vipassanā*, it associates with four factors of Absorption, viz, *vicāra, pīti, sukka, ekaggatā*.

5. At the Noble Path (-moment) which is accomplished by performing the third absorption as the fundamental absorption of *vipassanā*, it associates with three factors of Absorption, viz, *pīti, sukka, ekaggatā*.

6. At the Noble Path (-moment) which is accomplished by performing the fourth absorption as the fundamental 47 absorption of *vipassanā*, it associates with two factors of Absorption, viz, *sukka, ekaggatā*.

Especially, at moment of those kinds of Noble Path, which are accomplished by performing second absorption, third absorption, fourth absorption, as fundamental absorption of *vipassanā* it associates with (7) factors of Path only, [due to lack of factor of absorption, *vitakka* resulting in lacking in factor of Path, right though (*sammā sankappa*).] At the Noble Path (-moment) which is accomplished by performing fourth absorption as fundamental absorption of *vipassanā*, it associates with (6) factors of Enlightenment, (due to lack of *pīti*). This significant difference is predetermined by not only *Vipassanā* Knowledge leading to Emerging (= *vipassanā niyama*) but also fundamental absorption (= *pāḍakajhāna niyama*). (It means that is not predetermined by *vipassanā niyama* only as shown in Noble Path of previous three kinds of persons, *sukkhavipassaka* person etc.)

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It is right. ____ for that pentad method, previous practice of *vipassanā* before the moment of Noble Path, which are accomplished by performing second absorption, third absorption, fourth absorption, as fundamental absorptions of *vipassanā*, can associate with either mentally agreeable feeling or neutrality feeling. However, *Vipassanā* Knowledge Leading to Emerging really. (*Vs-2-305*)

7. Then at the Noble Path (-moment) which is accomplished by performing fourth absorption in the 48 aspect of tetrad method, fifth absorption in the aspect of pentad method, as fundamental absorption of *vipassanā*, there are two factors of absorption by means of *upekkhā, ekaggatā*, while (6) factors of Enlightenment, due to lack of *pūṭisambojjhaṅga*, (7) factors of Path, due to lack of *sammāsankappa magganga*, respectively. These significant differences in numbers of factors of absorption, Enlightenment, Path are predetermined by efficiency of both *pāḍakajhānaniyama* (fundamental absorption of *vipassanā*) and *vipassanā niyama* (*Vipassanā* Knowledge leading to Emerging). It is right. ____ In this case, previous practice of *vipassanā* before the Noble Path (*pubbabhāga vipassanā*) can associate not only mentally agreeable feeling but also neutrality feeling. However, *Vipassanā* Knowledge Leading to Emerging always associates with neutrality feeling. (Vs-2-306)

8. It should be recognized on the Noble Paths which are accomplished by performing absorptions of immaterial sphere as fundamental absorption of *vipassanā*, in this way similarly.

Thus after emerging from fundamental absorption of *vipassanā* practice, the absorption which emerges from adjacent place (*āsanna padesa*) of the Noble Path which is accomplished by discerning and generalizing on all conditioned things occurring in three realms, which are called *ye keci saṅkāra*, can perform the Noble Path in order to similar with itself. It is similar to the way that the colour of ground performs the same colour of monitor 49 lizard with its colour. (Vs-2-306, see Abhi-A-1-271,272)

If dwelling hole of monitor lizard is red soil, the eater makes the former to be red colour because it is the most adjacent to the monitor lizard; then if dwelling hole is black soil, it makes the colour of monitor lizard to be black one adaptationally. It means that it should be recognized in this simile.

In this case, the word, *āsannapadesa* = adjacent place, refers to *Vipassanā* Knowledge Leading to Emerging. Thus, with regarding to the word, *āsannapadesa* (adjacent place), it shows that there are no significant difference in numbers of factors of Enlightenment, Path, Absorption of the Noble Path, due to efficiency of absorptions which are entered by practising person at interval (*Mahāṭṭi-2-474*)

This is the explanations/relation of the first Mahā Thero called *Tipitaka Cūḷanāga Mahā Thero*. The meaning of this opinion is as follows.____

If "*Vipassanā* Knowledge Leading to Emerging", that is adjacent to the Noble Path is associated with mentally agreeable feeling, the Noble Path also associates with mentally agreeable feeling. (In the aspect of pentad method, those Noble Paths will associate with any kinds of absorption, first absorption, second absorption, third absorption, or fourth absorption accordingly.)

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If "*Vipassanā* Knowledge Leading to Emerging", that is adjacent to the Noble Path is associated with neutrality feeling, the Noble Path also 50 associates with neutrality feeling. In the pentad method, it is the Noble Path associates with the fifth absorption (*pañcamajjhānika magga*), indeed. Therefore, significance and differences in factors of Enlightenment etc., of the Noble Path are arisen consequently. Thus when *Vipassanā* Knowledge Leading to Emerging predetermines significance and differences in numbers of factors of factors of Enlightenment etc., as it occurs as

1. not only proximate factor (*āsanna kāraṇa*)
2. but also significant factor (*padhānakāraṇa*), fundamental absorption etc., on the other hand, are not proximate and significant factor. However, in the absence of fundamental absorption, only *Vipassanā* Knowledge Leading to Emerging is unable to predetermine significant differences of factors of Enlightenment, Path, Absorption, as mentioned above.

(It means that after entering into absorption and emerging from that absorption and then only when that absorption and conditioned things which are associating with absorption, are discerned as objects of *vipassanā* practice, various kinds of those significant differences can be occurred consequently.) Actually, as mentioned above, fundamental absorption is significant factor of predetermination of factors of Enlightenment etc., of the Noble Path (-moment). Therefore the commentary did not explain that at the Noble Path (-moment) various significant numbers of factors of Enlightenment by *Vipassanā* Knowledge 51 Leading to Emerging" only definitely but it explained that "*Vipassanā* Knowledge Leading to Emerging" predetermines it generally. (*Mahāṭṭi-2-473,474*)

7.30.2 Opinion of the second Thero __ Opinion of mastered absorption (*sammasita jhānavāda*)

In the next kind ____ in the opinion of the second *Mahā Thero, Moravāpīvāsī Mahādatta Mahā Thero*, it means that ____ after emerging from such absorption, if the Noble Path is accomplished by performing *vipassanā* practice through discerning and generalizing on conditioned things called absorption and associated *dhmmas* occurring in such such absorption, that Noble Path is similarly to mastered absorption which is discerned as object of *vipassan* practice. If *dhmmas* of sensual sphere are discerned as object of *vipassanā* practice and the Noble Path is attained at that time, that Noble Path associates with the first absorption only. In that opinion of second *Thero*, it should be recognized on *vipassanā niyama* as mentioned in the opinion of the first *Thero* similarly. (*Vs-2-306, Abhi-a-1-272*)

In this case, the word, *vipassanā*, means "*Vipassanā* Knowledge Leading to Emerging", which is the last part of the knowledge of Neutrality Towards Formations, indeed. *Vipassanā* Knowledge of a practising person who discerns any kind of conditioned thing as *anicca* etc., by performing the second absorption as fundamental absorption of *vipassanā*, is called *vitakkavirāga* 51 *bhāvanā* (= the practice of *vipassanā* that disgusts on initial application which is surpassed by the second absorption). Therefore the Noble Path which is accomplished by performing *vipassanā* practice on that absorption is also the Noble Path which associates with the second absorption lacking initial application. It should be recognized on various absorption, third absorption etc., in similar way. In this way, in the opinion of the first *Thero* called opinion of fundamental absorption, "*Vipassanā* Knowledge Leading to Emerging", predetermines difference of feelings, i.e., mentally agreeable feeling, neutrality feeling, and numbers of factors of Enlightenment, Path, Absorption. Depending upon this method, it should be paralled the way of predetermination of "*Vipassanā* Knowledge Leading to Emerging" for the next opinion similarly. (see *Mūlatī-1-115*)

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7.30.3 Opinion of the third Thero = Opinion of individual preferential absorption (*puggalajjhāsaya jhānavāda*)

In the opinion of the third *Thero, Tipitaka Cūlābhaya Mahā Thero*, ____ the individual preference that ...

* "*aho vatāham saṭṭāngikam maggam*

papuneyam, aṭṭāngikam maggam

pāpuneyam"

= "If I reach the Noble Path that associated with second absorption and seven factors of path, it is very delightful one. If I reach the Noble Path that associates with first absorption and 53 eight factors of Path, it is very delightful one" ____

has been performed and depending upon the Nobel Path which is accomplished by performing such such absorption as fundamental absorption of *vipassanā* practice and by discerning on such such *dhmmas* of absorption, is similar to that absorption really. In the

absence of either fundamental absorption or mastered absorption on which *vipassanā* practice is performed, only individual preference is unable to accomplish the Noble Path with the same factors as that preferential absorption. [When it is accomplished by individual preference, if fundamental absorption is present, that absorption benefits individual preference, or if mastered absorption is present, that absorption benefits individual preference; by means of efficiency of relation of natural determinative dependence (*pakatūpa nissaya paccaya*). Therefore it means that only when any kind of absorption, fundamental or mastered absorption benefits by means of efficiency of relation of natural determinative dependence, it can be accomplished in accordance with the individual preference actually.]

The meaning that "in the absence of either fundamental absorption or mastered absorption on which *vipassanā* practice is performed, only individual preference is unable to accomplish the Noble Path with the same factors as that preferential absorption", can be proved by *Nandakovāda Sutta* as follows.

54 In *Nandakovāda Sutta, Salāyatana Vagga, Uparipannāsa, Majjhima Nikāya*, The Buddha preached that –

"*Bhikkhus* The worldly simile is that ____ as in the continuum of people, a kind of reasoning, "at the full-moon day the moon appears full really", always occur without any doubt that whether the moon appears fully or full-moon day or not, *bhikkhus* similarly, those *bhikkjunis* are both pleased and completed intention by preaching of venerable *Nandaka Thero*. *Bhikkhus* among those (500) *bhikkhunis*, such *bhikkhuni* is the last one in the status, and then that *bhikkhuni* is the Noble one called upstream-enterer without the nature of falling in disorder for future life but she has fixed perspective of three Upper kinds of Noble Path-knowledge called *sammatha niyama*, indeed (M-3-324)

It will be explicit. ____ Among those (500) *bhikkhunis*, in the continuum of corporeality and mentality of such *bhikkhuni*, the relation of determinative dependence for attainment of the fruit-knowledge of upstream-enterer is present apparently; that *bhikkhuni* has completed her intention with the Noble Fruit of Upstream-enterer. ..R ... In the continuum of corporeality and mentality of such *bhikkhuni*, the relation of determinative **PAGE 410** dependence for attainment of the fruit-knowledge of Arahant is present apparently; that *bhikkhuni* has completed her intention with the Noble Fruit of Arahant. (It means in the presence of only 55 the intention and heartfelt desire, the Noble Path and Fruit can not be available but only when efficiency of relation of determinative dependence is also completed, the Noble Path and Fruit can be available.)

Similarly, the Noble Path, which is accomplished by the practicing meditator who performs either such such absorption as fundamental absorption, or *vipassanā* practice by discerning on such such absorption and associating *dhammas*, is the same as that that absorption really. However, it should be recognized the fact that merely presence of individual preference called desire to become Upstream-enterer, desire to become Once-returner, desire to become Non-returner, desire to become Arahant, excluding fundamental absorption and mastered absorption, the occurrence of Noble Path with the same factors of that that absorption can not be accomplished really. In this opinion of individual preferential absorption (*puggala-jjhāsayavāda*), it should be recognized on *vipassanā niyama* as mentioned above similarly. (Abhi-A-1-273)

In that *Nandakovāda sutta*, among those *bhikkhunis*, Those ones who become Upstream-enterer. By listening on *dhamma* talk of venerable *Nandaka*, their intentions, for attainment of Ariyahood called Upstream-enterer, are also completed as their intention really. Those ones who become once returners, Non-returners, Arahants are also pleased similarly by occurring as 56 Once-returners, Non-returners, Arahants. By listening on *dhamma* talk of venerable *Nandaka*, their intention, for attainment of Ariyahood called once-returner, Non-returner, Arahant, are also completion with acquired supra-mundane Path-knowledge and

Fruit-knowledge in that way is due to presence of efficiency of the relation of natural determinative dependence for attainment of Ariyahood of upstream-enterer, Once returnee, Non-returnee, Arahant in previous existences. Similarly __ in the aspect of this supra-mundane Path-knowledge also, due to presence of efficiency of relation of natural determinative dependence of fundamental absorption or mastered absorption, individual preference that has heartfelt desire on Noble Path with the same factors of Absorption as fundamental absorption or mastered absorption. It means it explained to refer the occurrence of the Noble Path that conforms to that kind of individual preference. (*Mūlatī-1-116, Mahātī-2-475*)

7.30.4 Analysis on opinion of Tipitaka Cūlanāga Mahā Thero

Question ____ Among those three *Mahā Theras*, the closest disciples asked *Tipitaka Cūlanāga Thero* who always says that "only fundamental absorption predetermines significance and differences in numbers of factors of Enlightenment, Path, Absorption at the Noble Path (---moment)", as follows. _____

"Venerable sir ... in the existence with fundamental absorption, it may be sure that 57 fundamental absorption predetermines significance and differences of numbers of factors of enlightenment, Path, Absorption at the Noble Path (--moment) previously.

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However, in the existences of immaterial sphere without fundamental absorption, which *dhamma* predetermines significance and difference of numbers of factors of enlightenment, Path, Absorption at the Noble Path (-moment).?"

It should be recognized the fact that this question is asked with referring to absence of lower fundamental absorptions, other than the fourth absorption, in the tetrad method, in immaterial sphere. In the material sphere all four kinds of absorptions are fourth absorptions consisting each two factors of absorption, *upekkhā, ekaggata*, respectively. In the immaterial sphere, for the Noble Path which associates with that fourth absorption, respective absorption of immaterial sphere for each realm can be occurred as the fundamental absorption of *vipassanā* practice. In accordance with tetrad method, due to occurrence of possibility of fundamental absorption of *vipassanā* practice is respective absorption of immaterial sphere, that belongs to the fourth absorption, the Noble Path, which is accomplished in those immaterial sphere, will consist of (6) factors of enlightenment, (7) factors of Path, (2) factors of Absorption, viz, *upekkhā ekaggatā* constantly. Depending on fundamental absorption, no significance and difference can be occurred. (It is due to presence of two factors of Absorption 58 in all four immaterial spheres.) Therefore closest disciples asked that question with referring to the fact that in the immaterial sphere, at the Noble Path (-moment), There can be neither significance nor differences in numbers of enlightenment, Path, Absorption but unique kind only. In order to be understood the answer of this question, the fact to be known beforehand is that ____ the worldly person with three roots existing in immaterial sphere (*arūpatihetuka puthajana puggala*) is unable to attain the Noble Path of Upstream-enterer, due to lack of supporting factor of listening *dhamma* talk of Noble ones, The Buddha etc, called "*paratoghusa*". After attaining the Path of upstream-enterer during existing in five-groups-existence called sensual sphere and fine-material sphere, if he reaches to immaterial sphere through that five-group-existence, upper Noble Path-knowledge and fruit-knowledge can be attained by successive practising in that immaterial sphere. Then it can be understood the following answer easily. _____

Answer ____ *Āvuso* ... in those existences of immaterial spheres also, at the Noble Path (-moment) only the fundamental absorption predetermines significance and differences of numbers of enlightenment, Path, Absorption, indeed. It is right. After a practising *bhikkhu* has got eight attainments (*atthasamāpatti*) and the Noble Path and Fruit of Upstream-enterer are

accomplished by performing the first absorption as the fundamental absorption of *vipassanā* practice, and then if he reaches into the existence 59 of immaterial sphere when he passes away with that absorption of immaterial sphere; if upper three kinds of Path-knowledge and Fruit-knowledge are accomplished after entering into Fruition Absorption of Upstream-enterer again in that immaterial sphere and performing *vipassanā* practice by emerging from that Fruition-Absorption of Upstream-enterer; those kinds of upper Path Knowledge and Fruit-knowledge are associating with the first absorption really. (It means that those consists of five factors of absorption.) Those kinds of Path and Fruit which associate with the second absorption etc., are also in this way similarly. (In the five-groups existence, after attaining the Fruit-knowledge of upstream-enterer by performing the second absorption as the fundamental absorption of *vipassanā* practice, and then he reaches into immaterial sphere and continues to perform *vipassanā* practice resulting in attaining upper kinds of Noble Path and Fruits consequently. At those Noble Path (-moment), it associates with the second absorption and consists of three factors of absorption. It should be understood in this way.)

Due to presence of reasonable questions that "is there only the fifth absorption in the aspect of pentad method, the fourth absorption in the aspect of tetrad method in the immaterial sphere?", and then "why the second absorption can be present?", the *Mahā Thero* continued to answer as follows. _____

"In the immaterial sphere, in the aspect of tetrad method, triad absorptions (*tikajhāna*) called first absorption, second absorption, third absorption; in the aspect of pentad method, 60 tetra absorptions (*catukkahāna*) called first absorption, second absorption, third absorption, forth absorption can occur really. Those triad absorptions, tetrad

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Absorptions are also actually, Supramundane absorptions only. [It means the absorption which associates with the Noble Path (-moment). It refers to factors of Absorption, (5), (4), (3), (2) which are associating with the Noble Path at those Noble Path (-moment).] Those are not mundane absorption. Āvuso ... thus ... in those immaterial sphere, the fundamental absorption only predetermines significance and differences, of numbers of factors of Enlightenment, Path, Absorption at the Noble Path)(-moment) really"., said by the *Maha Thero*.

The closest disciples asked that "Venerable Sir... you have disentangle the problem well".(*Abhi-A-1-273,274*)

7.30.5 Analysis on opinion of *Moravāpīvāsī MahādattāMahā Thero*

"Aggregates, which are objects of *vipassanā* practice, predetermines significance and differences of numbers of factors of Enlightenment, Path, Absorption at the Noble Path (-moment). It is right._____ By discerning on such aggregate as the object of *vipassanā* practice, the Noble Path called *vuṭṭhāna* arise that Noble Path is similar to that aggregate discerned by *vipassanā* practice consequently".

Venerable *Mahā data Mahā Thero* who always says in this way was asked by his closest 61 disciples as follows._____

"Venerable Sir ... your opinion of mastered absorption (*sammasitajhānavāda*), which means that the Noble Path which has the same numbers of factors of Enlightenment, Path, Absorption as the object of the *Vipassanā* Knowledge, has apparent fault. It is right._____ The Noble Path of the practising *bhikkhu* who reaches to the Noble Path called *vuṭṭhāna*, due to emerging from conditioned things and *pavatta* by discerning on corporeal *dhammas* as *anicca*, *dukkha*, *anatta*, may be similar to corporeal *dhammas* and *avyākata dhammas*. The Noble Path of the practising *bhikkhu* who reaches to the Noble Path called *vuṭṭhāna*, due to emerging from conditioned things and *pacatta* by discerning on the absorption of neither-perception-nor –non-perception through *kalāpasammasana* method as a whole, should be similar to that absorption of neither-perception-nor-non-perception".

" Āvuso ... It will not occur in this way. It is because of the fact that ____ There is no Supra-mundane Noble Path which never reach to full absorption (*appanā*). Therefore, the Noble Path called *vuṭṭhāna* by discerning on corporeal *dhammas* as *anicca, dukkha, anatta*, is the Path with eight factors of Path and mentally agreeable feeling called *aṭṭhangika comanassa sahagata magga*. Then the Noble Path of meditator who attains the Noble Path, due to emerging from conditioned things by discerning on the absorption of neither-perception-nor-non-perception through *kalāpasammasana* method as a whole, 62 can not be identical with that absorption by means of *saṅkhārāvesesa* (= occurrence of very subtle conditioned things) but can be similar to that absorption by means of occurrence of fourth absorption with neutrality, feeling resulting in occurring as the Noble Path with (7) factors and neutrality feeling called *sattangika upekkhā sahagata ariya magga* only", said by the *Mahā Thero (Abhi-A-1-274)*

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Factors of relation of determinative dependence for overcoming on gross factors of Absorption, *vitakka* etc., which are discerned objects of *Vipassanā* Knowledge. When corporeal *dhammas* are discerned as *anicca* etc., due to absence of performing on absorption of fine material sphere as fundamental absorption of *vipassanā* practice and due to absence of performing *vipassanā* practice on the object of absorption of fine material sphere, if efficiency of relation of determinative dependence for overcoming on various kinds of factors of absorption is also absent efficiency of non-attainment (*virāga*) called disgusting on various kinds of factors of absorption is absent, resulting in inability to occur without (5) factors of absorption. Therefore only the Noble Path with (8) factors of Path called *aṭṭhangika magga* is possible to occur and then it is said that "*aṭṭhangiko somanassasahagata maggo hoti* = the Noble Path with (8) factors of Path and mentally agreeable feeling arises. Furthermore, if the Noble Path is reached by discerning on the absorption of neither-perception-nor-non-perception as object of *vipassanā* practice, although that Noble Path is the fourth absorption with (2) factors of Absorption called 63 *upekkhā, ekaggatā*, that Noble Path which can eradicate underlying tendency of practising *bhikkhu*, can not be identical with the absorption of neither-perception-not-non-perception by means of occurrence of subtle conditioned things but it can similar as fourth absorption and associated with neutrality feeling. This meaning is shown by the word "*upekkhā sahagata magga*", (*Abhi-A-1-274*) apparently. (*Mūlatī-1-116*)

7.30.6 Analysis on opinion of *Tipiṭaka Cūḷābhaya Mahā Thero*

The opinion of *Tipiṭaka Cūḷābhaya Mahā Thero* who always says that "individual preferential absorption predetermines significance and differences in number of factors of Enlightenment, Path, Absorption at the Noble Path (-moment) was carried and asked to *Tipiṭaka Cūḷānaga Mahā Thero*. That *Mahā Thero* said as follows. ____

"In the continuum of such practising meditator, the fundamental absorption of *vipassanā* practice is already present. In the continuum of that *bhikkhu*, the absorption which is discerned as object of *vipassanā* practice in accordance with individual preference of the *bhikkhu*, may predetermine actually the significance and differences in numbers of factors of enlightenment, Path, Absorption at the Noble Path (-moment). In the continuum of practising *bhikkhu* without that fundamental absorption, which kind of individual preferential absorption can predetermine significance and differences of numbers of factors of enlightenment, Path, Absorption at the Noble Path (-moment)? It is similar to the time for performing prosperity of 64 poor person without investment", said by *Cūḷānaga Mahā Thero*.

Above words were carried and asked to *Tipiṭaka Cūḷābhaya Mahā Thero* again and then that *Mahā Thero* said as follows .____

"*Āvuso*... for the person with fundamental absorption, I would like to say this word, individual preferential absorption predetermines significance and differences in numbers of

factors of enlightenment, Path, Absorption at the Noble Path (-moment)" said by venerable **Cūḷābhaya Mahā Thero**.

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Furthermore ____ As individual preferential absorption predetermines significance and differences in numbers of factors of Enlightenment, Path, Absorption at the Noble Path (-moment) for the person with fundamental absorption, similarly____ it should be understood for the person with mastered absorption. It is right.____ The Noble Path which arises in the continuum of person who discerns the first absorption etc., as the object of *vipassanā* practice, after emerging from fifth absorption which is performed as the fundamental absorption of *vipassanā* practice, will associates with the fifth absorption, in accordance with the opinion of the first **Mahā Thero** while it will associates with the absorption which is performing as object of *vipassanā* practice, the first absorption etc., (at the moment of *Vipassanā* Knowledge Leading to Emerging). In accordance with the opinion of the second **Mahā Thero**. Therefore, those two kinds of opinions, opinion of fundamental absorption, would be opposite to each 65 other. In accordance with the opinion of the third **Mahā Thero**, on the other hand, among those kinds of absorptions, such such kind of absorption is preferred, resulting in associating with that preferable absorption. Therefore those kinds of opinions, opinion of fundamental absorption and opinion of mastered absorption are also not opposite to opinion of the third one, individual preferential absorption appropriately. Individual preferential absorption is also beneficial. It should be recognized in this way. (**Abhi-A-1-27**)

Due to fundamental absorption is the fifth absorption, while mastered absorption is the first absorption, in accordance with the opinion of fundamental absorption, in accordance with the opinion of fundamental absorption, the Path will similar to the fifth absorption, fifth absorption but in accordance with the opinion of mastered absorption, the Path will be similar to the first absorption. In this way, while two opinions are contrary to each other, if individual preference weighs in order to occur the Noble Path which associates with the fifth absorption, only the Path associating with fifth absorption will arise and then if individual preference weighs in order to occur the Noble Path which associates with the first absorption, only the Path associating with first absorption will arise consequently. This is because____ at the moment of *Vipassanā* Knowledge Leading to Emerging, only the absorption which conforms individual preference is discerned as the object of *vipassanā* practice continuously. It means that due to addition of opinion of individual preferential absorption, two opposite opinions are not contradictory to each other. Thus in 66 the absence of opinion of individual preferential absorption, previous two opinions can be contradictory to each other and when opinion of individual preferential absorption is added, any opinion with the help of opinion of individual preferential absorption will be complete and better than remaining one resulting in advantage of individual preference. Due to this reason the commentary (**Abhi-A-1-274**) explained this third opinion as an essential one. (see **Mūlāṭṭ-1-116**)

In this way those three **Mahā Theras** were actually naturalist who know ultimate nature with causes and results. Those **Mahā Theras** were sharp wisdom persons and their opinions were submitted in commentary by olden commentators. In this commentary called **Aṭṭhasālinī**, it would be presented the abstract meaning of those opinions and these three opinions (= three kinds of absorptions referring in three opinions) are conformed by *vipassanā* knowledge leading to emerging appropriately.

(Abhi-A-1-274)

It is right. ____ Only when those various opinions occur together with *vipassanā* practice, the accomplishment of meaning saying in those opinion will be finished well. In the presence of fundamental absorption only, in the presence of individual preference only, the function of accomplishment of Noble Path can not be achieved without *vipassanā* practice. Due to accomplishment in the presence of *vipassanā* practice only, it means that it is worth

showing as "*vipassanā* knowledge leading to emerging predetermines 67 the Noble Path. The Noble Path, Therefore, has got four kinds of names, *dukkhapaṭipadā* etc, respectively. (Vs-2-306)

7.31.A Pondering in commentary of Aṭṭhasālīnī

It will be continued to present about the occurrence of *dukkhapaṭipadā*, found in commentary of *Abhidhamma* (Abhi-A-1-260,261) as follows. ____

It should be recognized on discision of these words, *dukkhapaṭipadam dandhābhiññam* etc, in this way. When defilements are removed at the beginning stage, a meditator is very stressful to remove defilements with prepared mind called *citta payoga* and various circumstances, resulting in various kinds of difficulty to remove defilements. The way of practice of that person is actually *dukkhapaṭipadā* (= strait way of practice). Thebn after removing defilements, when *vipassanā* practice is performed, a meditator reaches to apparent arising of the Noble Path for long time. The enlightenment of that person, actually, *is dandhā bhiññā* (= retarded enlightenment). Thus olden noble teachers defined any kind of interval (*vāra*) as *dukkhapaṭipadā dandhābhiññā* (= strait way of practice with retarded enlightenment). (Abhi-A-1-260)

With regarding to the word, *yokoci vāro* = any kind of interval (*vāra*), of the commentary, any kind of interval to remove defilements by means of efficiency of practice, the interval with one time, the interval with two times, the interval with three times, the interval with four times, the interval with many times, is designated as *dukkhapaṭipadā dandhābhiññā*, defined by 69 olden teachers. (Mūlaṭī -1-111)

7.31.B the interval (*vāra*) agreed by commentator sayadaw

Among those intervals, which kind of interval agreed by commentators is that ____ for such interval, those defilements which are removed by first attempt are reappeared again and those are removed by second attempt again. Those defilements which are removed by second attempt are also reappeared again. However, defilements which are removed by third attempt are eradicated by the Noble Path successively. This interval is agreed by the commentators, resulting in designating as *dukkhapaṭipadā dandhābhiññā* (= strait way of practice with retarded enlightenment). (Abhi-1-260)

This interval with three times to remove defilements is agreed by commentator to designate as "*dukkhapaṭipadā*". Those interval with more than three times to remove defilements are no need to say as *dukkhapaṭipadā*. It means that the interval, which can arise the Noble Path through only one or two times to remove defilements, is designated as "*sukhapaṭipadā*" (= easy way of practice). If the commentators agreed the interval with three times to remove defilements as *dukkhapaṭipadā*, it should be understood those intervals with more than three times to remove defilements, four times etc, are no need to say as *dukkhapaṭipadā*, anymore. (Mūlaṭī -1-111-112)

It will be continued to be explicit. ____ 70 It can not be clear understood easily even though this length of explanation has been presented. Therefore, it should be recognized these words, *dukkhapaṭipadā dandhābhiññā* etc, as the following way of explanation to be explicit at the beginning step. ____

1. The first interval _ *rūpārūpapariggahavāra*

After keeping in mind four great elements by means of characteristic, function, manifestation, proximate cause, the practising meditator keeps in mind (24) kinds of derived corporealities by means of similar way. Mental *dharmas* are kept in mind by means of characteristic, function, manifestation, proximate cause. When corporeality and mentality are kept in mind it is able to perform through stressfulness and difficulty. The way of practice of

that person is called **dukkhapaṭipadā** (= strait way of practice). Furthermore, when the meditator with the knowledge of Analysing Mentality-Corporeality performs **vipassanā** practice, due to retardation of occurrence of the Noble path, it is called **dandhābhiññā** (= retarded enlightenment). (Abhi – A –1-260, Mūlaṭī –1-112)

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In this case, these words, (a) keeping in mind corporeality (b) keeping in mind mentality (c) keeping in mind corporeality and mentality, mean analyzing on corporeal and mental **dhammas** by means of characteristic, function, manifestation, proximate cause. When the function of analysis is performed in that way, it faces with 71 stressfulness and difficulty, it is called strait way of practice (**dukkhapaṭipadā**). Even though it is easy to keep in mind corporeal **dhamma**, if mental **dhammas** are difficult to be kept in mind, it is called strait way of practice. Thus if any stage of practice is stressful and difficult to be kept in mind, it should be recognized the fact that it can be designated as **dukkhapaṭipadā**.

2. The second interval – **nāmarūpavavatthāpanavā**

Pāli- Quotation (Mūlaṭī –1-112)

= It is only mentality-corporeality; Distinguishing and keeping in mind in a way that "There is no person, being, living being, human being, heavenly being, brahma etc, other than mentality-corporeality", is called **nāmarūpavavatthāpana**. It is the stage of purification of views (**diṭṭhivisuddhi**). (Mūlaṭī –1-112)

After analyzing corporeality-mentality (either it may be easy or difficult way of practice), when a such meditator distinguishes and keeps in mind mentality and corporeality, it is accomplished with stressfulness and difficulty. Afterward, **vipassanā** practice is performed and it is able to arise the Path-knowledge through taking for a long time. The way of practice and enlightenment of that person is also designated as **dukkhapaṭipadā dandhābhiññā**. (Abhi-A-1-260)

After the knowledge of Analysing corporeality-mentality occurs with strait way of practice, the knowledge of Discriminating on Mentality-corporeality (**nāmarūpavavatthāpana**) etc, can be accomplished with easy way of practice 72 due to presence of weak defilements. Although it can be occurred as easy way of practice, if the person has weak controlling faculties called faith, effort, mindfulness, concentration, wisdom the obvious occurrence of Noble Path will be retarded. Thus accomplishment of the knowledge of Discriminating or Mentality-Corporeality etc, with stressfulness and difficulty are not definite and significant factors of retardation of arising of the Noble Path. Due to only occurrence of weakness of controlling faculties, faith etc, which are associating with **Vipassanā** knowledge, is definite and significant factors of retardation of arising of the Noble Path, the commentary explained the occurrence of the knowledge of Analysing corporeality-Mentality with stressfulness and difficulty is worth designating as **dukkhapaṭipadā**, without putting strait way of practice to accomplish the knowledge of Discriminating Mentality-Corporeality etc, in the first interval, **rūpārūpapariggahavāra**.

It should be recognized how strait way of practice (**dukkhapaṭipadā**) can be designated in these intervals (**vāra**), viz, PAGE 418

1. **nāmarūpavavatthāpana** = distinguishing and keeping in mind mentality-corporeality
2. **paccayapariggaha** = keeping in mind causal **dhammas**
3. **lakṣhanapaṭivedha** = penetrative knowing on three general characters,
4. **nikantipariyādāna** = finishing off pleasingness on light (**obhāsa**) etc, respectively, as similar to **rūpārūpapariggahavāra**.

If the first interval, *rūpārūpapariggahavāra* 73 is added, there are totally (5) intervals (*vāra*) in the field of *dukkhapaṭipadā*. Among those (5) intervals, if it is stressful and difficult at any interval, it should be recognized as *dukkhapaṭipadā* (= strait way of practice). (see on *Mūlaṭī* –1-112)

3. The third interval – *paccayapariggahavāra*

After distinguishing and keeping in mind mentality and corporeality, an other practising person Aistinguishes and keeps in mind causal *dhammas* of mentality and corporeality, with stressfulness and difficulty. [By saying this stage, section of knowledge of Discerning cause and condition (*paccayapariggahañāna*) is shown. This is the stage of purification by overcoming Doubts (*kankhāvīṭaranavisuddhi*).] Afterwards, when *vipassanā* practice is performed, it takes a long time to arise the Noble Path-knowledge, resulting in designating as *dukkhapaṭipadā dandhābhīññā*. (Abhi-A-1-260)

4. The fourth interval – *lakkhaṇapaṭivedhavāra*

After distinguishing and keeping in mind causal *dhammas* of mentality and corporeality, an other practising person knows penetratively general characters with stressfulness and difficulty. [By saying this stage, the knowledge of Comprehension called *lakkhaṇasammasana* (= mastery on general characters) is shown.] Afterwards, when *vipassanā* practice is performed, it takes a long time to arise the Noble Path-knowledge, resulting in designating as *dukkha* 74 *paṭipadā dandhābhīññā*. (Abhi-A-1-261)

5. The fifth interval-*nikantipariyādānavāra*

After knowing on three general characters penetratively, an other practising person performs *vipassanā* practice with the knowledge which is

- (a) *tikkha* = very sharp,
- (b) *sūra* = very brave,
- (c) *pasanna* = very vlear,

and when he discerns on pleasingness on *vipassanā* practice, light etc., it is very stressful and difficult to keep in mind those *vipassanānikanti*. It will be continued to be explicit. ____ After finishing off pleasingness on *vipassanā* practice which is attachment on impurities of *vipassanā*, light etc, when *vipassanā* practice is performed, it takes a long time to arise the Noble Path-Knowledge, resulting in designating as *dukkhapaṭipadā dandhābhīññā*.

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This interval (*vāra*) is satisfied and agreed by exegete Sayadaw to designated as *dukkha paṭipadā dandhābhīññā*. It is worth designating as *dukkha paṭipadā dandhābhīññā*. It should be recognized obvious showing from the beginning in this way. It should be understood coming names, *dukkhapaṭipadā khippābhīññā*, *sukhapaṭipadā dandhābhīññā*, *sukhapaṭipadā kkhippabhīññā* in similar way. (Abhi-A-1-261)

7.31.C The interval (*vāra*) agreed by commentator sayadaw

75 At the end of knowledge of comprehension (*kalāpasammasanañāna*) called interval of penetrative knowing on three general characters (*lakkhanapaṭivedhavāra*), the knowledge of Arising and Passing Away, which knows and sees the arising and passing away of conditioned things up to momentary present (*khanapaccuppanna*), occurs consequently. At that stage of knowledge of Arising and Passing away, defilement *dhammas* of *vipassanā* practice (*upakkilesa*), light etc, which are causes of impurity of *vipassanā*, occur obviously. Commentator sayadaws agreed the interval with three times of attempts to remove those defilements *dhammas*, as *dukkhapaṭipadā*. This is because the field of way of practice has the terminal demarcation as this *nikantipariyādānavāra*.

Although it is very easy to perform overcoming to *nikantipariyādānavāra* in which defilements *dharmas* of *vipassanā* practice are removed, if previous intervals, *rūpārūpapariggahavāra* etc, are difficult and stressful to be accomplished, it should be recognized the fact that it is not worth rejecting to designate on those intervals as *dukkhapaṭipadā*, due to presence of way of designation shown in the commentary. (Mūlaṭī – 1-112)

In the next method ____ In this phrase, "*imam vāram rocesum* = this interval is satisfied and agreed", the words, this interval, mean not only the last interval, *nikantipariyādānavāra*, but also all kinds of intervals from the beginning of first interval, through which it is stressful and difficult to remove defilements for three 76 times of attempts respectively. It means all intervals with three times of attempts to remove defilements, are worth designating as *dukkhapaṭipadā*.

In the continuum of such practising person, after removing defilements through only once attempt for all five intervals, if the Noble Path is reached quickly by rapid advancement of *vipassanā* Knowledge, those all kinds of knowledge, *rūpārūpapariggahāñāna*, etc, are not stressful and difficult to be accomplished for that practising person. It should be recognized that person's way of practice as *sukkhapaṭipadā* (easy way of practice). (Mūlaṭī –1-112)

7.31.D Consideration of *Mahāṭīkā Sayadaw*

It is right for the explanation performed by the Noble teacher called *Mūlaṭīkā Sayadaw*, that "commentator Sayadaws agreed and satisfied the designation on each interval with stressfulness and difficulty to remove defilement *dharmas* of *vipassanā* practice for three times of attempts as *dukkha paṭipadā*, respectively." However,

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It is explained in the commentary called *Aṭṭhasā linī* (261) as follows. ____

Pali Quotation (Abhi – A – 1 – 261)

When *Vipassanā* knowledge can perform it's function of with sharp, brave and clear efficiency, pleasingness on *vipassanā* practice (*vipassanā nikanti*) which has heartfelt desire on the light etc., occurring in the continuum of 77 himself, occurs consequently, resulting in performing to discern and finish on those defilements, with stressfulness and difficulty. (Abhi-A-1-261)

Due to presence of explanation in this way, it should be recognized the fact that before this "*vipassanā* knowledge leading to emerging", if that knowledge of Neutrality Towards Formations, which occurs through the Knowledge of Desire for Deliverance etc, also removes opposite *dharmas* with stressfulness and difficulty, it stands on strait way of practice, *dukkhapaṭipadā*. Those teachers of other school of thought (*keciācariya*) had the opinion that "due to occurrence of the same knowledge between the knowledge of Arising and Passing Away and this knowledge of Neutrality towards Formations, it is explained commonly as a single by means of unique method (*ekattanaya*) in the section of way of practice (*paṭipadā*) in the commentary called *Visuddhi Magga*". (see four kinds of ways of practice found in *Visuddhi Magga*, which has been presented previously.) (Mūlaṭī – 2 – 476)

7.13.D Difference and similarity of ways of practice

Those ways of practices (*paṭipadā*) are varied in some *bhikkhus*, while both all four kinds of the Noble Path are unique for some *bhikkhus*. Especially ____ for the Buddhas all four kinds of Noble Path were only single way of practice, *sukkhapaṭipadā khippābhiññā* (easy way of practice with rapid enlightenment). Similarly all four kinds of Noble Path of the most Venerable *Sāriputta* were also single way of practice called *sukkhapaṭipadā khippābhiññā*, similarly. Then the Noble Path of upstream-enterer of the most 78 venerable *Moggall āna*, was

sukkhapaṭipadā khippābhiññā, while the Upper Three kinds of Noble Path were only single way of practice, *dukkhapaṭipadā dandhābhiññā*. (Vs- 2- 307)

In the commentary called *Aṭṭhasālinī*, however, it is explained as follows. ____

The Upper Three Kinds of Noble Path of the most venerable *Moggallāna*, were only single way of practice, *dukkha paṭipadā khippābhiññā*. This is because the Noble one was suppressed by drowsiness. The supreme enlightened Buddha performed throughout seven days in order to occur the Noble Path and Fruit of venerable *Moggallāna* as taking care of a boy. In the first day after new moon day, 11th month, Great Buddhist Era 103, the most venerable *Moggallāna* reached to the Noble Fruit-Knowledge of upstream-enterer by listening a verse of *dhamma*, " *ye dhammā hetuppabhavā*" .etc., from great ascetic called *upatissa* who will become the most venerable *sāriputta*, who had also reached to the Noble Fruit-Knowledge of Upstream-enterer by listening an half of that verse of *dhamma* from the Arahant, the most venerable *Assaji Mahā Thero*. After becoming as *bhikkhu* at that evening, the most venerable *Moggallāna* continued to perform *vipassanā* practice in *Kallavāḷaputtavillage*, *Magadha* Division. **PAGE 421**

At seventh day, during endeavouring *vipassanā* practice, Venerable *Moggallāna* was sitting with drowsiness. At that time, the Buddha questioned him that "*Moggallāna* ...are you drowsing? *Moggallāna* are you drowsing? Due to suppressing with drowsiness in that way, the 79 Upper Three Kinds of Noble Path of venerable *Moggallāna* were a single way of practice, *dukkha paṭipadā khippābhiññā*. After removing drowsiness by developing the perception of light as instructed by the Buddha, due to reaching into upper Three Kinds of Path and Fruit rapidly, he became the person with rapid Enlightenment (*khippābhiññā*).

Even though the supreme disciple with great wisdom (*mahābhiññappatta*) had this kind of nature, the way of practice was unstable, changed and varied. Why ways of practice of the remaining persons cannot be unstable, changed and varied? It will be unstable, changed and varied really.

1. All four kinds of Noble Path of some *bhikkhu* are a single way of practice, *dukkhapaṭipadā dandhābhiññā*.
2. All four kinds of Noble Path of some *bhikkhu* are a single way of practice, *dukkhapaṭipadā khippābhiññā*.
3. All four kinds of Noble Path of some *bhikkhu* are a single way of practice, *sukhapaṭipadā dandhābhiññā*.
4. All four kinds of Noble Path of some *bhikkhu* are a single way of practice, *sukhapaṭipadā khippābhiññā*.
5. The first Noble Path of some *bhikkhu* is the way of practice called *dukkhapaṭipadā dandhābhiññā* while the second Noble Path, *dukkhapaṭipadā khippābhiññā* ; the Third Noble Path, *sukhapaṭipadā dandhābhiññā*; the Fourth Noble Path, *sukhapaṭipadā khippābhiññā*.

It should be recognized the knowledge of Neutrality Towards Formations determines significance and difference of ways of practice in this way. (Abhi – A – 1 – 280)

As the way of practice is unstable and varied, the supremacy (*adhipati*) is also unstable and varied. All four kinds of Noble Path of some *bhikkhus* are accomplished 80 through supremacy of wish (*chandādhigateyya*). All four kinds of Noble Path of some *bhikkhus* are accomplished through supremacy of effort (*viriyādhigateyya*). All four kinds of Noble Path of some *bhikkhus* are accomplished through supremacy of consciousness (*cittādhigateyya*). All four kinds of Noble Path of some *bhikkhus* are accomplished through supremacy of investigation (*vīmaṃsādhigateyya*). (Abhi – A – 1 – 280)

Furthermore, the first Noble Path of some *bhikkhu* is accomplished through the supremacy called wish, while the second Noble Path through the supremacy called effort, the Third Noble Path through the supremacy called consciousness, the Fourth Noble Path through

the supremacy called investigation. Thus four kinds of Noble Path of some *bhikkhus* have significant and different kinds of supremacy called *adhipati*. It should be recognized there is a single supremacy in all four kinds of Noble Path of some practising bhikkhu.

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In this way, the knowledge of Neutrality Towards formations determines significance and difference of ways of practice. The fact, "it determines significance and difference of emancipation (*vimokkha*)", has been mentioned previously. (Abhi – A – 1 – 280, Vs – 2 – 307)

7.32 The next method ____ How the names are available for the Noble Path

If it will be explained in detail with the next method ____ the Noble Path has got different names due to these (5) kinds of factors ____

1. *sarasa* = through it's nature, 81
2. *paccanīka* = through opposite occurrence,
3. *saguṇa* = through it's qualities,
4. *ārammaṇa* = through object,
5. *āgamana* = through *vipassanā* practice, respectively.

It will be explicit. + ____

1. *sarasa* ____ If the knowledge of Neutrality Towards Formations emerges from *nimitta* (=phenomenon of condition things) through discerning on all conditioned things occurring in three realms as *anicca*, the Noble Path emancipates through *animitta vimokkha* (= emancipation by realizing on voidness of phenomenon of conditioned things). If it emerges from *nimitta* through discerning as *dukkha*, the Noble Path emancipates through *appaṇihita vimokkha* (= emancipation by realizing on the object of *mibbāna*). If it emerges from *nimitta* through discerning as *anatta*, the Noble Path emancipates through *suññata vimokkha*(= emancipation by realizing on voidness or nothingness of self (*atta*)). These three names, *animitta*, *appaṇihita*, *suññata*, are accomplished through its nature (*sarasa*). (vs-2-307)

Pali- Quotation (Mūlaṭī – 2 – 477)

If a reasonable question that "is it designated the Noble Path only as" Emerging (*vuṭṭhāna*)? The answer is in this way ____ The *dhmma* which is capable of emerging from *nimitta* and *pavatta*, that is called the subject of verb, emerge, is the Noble Path. The fundamental factor of that Noble Path is, actually, the knowledge of Neutrality Towards formations. [It should be recognized as significant method (*padhānanaya*) for emphasis on the knowledge 82 of Neutrality Towards Formations only.] It should be recognized the fact that the commentator explained by metaphorical usage called *phalūpacāra*. In the next method ____ in above commentary, showing on the knowledge of Neutrality Towards Formation only is achieved through metaphorical usage called *upalakkhaṇanaya*, *nidassana naya* (= significant character is shown). It should be interpreted on all *Vipassanā* knowledge leading to Emerging. The knowledge of Translineage belonging to that *vipassanā* knowledge leading to Emerging also emerges from phenomenon of conditioned things. Therefore due to the same occurrence as knowledge of *vipassanā*, the knowledge of Neutrality Towards Formations and the knowledge of Translineage are taking commonly through the unique method (*ekattanaya*), and then the commentary explained that the knowledge of Neutrality Towards Formations emerges from phenomenon of conditioned things by discerning as *anicca*, *dukkha*, *anatta*. (Mūlaṭī – 2 – 477)

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[Notes: ____ As translation is performed in mentioned above, by considering the meaning of the word, *tvā*, found in *sammasitvā* as the meaning of cause (*hetu*), if it is interpreted directly that

"if the Noble Path emerges from *nimitta* and *pavatta*, due to discerning on conditioned things as *anicca* (*dukkha*, *anatta*), it is no need to consider these metaphorical usage, *phalūpacāra* and *ekatta* method. It must be recognized in this way.] 83

2. *paccanīka* ____ That Path, which is worth designating as *magga*, due to the same occurrence of Path, *pubbabhāgasatipatthāna magga* and *ariyamagga* are taking as unique through the *ekattanaya*, breaks down each kind of compactness, compactness of continuity, compactness of form, compactness of function, compactness of object, of conditioned things by the help of knowledge of contemplation on impermanence and it appears by abandoning *nicca nimitta* (= emblem of permanence), *dhuva nimitta* (= emblem of durability), *sassata nimitta* (= emblem of eternality). Therefore that Path is designated as *animitta*.

Then due to occurrence of appearance by drying up the heartfelt desire on conditioned things called *paṇidhi* after abandoning perception of happiness through the knowledge of contemplation of suffering, that Path is designated as *appaṇihita*.

Due to deserving to see the occurrence of voidness of *atta*, *satta*, *puggala* (self, being, person), of conditioned things after abandoning perception called *atta*, *satta*, *puggala*, through the knowledge of Contemplation of Nonself, that Path is designated as *suññata*. Therefore, these three names, *animitta*, *appaṇihita*, *suññata*, are achieved through opposite occurrence (*paccanīka*). (Vs-2-307; Mahāṭṭi-2-477)

3. *Saguṇa* ____ Furthermore, due to lack of passion etc., at the Noble Path, resulting in voidness of passion etc., that Path is designated as *suññata*. Due to lack of sign of corporeality, sign of feeling, which are worth obsessing 84 as ", mine", the next method ____ due to lack of sign of passion, sign of anger, sign of delusion, the next method ____ due to lack of phenomenon of conditioned things, which can be thought as form and shape, it is designated as *animitta*. Due to lack of heartfelt desire of passion, heartfelt desire of anger, heartfelt desire of delusion, it is designated as *appaṇihita*. Therefore, these three names, *suññata*, *animitta*, *appaṇihita*, are achieved through its qualities. (Vs-2-307, Mahāṭṭi-2-477)

4. *ārammaṇa* ____ Due to voidness of both all kinds of conditioned things and self, *nibbāna* is designated as *suññata*, as object, that Noble Path is worth designating as *suññata*. Due to lack of all kinds of phenomenon of conditioned thing, *nibbāna* is designated as *animitta*. Due to taking the object of *nibbāna* called *animitta*, as object, that Noble Path is worth designating as *animitta*. Due to lack of heartfelt desire of craving (*taṇhāpaṇidhi*) etc., *nibbāna* designated as *appaṇihita*. Due to taking the object of *nibbāna* called *appaṇihita*, as object, that Noble Path is worth designating as *appaṇihita*. Therefore, these three names, *suññata*, *animitta*, *appaṇihita*, are achieved through object (*ārammaṇa*). (Vs-2-307, Mahāṭṭi-2-477,478)

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5. *āgamana* ____ As mentioned previously, there are two kinds of traces (*āgamana*), *vipassanā gamana* (trace of *vipassanā*) and *maggāgamana* 85 (trace of Path). In those two kinds, at the Noble Path (-moment), *vipassanā gamana* should be available, while at the Noble Fruit (-moment), *maggāgamana* should be available. It is right. ____ Due to deserving to discern the occurrence of voidness of self of conditioned things by *anattānupassanā*, it is designated as *suññata* through its nature. The Noble Path, which is resulted from *suññata vipassanā*, is designated as *suññata* through *vipassanāgamana*. Due to removing emblem of eternality, *aniccānupassanā* is designated as *animitta*. The Noble Path, which is resulted from *animittavipassanā*, is designated as *animitta* through *vipassanāgamana*. This name called *animitta* of Noble Path should not be available by means of preaching methodology of *Abhidhamma* but by that of *suttanta* only. It is right. ____ In that preaching methodology of *suttanta*, after designating as *animitta* by taking the object of *nibbāna* called *animitta*, the

knowledge of Translineage give the Noble Path designation as *animitta* by standing on circumstance of *vipassanā gamana paṭipadā* (= trace of way of practice). In this way, it was said by olden noble teachers. The Noble Path is worth designating as *animitta* through the name given by that cause, *vipassanā*.

Furthermore, the words, "The Noble Fruit is designated as *animitta* through *maggāgamana*", are appropriate ones. Due to occurrence of coming up to the Noble Path by drying up the heartfelt desire called *taṇhā* (= craving) on conditioned things, *dukkhānupassanā* is designated as *appaṇihita*. The Noble Path, which is resulted 86 from *appaṇihita vipassanā* is designated as *c*. The Noble fruit of the Noble Path called *appaṇihita*, is designated as *appaṇihita ariyaphala*. In this way, *vipassanā* practice gives it's name, *appaṇihita*, to the Noble Path and then the Noble Path gives it's name, *appaṇihita*, to it's Noble Fruit successively. Therefore, this name called *appaṇihita* is achieved through the trace (*āgamana*). Thus this knowledge of Neutrality Towards Formations determines significance and difference of emancipation (*vimokkha*). (vs-2-307,308)

7.33 Kind of *sankhārupekkhā* which can give rise to *paṭisandhi* (process of Newly Occurrence of Next Existence, NONE)

Pāli Quotation (Paṭisam – 60)

How the similarity between way of the mind directing towards *sankhārupekkhā* of both worldling person and fulfilling person (*sekkha puggala*) can be occurred is that ___ the mind of worldling person which attaches on *sankhārupekkhā* is faded; it is danger of *vipassanā* practice, resulting in danger of penetrative knowing on Four Noble Truths by the Noble Path. It is the source of process of NONE (*paṭisandhi*) in future.

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The mind of fulfilling person, which attaches on *sankhārupekkhā*, is also faded; it is danger of *vipassanā* practice, resulting in danger of penetrative knowing on Four Noble Truths by successive upper Path-Knowledge. It is the source of process of NONE (*paṭisandhi*) in future. Thus the similarity between way of the mind 87 directing towards of *sankhārupekkhā* both worldling person and fulfilling person can be occurred through the nature of attachment. (Paṭisam –60)

Pāli Quotation (Paṭisam – A – 1 – 250)

Due to occurrence of vigour of *kamma* called volition, which is associating with the knowledge of Neutrality Towards Formations of worldling person, when that *kamma* gives rise to process of NONE of joyful existence of sensual sphere, the defilement called selfish-desire (*lobha*) which can be said as attachment on *saṅkhārupekkhā* is the source of process of NONE of joyful existence of sensual sphere in future. The volition- *kamma* associating with the knowledge of Neutrality Towards Formations, which is accompanied with defilement called selfish-desire, can give rise to consequence, the process of NONE of joyful existence of sensual sphere etc. Therefore the volition-*kamma* associating with the Knowledge of Neutrality Towards Formations is *janaka* factor which can give rise consequence directly. The defilement called selfish-desire which is capable of attaching on *saṅkhārupekkhā*, is *upatthambhaka* factor which is able to support indirectly ...R ... 88

The defilement called selfish-desire, which attaches on *saṅkhārupekkhā* of the Upstream-enterer and Once-returner without any kind of absorption, among fulfilling persons, is *upatthambhaka* factor, which is capable of supporting indirectly for process of NONE of joyful existence of sensual sphere, which is resulted from *saṅkhārupekkhā kamma* called the volition associating with the knowledge of Neutrality Towards Formations. Due to presence of the nature of acquiring the process of NONE of fine material sphere and immaterial sphere only, the defilement called selfish-desire, which attaches on *saṅkhārupekkhā*, of the

Upstream-enterer, Once-returner, and Non-returner with absorption, is unable to occur as *upatthaka* factor, which is capable of supporting indirectly for consequence of those processes of NONE of fine material and immaterial sphere. It should be recognized the fact that this defilement called selfish-desire which attaches *sañkhārupekkhā*, only, is 89 also *upatthmbhaka* factor, which is capable of supporting indirectly for the process of NONE, which is resulting from *kamma* called the volition associating with the knowledge of Adaptation and the Knowledge of Trans-lineage. (*Paṭisam-A-1-250*)

The fact to be noticed ____ In this case, it should be noticed and recognized on both the fact that "wholesome volition, which is associating with the knowledge of Adaptation, can give rise to a process of NONE (*Paṭisandhi*) of joyful existence of sensual sphere in future" and the fact that "wholesome volition, which is associating with the knowledge of Trans-lineage also can give rise to a process of NONE (*Paṭisandhi*) of joyful existence of sensual sphere in future".

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Both the consciousness of knowledge of Adaptation and the consciousness of knowledge of Translineage arise only once. It is evidence for the fact, "a single volition can give rise to a new existence". Similarly, it should be understood how the volition of knowledge of Neutrality Towards Formations (*sañkhārupekkhā kamma*) can give rise to consequence in that way.

7.34 The most important period

For a worldling person who runs along with infinite rounds of rebirth (*samsāra*), if he has not got both five fold misdeeds towards benefactors with infinite indebtedness (*pañcānantariya kamma*), which can give rise to woeful existences certainly, and the volition with fixed wrong views (*niyatamicchādiṭṭhikamma*), which 90 has not abandoned yet until die, in one side; if any kind of Lofty Volition (*mahaggata kamma*) called stable absorption until die, which can give rise to existences of fine material and immaterial spheres, has not been acquired in him, in other side; if at least various kinds of *Vipassanā* knowledge, up to the knowledge of Discerning Cause and Condition, has not been acquired in him, in other side; the period which is adjacent to death is the most important time really. For those worldling persons, if the impulses of mind-door cognitive process adjacent to death (*marāṇasanna javana*) is unwholesome impulses, any existence of woeful realms (*apāyabhūmi*) will be reached certainly; if those are wholesome impulses, any existence of joyful realms (*sugatibhūmi*) will be reached accordingly. Among those *kammas* (= volitions), this volition of the knowledge of Neutrality Towards Formation is a supreme kind of *kamma*.

In the *Sotānugata Sutta*, the Buddha preached that if those gentlemen with the knowledge of Neutrality Towards Formations are persons who have no heartfelt desire on the attainment of the supreme Enlightenment (*sammāsambodhiñāṇa*), the Enlightenment of *pacceka Buddha*, the Enlightenment of Supreme Disciple (*aggasāraka bodhiñāṇa*), the Enlightenment of Great Disciple (*mahāsāvaka bodhiñāṇa*), They are, generally, able to attain the Noble Path and Fruit, *nibbāna*, in the second existence after death. Therefore, by the time very difficult human existence and 91 buddhist monkhood are obtained, they should try hard to know Noble *dhammas* of the Buddha which have valid guarantee in that way, with two kinds of understanding, understanding through learning (*āgamasuta*) and understanding through practising (*adhigamasuta*). For those persons without end of rounds of rebirth, as mentioned above, the period which is adjacent to death is the most important time to separate between woeful and joyful existences. It is essential to fulfil wholesome deeds and volitions which can give rise to joyful existence certainly. If one has fulfilled to terminate the journey of rounds of rebirth, it is great conqueror in this very life really. Here it will be continued to present translation of *Sotānugata sutta*.

7.35 Sotānugata sutta

Bhikkhus ... advantages, which are worth "expecting to be available surely, of noble *dhammas*, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*," are these four kinds indeed.

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Which are these four kinds? ____ 92

1. *Bhikkhus* ... in this Noble Admonishment, a *bhikkhu* learns noble *dhammas* with these (9) kinds of classifications, VIZ,

1. *sutta* = discourse called *sutta*,
2. *geyya* = discourse which is mixed with verse and prose,
3. *veyyākaraṇa* = discourse of pure prose without any verse,
4. *gāthā* = discourse of verses
5. *udāna* = discourse of paean
6. *itivuttaka* = discourse which is introduced in a way that "Thus ... the Buddha preached" ...
7. *jātaka* = discourse relating to life stories of the Buddhas
8. *abbjutadhamma* = discourse relating to wonderful events which are unexperienced ones previously,
9. *vedalla* = discourse consisting of questions and answers, which can give rise to extraordinary knowledge and pleasingness, respectively.

In the continuum of that *bhikkhu*, those kinds of discourses are distinguished and kept in audible knowledge after falling into functional constituent of ear; those are learned by heart with the help of verbal endeavouring; those are scrutinized and reasoned over and over again by mental endeavouring; those have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*. (Ang-1-504,505)

[Notes : ____ "*diṭṭhiyā suppaṭividdhā*"ti 92A *atthato ca kāraṇato ca paññāya suṭṭhu paṭividdhā paccakkham katā*. (Ang-A-2-364)]

The basic meaning of *dhammas* of three *pitaka*, which are consisting of (9) kinds of classification, which are preached by the Buddha, is only (4) Ultimate *dhammas*, VIZ, consciousness, mental concomitants, corporeality and *nibbāna*. The gentleman who wants to attain the Fourth Ultimate *dhamma*, *nibbāna*, has to endeavour in order to know penetratively on three basic meanings called mundane consciousness, mental concomitants, corporeality by experiential knowledge with right view, firstly. These are functions of the knowledge of Analysing Mentality and Corporeality and the knowledge of Discerning Cause and Condition, or full understanding on objects (*ñātapariññā*). This is called the preaching methodology of showing the beginning (*ādidīpanakaya*). Due to presence of three kinds of full understanding (*pariññā*) and it shows the beginning one, *ñātapariññā*, it must be interpreted on both the middle one, *īranapariññā* (=full understanding on propagation of practice) and the last one, *pahānapariññā* (full understanding on abandonment). It refers to develop *Vipassanā* knowledge from the knowledge of Analysing Mentality and corporeality until the knowledge of Neutrality Towards Formations. During endeavouring in that way, firstly those consciousness, mental concomitants, corporeality, have to be learned through doctrinal obligation. It is called *āgamasuta* (understanding through learning). Afterwards it is essential to endeavour in order to know 93 penetratively on those Ultimate *dhamma* up to the knowledge of Neutrality Towards formations. It is called *adhigamasuta* (=understanding through practising). It should be recognized that it refers to the gentleman who has completed with both *āgamasuta* and *adhigamasuta*, in that way.]

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. (Ang – 1 – 505)

[Notes : ____ *Pāli Quotation* (Ang – A – 2 – 364)]

= These words, "if that *bhikkhu* passes away without mindfulness", is not preached with referring to "forgetfulness" on preachings of the Buddha. It is preached with referring to death as worldly person. It is right. ____ It can be designated the death of worldly person as death with forgetfulness. (Ang – A – 2 – 364)]

In the continuum of that heavenly being with full of happiness, words of *dhammas* appear apparently. (All *dhammas*, which had been memorized in previous life, which had been known and seen penetratively by experiential knowledge with right view, appear apparently as a shape reflecting on clear mirror.)

Bhikkhus ... the occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to *dhamma*, may be retarded. Actually, that heavenly being can attain the supreme *dhamma* called Path, Fruit, *nibbāna*, rapidly. *Bhikkhus* ... this is the first advantage which is worth expecting to be available surely, of noble *dhammas*, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*. (Ang – 1 – 505) 94

2. *Bhikkhus* ... in the next kind, the *bhikkhu* learns noble *dhammas* with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivutta ka*, *jātaka*, *abbhuta dhamma*, *vedalla*. In the continuum of that *bhikkhu*, those kinds of discourses are distinguished and kept in audible knowledge after falling into functional constituent of ear; those are learned by heart with the help of verbal endeavouring; those are scrutinized and reasoned over and over again by mental endeavouring; those have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*.

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of *dhammas* have not appeared apparently. Actually a *bhikkhu* who has fulfilled with Super-psychic power and learned in master of mind complete comes and preaches *dhammas* to audiences of heavenly beings. In the continuum of that heavenly being, away of idea that

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"these *dhammas* preached by this *bhikkhu* are *dhamma vinaya* called *sāsanabrahmacariya* (doctrinal admishment leading to ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which has been experienced in previous existence of mine, indeed," appears successively. *Bhikkhus* ... the occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to *dhamma*, may be retarded. Actually, that heavenly being can attain the supreme *dhamma* called Path, Fruit, *nibbāna*, rapidly.

Bhikkhus ... a worldly simile is that ____ while a man who is mastered in song of big drum, is traveling a long journey, he hears the song of big drum. As in the continuum of that man, the right decision on song of big drum only occurs without any doubt "whether it is song of big drum or not", similarly ____ *bhikkhus* ... the *bhikkhu* learns noble *dhammas* with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivutta ka*, *jātaka*, *abbhuta dhamma*, *vedalla*. In the continuum of that *bhikkhu*, those kinds of discourses are distinguished and kept in audible knowledge after falling into functional constituent of ear; those are learned by heart with the help of verbal endeavouring; those are scrutinized and

reasoned over and over again by mental endeavouring; those have been known and seen penetratively by the knowledge with right view on both basic meaning and causal **dhammas**.

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of **dhammas** have not appeared apparently. Actually a *bhikkhu* who has fulfilled with Super-psychic power and learned in master of mind complete comes and preaches **dhammas** to audiences of heavenly beings. In the continuum of that heavenly being, away of idea that "these **dhammas** preached by this *bhikkhu* are **dhamma vinaya** called **sāsanabrahmacariya** (doctrinal admishment leading to ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which has been experienced in previous existence of mine, indeed," appears successively. *Bhikkhus* ... the occurrence of mindfulness associating with **Vipassanā** knowledge, which is capable of discerning following to **dhamma**, may be retarded. Actually, that heavenly being can attain the supreme **dhamma** called Path, Fruit, **nibbāna**, rapidly. 95 *Bhikkhus* ... This is the second advantage which is worth expecting to be available surely, of noble **dhammas**, which are distinguished and kept in audible knowledge (**ñāṇasota**) after falling into functional constituent of ear (**pasādasota**), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal **dhammas**," (**Ang-1-505, 506**)

3. *Bhikkhus* ... in the next kind, the *bhikkhu* learns noble **dhammas** with (9) kinds of classifications, viz, **sutta, geyya, veyyākaraṇa, gāthā, udāna, itivutta ka, jātaka, abbhuta dhamma, vedalla**.

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If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of **dhammas** have not appear apparently. A *bhikkhu* who has fulfilled with super-psychic power and learned in mastery of mind completely does not come and preach **dhammas** to audience of heavenly beings. Actually a heavenly being who is preacher (**dhamma kathika**) preaches **dhammas** to audience of heavenly beings. At that time, in the continuum of that heavenly being, a way of idea that "these **dhammas** preached by this *bhikkhu* are **dhamma vinaya** called **sāsanabrahmacariya** (doctrinal admishment leading to ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which has been experienced in previous existence of mine, indeed," appears successively. *Bhikkhus* ... the occurrence of mindfulness associating with **Vipassanā** knowledge, which is capable of discerning following to **dhamma**, may be retarded. Actually, that heavenly being can attain the supreme **dhamma** called Path, Fruit, **nibbāna**, rapidly.

Bhikkhus ... a worldly simile is that ____ while a man who is mastered in song of big drum, is traveling a long journey, he hears the song of big drum. As in the continuum of that man, the right decision on song of big drum only occurs without any doubt "whether it is song of big drum or not", similarly ____ *bhikkhus* ... the *bhikkhu* learns noble **dhammas** with (9) kinds of classifications, viz, **sutta, geyya, veyyākaraṇa, gāthā, udāna, itivutta ka, jātaka, abbhuta dhamma, vedalla**. In the continuum of that *bhikkhu*, those kinds of discourses are distinguished and kept in audible knowledge after falling into functional constituent of ear; those are learned by heart with the help of verbal endeavouring; those are scrutinized and reasoned over and over again by mental endeavouring; those have been known and seen penetratively by the knowledge with right view on both basic meaning and causal **dhammas**.

Bhikkhus ... this is the third advantage which is worth expecting to be available surely, of noble **dhammas**, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal **dhammas**," (*Ang-1-506*)

4. *Bhikkhus* ... in the next kind, the *bhikkhu* learns noble **dhammas** with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivutta ka*, *jātaka*, *abbhuta dhamma*, *vedalla*.

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of **dhammas** have not appear apparently. A *bhikkhu* who has fulfilled with super-psychic power and learned in mastery of mind completely does not come and preach **dhammas** to audience of heavenly beings.

A heavenly being who is preacher (*dhamma kathika*) does not also preach **dhamas** to audience of heavenly beings. Actually, a heavenly being who attains the life of heavenly being bejorehand and he was an old friend in previous human existence, urges the later heavenly being in a way that "my friend ... you should like to remember that *dhammavinaya* called *sāsanabrahmacariya* (= doctrinal admonishment leading to Ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which had been experienced in previous human existence of us. My friend ... you should like to remember it." That heavenly being replies that "my friend ... I remember it; my friend ... I remember it." *Bhikkhus* ... he occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to **dhamma**, may be retarded. Actually, that heavenly being can attain the supreme **dhamma** called Path, Fruit, *nibbāna*, rapidly.

Bhikkhus ... a worldly simile is that ____ two friends who played together with particles of soil in childhood meet any place sometimes. A friend says another that "my friend, you should like to remember this event, you should like to remember this event." That friend replies that "my friend ... I remember it, I remember it." Similarly, *bhikkhus* ... *Bhikkhus* ... in the next kind, the *bhikkhu* learns noble **dhammas** with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivutta ka*, *jātaka*, *abbhuta dhamma*, *vedalla*.

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of **dhammas** have not appear apparently. A *bhikkhu* who has fulfilled with super-psychic power and learned in mastery of mind completely does not come and preach **dhammas** to audience of heavenly beings. Actually a heavenly being who is preacher (*dhamma kathika*) preaches **dhammas** to audience of heavenly beings. A heavenly being who is preacher (*dhamma kathika*) does not also preach **dhamas** to audience of heavenly beings. Actually, a heavenly being who attains the life of heavenly being bejorehand and he was an old friend in previous human existence, urges the later heavenly being in a way that "my friend ... you should like to remember that *dhammavinaya* called *sāsanabrahmacariya* (= doctrinal admonishment leading to Ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which had been experienced in previous human existence of us. My friend ... you should like to remember it." That heavenly being replies that "my friend ... I remember it; my friend ... I remember it." *Bhikkhus* ... he occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to **dhamma**, may be retarded. Actually, that heavenly being can attain the supreme **dhamma** called Path, Fruit, *nibbāna*, rapidly. *Bhikkhu* ... this is the fourth advantage

which is worth "expecting to be available surely, of noble *dhammas*, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*,".

Bhikkhus ... advantages, which are worth "expecting to be available surely, of noble *dhammas*, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*," are these four kinds indeed. (*Ang-1-506,507*)

Section of *sankhārupekkhāñāṇa* finished.

NIBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

VOLUME V Section 8

Vipassanā Portion

Page 433 – 539

BY

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TRANSLATED BY

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Stage of anulomañāṇa (Knowledge of Adaptation)

Saccānulomika ñāṇa (Knowledge of Adaptation to the Truth).

Those respectable qualities, i.e, nobility of the Buddha, nobility of *Dhamma*, nobility of *Sangha*, nobility of virtue, nobility of concentration, nobility of wisdom, etc., are bases of clear mind which are fundamental causes of apparent occurrence of clear (*pasāda*) *dhamma* really. A kind of firm faith which occurs after determining that 'it is real Buddha', 'it is real *Dhamma*', 'it is real *Sanghā*', the noble eightfold path called *sāsanabrahma* cariya (=pure practice under admonishment), consisting of three noble training, to wit, training of virtue, training of concentration, training of wisdom, is real *Dhamma* of the cause of deliverance of suffering of rounds of rebirth (*samsāra*).., 'the noble doctrine of causal relationship called *paṭiccasamuppada* (dependent origination) is, without any exception, certainly true and finally proved by the Buddha', etc.. is called *adhimokkha saddhā* (= fixedly firm faith).

1. For that *meditator* who respectfully and continuously develops *sañkhārupekkhā ñāṇa* (knowledge of Neutrality Towards Formations), as a fire is kindled by using tinderbox, the fixedly firm faith (*adhimokkha saddhā*) would be appeared strongly due to presence of extreme efficacy of significant function of knowledge of neutrality.
2. The effort (*virīya*), which is capable of supporting for associating *dhammas* not to be slack in respective function of *vipassanā* practice, which is capable of removing opposite *dhammas*, would be appeared efficaciously and persistently.
3. Due to presence of extreme efficacious occurrence, the mindfulness (*satī*) which is capable of taking well the object of *sañkhāra dhamma* as a result of direct facing with it, would be appeared.
4. Due to presence of strong tranquillity (*passaddhi*) and bliss (*sukha*), the concentration (*samādhi*) which is capable of putting harmoniously mind on object of *sañkhāra dhamma*, would be appeared.
5. The wisdom of Neutrality Towards Formations (*sañkhārupekkhā pañña*) which is middle and neutral occurrence in having reasoned inductively from specific nature of things to general i.e., impermanence, (*anicca*), suffering (*dukkha*), non-self (*anatta*), which is extreme efficacious knowledge as a cause to occur Knowledge of Adaptation (*anuloma ñāṇa*), would be appeared.

Because of completion with matureness of five controlling faculties in that way, in the continuum of practising *meditator* with Knowledge of Neutrality Towards Formations at the appropriate time when it is deserving to say, "now the noble Path-*dhamma* will arise certainly", the Knowledge of Neutrality Towards Formations takes place

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discerning and inductive reasoning on *sañkhāra dhammas* as any kind of three general characters, impermanence, suffering or non-self for seven times of *Vipassanā* impulses and passes away. Afterward it falls into the life-continuum. Just after life-continuum a mind-door adverting consciousness arises contiguously that sees

sañkhāra dhammas any kind of three general characters, impermanence, suffering or non-self, depending on how the Knowledge of Neutrality Towards Formations arose. Just after mind-door advertent consciousness, without having no opportunity to arise but to fall back for the life-continuum, a consciousness of first impulsion (**javana**) called preliminary work (**parikamma**), which sees **sañkhāra dhammas** in the same way, arises contiguously and it maintains the continuity of consciousness. It is designated as preliminary work (**parikamma**) because it is able to accommodate for arising of the Noble Path.

Just after that impulsion called preliminary work, a consciousness of second impulsion which also takes the object of **sañkhāra dhammas** in the same way, arises contiguously. That consciousness of second impulsion is called the 'access' (**upacāra**) due to its occurrence near to the Noble Path.

Just after that consciousness of second impulsion called 'access', a consciousness of third impulsion which also sees **sañkhāra dhammas** in the same way, arises contiguously. It is designated as "adaptation" (**anuloma**) because it is adaptable to both real functions of eight kinds of **Vipassanā** Knowledge that came before and real functions of the thirty-seven factors of enlightenment of the Path Consciousness that will come after. These three kinds of designations, preliminary work, access and adaptation, are specific terms of those three kinds of impulsions indeed.

For all kinds of impulsion, however, it can be designated generally and then it will be appropriate to designate those three kinds of consciousness of impulsions as both

1. 'habitual recurrence' (**āsevana**), due to occurrence of ability to develop respectfully and frequently,
2. 'preliminary work' (**parikamma**), due to presence of accommodation to arise the Noble Path,
3. 'access' (**upacāra**), due to its occurrence near to the Noble Path, and
4. 'adaptation' (**anuloma**), due to occurrence of adaptability to both previous and later **dhammas**, appropriately.

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Adaptation (anuloma)_____ Which **dhammas** are to be adaptable? It is adaptable to both those **dhammas** that came before and those **dhammas** that will come after. It is right. ____ That third impulsion called 'adaptation' (**anuloma**) is pertinent with both real functions of eight kinds of **Vipassanā** Knowledge that come before, i.e., from the Knowledge of Arising and Passing Away to the Knowledge of Neutrality Towards Formations, and real functions of the thirty-seven kinds of associating factors of enlightenment (**bodhipakkhiya dhammas**) within one mind moment of the Noble Path that will come after. (**Vs-2-308**).

Because the Knowledge of Adaptation (**anuloma ñāṇa**) is capable of removing extra ordinarily bulks of delusion etc., that are concealing on the Four Noble Truths, it reaches at the end of extra-ordinary condition (**ukkamsa pariyantagata**) among all kinds of mundane **Vipassanā** Knowledge. The Knowledge of Adaptation, therefore, arises by finishing its function that is very far from opposite nature of functions of

previous kinds of *Vipassanā* Knowledge, Knowledge of Arising and Passing Away etc., resulting in adaptability to those functions of previous ones, Knowledge of Arising and Passing Away etc. . The commentary, therefore, explained "that third impulsion called 'adaptation' (*anuloma*) is pertinent with both real functions of eight kinds of *Vipassanā* Knowledge that came before, i.e, the Knowledge of Arising and Passing Away etc., and real functions of thirty-seven kinds of associating factors of enlightenment within one mind moment of the Noble Path that will come after. (*Mahāṭṭi-2-480*).

More explicitness are as follows: -

Due to occurrence of that Knowledge of Adaptation by means of taking the object of any kind of general characters, impermanence etc., of *saṅkhāra dhammas* (conditioned things) occurring in three realms, ____it is pertinent with the real functions of both.....

1. "the Knowledge of Arising and Passing Away (*udayabbaya ñāṇa*) that is capable of knowing on processes of arising and passing away of *saṅkhāra dhammas* which have the nature of arising and passing away only, has seen those processes of arising and passing away really'.
2. " the Knowledge of Dissolution (*bhanga ñāṇa*) that is capable of discerning on dissolution of *saṅkhāra dhammas* which have the nature of dissolution moment (*bhangaakkhaṇa*) only, has seen those process of dissolution really".,
3. "the Knowledge of Terror (*bhayatupaṭṭhana ñāṇa*) that is capable of discerning on terror of *saṅkhāra dhammas* which have the nature of terror only, has discerned as the nature of terror really".,
4. "the Knowledge of Danger (*adīnavā nupassanā ñāṇa*) that is capable of discerning on danger of *saṅkhāra dhammas* which have only dangers of impermanence, suffering, change and alteration (*vipariñāṇa*), has seen those dangers really",
5. "the Knowledge of Disenchantment (*nibbidā ñāṇa*) that is capable of disenchanting from *saṅkhāra dhamma* which should be disenchanted, has disenchanted really",
6. "the Knowledge of Desire for Deliverance (*muñcitukamyatā ñāṇa*) that is desirous for deliverance from *saṅkhāra dhammas* which should be delivered, has occurred with desire for deliverance really",
7. "the Knowledge of Reflection that is capable of reflecting on *saṅkhāra dhammas* which should be reflected by discerning so as to see three general characters, has performed really", and

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8. "the Knowledge of Neutrality Towards Formations (*saṅkhārupekkhā ñāṇa*) that is capable of neutralizing on *saṅkhāra dhammas* which should be neutralized, has neutralize really"., as it says in this way, as shown in the method called "*atthāpattinaya*" in which the same meaning falls though nothing is said so far forth.

Furthermore it is also adaptable to the real functions of thirty-seven kinds of associating factors of enlightenment at the one mind moment of the Noble Path that

will come after. (That function, indeed, is removing opposite *dharmas*, carelessness on the Four Noble Truths, etc). It is because _____ that Knowledge of Adaptation can be reached by means of the way of practice that removes very thick impurity (*samkilesa*) which is capable of concealing on the Four Noble Truths. It is right_____ Unless the Knowledge of Adaptation occurs in that way, the Knowledge of Trans-lineage (*gotrabhu ñāṇa*) is incapable of taking the object of *nibbāna*. It should be understood unless the Knowledge of Trans-lineage arises the Noble Path Knowledge is unable to arise by taking the object of *nibbāna*, consequently. Thus, due to adaptability to eight kinds of lower *Vipassanā* Knowledge primarily and due to adaptability to thirty-seven kinds of associating factors of enlightenment which will occur within one mind moment of the Noble Path, resulting in adaptability to the Noble Truth of the Course Leading to *nibbāna* (*ariya magga sacca*), this Knowledge of Adaptation is also known as *saccānulomika ñāṇa* (Knowledge of Adaptation to the Truth).

(Vs-2-308, 309, Mahāṭṭi-2-479, 480)

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8.2 Synonyms of *Vipassanā* Knowledge Leading to Emerging (*vuṭṭhānagamini vipassanā ñāṇa*)

Palī Quotation (Mahāṭṭi-2- 481) (Vs -2-309).

Only this Knowledge of Adaptation is the end of field of *Vipassanā* Knowledge with the object of *saṅkhāra dhamma*, which approaches to the Noble Path. Actually, the Knowledge of Trans-lineage (*gotrabhuñāṇa*), among all kinds of Knowledge, is the end of *Vipassanā* Knowledge Leading to emerging.

(Vs-2-309).

Due to emerging from both phenomenon (*nimitta*) and the circle of existence (*pavatta*), the Noble Path is designated as 'emergence" (*vuṭṭhana*) . That Knowledge of Trans-lineage deserves to say as the Knowledge Leading to Emerging (*vuṭṭhānagamini*) ecause it is able to go and approach to the Noble Path. Therefore the end of *Vipassanā* Knowledge Leading to Emerging, which takes the object of conditioned things (*saṅkhata dhammas*), is the Knowledge of Adaptation (*anuloma ñāṇa*). The end of *Vipassanā* Knowledge Leading to Emerging, which takes the object of *nibbāna* is the Knowledge of Trans-Lineage. In accordance with the commentary called *Visuddhi Magga*, therefore, it should be recognized that the Knowledge of Trans-Lineage also belongs to *Vipassanā* Knowledge Leading to Emerging (*vuṭṭhana gamini vipassanā*).

Various kinds of synonyms of the *Vipassanā* Knowledge Leading to Emerging were preached indirectly in various discourses (*suttanta*). Now it should be recognized the explanation on the following quoted discourses with synonyms of those *Vipassanā* Knowledge not to be confused and misunderstood.

1. *atammayata* (the opposite of craving) (*M-3-263*).

In *Salāyatanavibhanga Sutta*, this *Vipassanā* Knowledge Leading to Emerging was preached as *atammayata* (*vipassanā* that is opposite of craving) in such

way that "*bhikkhus* after developing *Vipassanā* Practice leading to emerging which is the opposite of craving and depending upon that *vipassanā* practice, the neutrality feeling consisting in such mind moments of immaterial sphere and the neutrality produced by *vipassanā* (*vipassanupekkhā*) which is the *Vipassanā* Knowledge taking the object of those mental *dhammas* of immaterial sphere are designated as "unity" (*ekatta*) due to presence of the same nature and object. Those kinds of neutrality are designated as "universal depending on" (*ekattasita*) because they are depending upon objects with the same nature. Try to abandon those defilements taking objects of those kinds of neutrality...! Develop well to overcome that neutrality..! (*Vs-2-309, 310*).

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atammayata ____ By taking the object of mundane *sañkhāra dhammas* which are objects of such *vipassanā* practice, the *Vipassanā* Knowledge Leading to Emerging with the Knowledge of Adaptation as end of its, arises consequently. Because the craving (*taṇha*), which occurs depending upon and relating to *sañkhāra dhammas* that are object of that *Vipassanā* Knowledge, which craves *sañkhāra dhammas* that are objects of that *Vipassanā* Knowledge, is unable to occur in the absence of those *sañkhāra dhammas* that are objects of that *Vipassanā* Knowledge, it is designated as *tammayā*. The *tammayā* is also called *tammayatā*.

In other words ____ Those mental aggregates rooted in hate, which are associating with craving, are called *tammayā*. The causal nature of those mental aggregates rooted in hate is called *tammayatā*. Actually the causal nature of those mental aggregates rooted in hate is that craving. *Vipassanā* Knowledge Leading to Emerging, which is opposite of that craving and it can remove the latter, is called a-*tammayatā*. In the commentary of *Majjhima Nikāya*, it , therefore, is explained as follows.

(*M-A-4-189*).

= '*tammayatā*' is the name of the craving. Due to ability to exhaust that craving, *Vipassanā* Knowledge Leading to Emerging is designated as a-*tammayatā*. (*M-A-4-189*) (*Mahāṭṭi-2-481*).

ekatta, ekattasita ____ Neutrality feelings, which occur by taking objects of five senses, to wit, colour - object, sound - object, odour- object, flavour - object, tactile -object, are of various kinds. (It means that those neutrality feelings can be associated with various consciousness, five-door advertence, seeing-consciousness, receiving, investigating, determining, impulses, registering etc, accordingly. Therefore it is *nānatta* (variety). Due to presence of five kinds of objects it depends on and takes varieties of objects. Therefore it is *nānattasita* (= various depending on). *Vipassanā* Knowledge, especially the Knowledge of Neutrality Towards Formations, which is discerning on those kinds of neutrality which are varieties (*nāṇatta*), various depending on (*nāṇattasita*), is called the neutrality produced by *vipassanā* (*vipassanupekkhā*). It should be recognized in this way.

Neutrality feeling consisting in mind and mental concomitants of immaterial sphere, i.e, consciousness of absorption of boundless space (*akāsānañcāyatana jhāna viññāṇa*), consciousness of absorption of boundless consciousness

(*viññāṇāncāyatana jhāna viññāṇa*), consciousness of absorption of emptiness (*akiñcaṇṇāyatana jhāna viññāṇa*), consciousness of absorption of neither - perception - nor - non - perception (*nevasañña - nā - saññāyatana jhāna viññāṇa*) are called 'unity' (*ekatta*) due to presence of the same nature and object. Those kinds of neutrality feeling are called "universal depending on (*ekattasita*) because they are depending upon objects with the same nature. The neutrality produced by *vipassanā*, which is discerning on absorptions of immaterial sphere with neutrality feeling that is *ekatta* and *ekattasita*, is also called *ekatta* and *ekattasita*. It means that the craving on *saṅkhāra dhammas* called *ekatta* and *ekattasita*, must be abandoned by discerning *vipassanā* practice. "The *Vipassanā* Knowledge Leading to Emerging, which is capable of abandoning and exhausting that craving, is called *a-tamayata*", preached by the Buddha.

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2. *nibbida* (disenchantment)

nibbindan virajjati, virāgā vimuccati. (M-1-192).

= Due to presence of disenchantment it is free oneself of passion resulting in deliverance from defilements. (*M-1-192*).

In this *Alagadda Sutta*, this *Vipassanā* Knowledge Leading to Emerging was preached as *nibbidā* (disenchantment). In that Sutta, it should be recognized the fact that it was preached on

1. the word, "*nibbindam*" , so as to refer *Vipassanā* Knowledge Leading to Emerging,
2. the word, "*virajjati*", so as to refer the function of Noble Path,
3. the word, "*vimuccati*", (= deliverance from defilements), so as to refer the function of fruition (*phalakkicca*). (*Mahāṭṭ-2-481*).

3. *dhammatthitinnāṇa*

*pubble kho Susima dhammatthitinnāṇam,
pacchā nibbāne ñāṇam. (Sam-1-344)*

= Susima *Vipassanā* Knowledge called "*dhammatthiti*" which is well situated on phenomena of impermanence, suffering non-self of *saṅkhāra dhamma* is previously, the Noble Path-Knowledge which takes the object of *nibbāna* is later. (*Sam-1-344*).

Thus, in this *Susima Sutta*, this *Vipassanā* Knowledge Leading to Emerging is preached as "*dhammatthitinnāṇa*". It is because ____ this *Vipassanā* Knowledge Leading to Emerging arises by means of non-bewildering on the Doctrine of Dependent Origination called *dhammatthiti*, indeed. (*Vs-2-310; Mahāṭṭ-2-482*).

Palī Quotation (Sam-A-2-63, Second Nāṇavatthu Sutta)

Every resultant *dhamma* is related to respective causal *dhamma* as natural fixed law. Due to presence of related occurrence in that way, the causal *dhamma* which is the condition of resultant *dhamma* (= corporeality and mentality) is designated as "thiti". The causal *dhamma* (*ṭhiti*) which is the condition of resultant

dhamma belonging to three-time-phases, *uppāda-ṭhiti-bhanga*, is called *dhammaṭṭhiti*. In other words ____ The term, *dhamma*, means causal *dhamma*. Such nature of situation (= condition) of that causal *dhamma* is present. That nature of situation (= condition) is called *dhammaṭṭhit* due to lack of any other things. It means the situated causal *dhamma*. The Knowledge that knows causal *dhamma* on which resultant *dhamma* depends, in other words, the Knowledge that knows the situated causal *dhamma* is called *dhammaṭṭhitiñāṇa*. Therefore, the commentary explained on *dhammaṭṭhitiñāṇa* as the Knowledge that knows causal relationship called *paccayākāra*.

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It is right ____ That Doctrine of Dependence - Origination called '*paccayākāra*' should be designated as '*dhammaṭṭhiti*' because it is the causal *dhamma* of *ṭhiti* (situation) called *pavatti* which is continuous occurrence of resultant *dhammas* without interruption by means of three-time-phases, *uppāda*, *ṭhiti*, *bhanga*. The Knowledge that knows this *dhammaṭṭhiti* is called *dhammaṭṭhiti ñāṇa*. Therefore,

* *paccaya pariggahe paññā dhammaṭṭhiti ñāṇam. (Patisam-1).*

= The wisdom that is arising by discerning on Cause and Condition is called *dhammaṭṭhiti ñāṇa (Patisam-1)*

Thus Venerable Sariputta preached in *Patisambhida Magga*. This term, *dhammaṭṭhiti ñāṇa* is the name of (6) kinds of Knowledge for the ignorance (*avijja*), i.e.,

1. Knowledge that knows, “due to occurrence of ignorance, *kamma*-formations arise in present,”
2. Knowledge that knows, “due to cessation of ignorance, *kamma*-formations cease in present,”

These two kinds of knowledge on two kinds of processes, ‘arising’ and ‘ceasing’, can occur for past and future similarly, resulting in (6) kinds of knowledge for the ignorance. Similarly, for “*saṅkhāra paccayā vinñāṇam* etc, it is the name of (6) kinds of knowledge respectively. It can be found (6) varieties of knowledge respectively. It can be found (6) varieties of knowledge on the Doctrine of Dependence - Origination belonging to three periods, past, present, future by means of two processes, ‘arising’ and ‘ceasing’.

Because this *Vipassanā* Knowledge is capable of discerning on those (6) kinds of knowledge again, it arises by means of non - bewildering on the Doctrine of Dependent Origination called *dhammaṭṭhiti*. This *Vipassanā* Knowledge Leading to Emerging, therefore, is designated as *dhammaṭṭhitiñāṇa. (Mahāṭī-2-482)*

(Sam-A-2-117) (Sam-tī-2-124)

According to these explanations, *Vipassanā* Knowledge that knows natural phenomena of the ultimate *dhammas*, i.e., impermanence, suffering, non-self is called *dhammaṭṭhitiñāṇa*. All kinds of causal and result and corporeality - mentality belong to the ultimate *dhammas* which are situated in natural phenomena of impermanence, suffering, non-self.

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Among those *Vipassanā* Knowledge that are knowing on those natural phenomena of causal and resultant corporeality-mentality, this *Vipassanā* Knowledge leading to Emerging is the peak of all. Therefore the Buddha preached *Susima* that *Vipassanā* knowledge leading to emerging which is known as *dhamatthitiñāṇa* arises previously and then the Noble Path-Knowledge which takes the object of *nibbāna*, arises later. (It means the Noble Path Knowledge which takes the object of *nibbāna* is the consequence of *Vipassanā* Knowledge but not that of Super Pshychic - Knowledge (*abhiññāṇa*)).

4. *saññagga*

* *sañña kho poṭṭhapāda paṭhamam uppajjati, pacchā ñāṇam. (D-1-172)*

Poṭṭhapada..... the perception (*sañña*), actually, arises previously, the Noble Path-Knowledge arises later. (*D-1-172*).

Thus, in *Poṭṭhapada Sutta* this *Vipassanā* Knowledge Leading to Emerging is preached as *saññagga* (= perception). (*Vs-2-310*).

In the original Palī Text, as quoted above, the phrase "*sañña kho poṭṭhapāda*" etc., only the "perception" is preached. However the commentary explained on "*saññagga*" because those words, "*saññaggam phusati*", (= it is reached to the "perception" associating with supreme *Vipassanā* Knowledge Leading to Emerging) is preached in the beginning of that sutta. (*Mahāṭṭ-2-482*).

5. *pārisuddhipadhāniyanga*

* *paṭipadañāṇa dassanavisuddhi pārisuddhipadhāniyangam. (D-3-252).*

= Purification of the Course Leading to the Path-Knowledge is significant factor of circumstantial purification lacking any impurity of defilements. (*D-3-252*).

Thus in *Dasuttara Sutta*, this *Vipassanā* Knowledge Leading to Emerging is preached as significant factor of circumstantial purification lacking any impurity of defilements (*pārisuddhi padhāniyanga*). (*Vs-2-310*).

Vipassanā Knowledge Leading to Emerging is a part of Purification of the Course Leading to the Path - Knowledge. All kinds of Knowledge from the matured Knowledge of Arising and Passing Away, which is free from impurities of defilements, to *Vipassanā* Knowledge Leading to Emerging, belong to *Paṭipadāñāṇadassana Visuddhi*. It is a metaphorical usage called *ekadesayupacāra*, by which it explained on the partial factor, *Vipassanā* Knowledge Leading to Emerging, as the significant factor of circumstantial purification lacking any impurity of defilements, instead of th total factor, *Paṭipadāñāṇadassana Visuddhi*. (*Mahāṭṭ-2-482*).

6. *muñcitukamyatā ñāṇa, paṭisañkhānuppasnā ñāṇa, sañkhārupekkhā ñāṇa*
(*Paṭisam - 259*)

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= There are three kinds of designations, to wit, Knowledge of Desire for Deliverance (*muñcitukamyatāñāṇa*), Knowledge of Reflection (*paṭisañkhāñāṇa*),

Knowledge of Neutrality Towards Formations (*sañkhārupekkhāñāṇa*), which have the same meaning but terminology only. (*Paṭisam - 259*).

Thus in the Pali Text of *Paṭisambhidā Magga*, this *Vipassanā* Knowledge Leading to Emerging is preached as three kinds of synonyms, *muñcitukamyatāñāṇa*, *paṭisañkhānuppasāñāṇa*, *sañkhārupekkhāñāṇa* . (*Vs - 2- 310*).

According to these Pali Text and commentary, those three kinds of *Vipassanā* Knowledge can be designated as *Vipassanā* Knowledge Leading to Emerging.

7. anuloma, gotrabhu, vodāna (Paṭṭhāna-1-138).

= These mind moments benefit by means of efficiency of Condition of Contiguity (*anantara paccaya*), 'Adaptation (*anuloma*) ' to 'Trans-lineage (*gotrabhu*)', 'Adaptation' to 'Purity (*vodana*)', 'Trans-lineage' to '*sotāpattimagga*' (= the path Knowledge of Upstream enterer), 'Purity' to *sakadāgāmi magga* (= the Path-Knowledge of Once-returner), *anāgāmi magga* (= the Path-Knowledge of Non-returner), *arahatta magga* (= the Path - Knowledge of Arahant), respectively. (*Paṭṭhāna-1-138*).

Thus, in Pali Text of *Paṭṭhāna*, this *Vipassanā* Knowledge Leading to Emerging is preached as three kinds of designations, to wit, *anuloma*, *gotrabhu*, *vodāna*. (*Vs-2-310*).

8. paṭipadāñāṇa dassana visuddhi (M-1-201)

= How are you. Do you practise *brahmacariya* (= both theoretical and practical study of the Dhamma) under the admonishment of the Buddha for the purpose to attain *paṭipadāñāṇadassana visuddhi*? (*M-1-201*).

Thus in *Rathavinīta Sutta*, this *Vipassanā* Knowledge Leading to Emerging is preached as *paṭipadāñāṇadassana visuddhi* (= Purification of the Course Leading to the Path-Knowledge). (*Vs-2-310*).

The practice up to *Vipassanā* Knowledge Leading to Emerging to the Path-Knowledge) including three Noble Training, to wit, Training of Virtue, Training of Concentration, Training of Wisdom, is designated as *sāsana brahmacariya*. The Noble Path-Knowledge is designated as *maggabrahmacariya*, indeed. In this case it refers to the first one, *sāsanabrahmacariya* especially. However if the stage of Purification of the Course Leading to the Path-Knowledge , called *Vipassanā* Knowledge Leading to Emerging is reached, the Noble Path-Knowledge called *ñāṇadassanavisuddhi* (= Purification of the Path-Knowledge) will arise certainly. Therefore it should be recognized the fact that in above *Rathavinīta Sutta*, *maggabrahmacariya* is also not rejected totally though it refers *sāsanabrahmacariya* especially. However *maggabrahmacariya* will be continued to explain under the heading of *ñāṇadassana visuddhi* (= Purification of the Path-Knowledge) in later.

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8.3. Determination on Way of Emerging from *nimitta* and *pavatta*.

Way of emerging from *nimitta* and *pavatta* has been presented in brief previously. Here the explanation of commentary of *Atthasalinī* (*Abhi-A-1-275-279*) will be presented in detail. As mentioned above, when the Noble Path associating with various numbers of factors of enlightenment (*bojjhanga*), factors of path (*magganga*) factors of absorption (*jhānanga*), arises there are reasonable questions that "from which 'Trans-lineage' (*gotrabhu*) emerge? .." and "from which the Noble Path emerge? ". Answers are as follows: -

Previously 'Trans-lineage' emerges from *nimitta* called the object of phenomenon of *sañkhāradhammas*. However it is unable to cut out pavatta called "cyclic *dhammas* which are occurring continuously". It is right ____ This 'Trans-lineage' is a *dhamma* which can emerge from one side only (*ekato vuṭṭhāna*). The Noble Path, however, not only emerges from *nimitta* called the object of phenomena of *sañkhāra dhammas* but also can cut out *pavatta* called " cyclic *dhammas* which are occurring continuously". It is right. ____ This Noble Path is a *dhamma* which can emerge from both sides called *nimitta, pavatta (ubhato vuṭṭhānā)*.

The following is the way of reasoning how those 'Trans-lineage' and Noble Path arise consecutively. Detailed account is as follows.

On such occasion during *vipassanā* practice, the 'Emerging (*vuṭṭhāna*)' called the Noble Path arises. On that occasion 'Adaptation' (*anuloma*) does not occur only once nor five times. It is because ____ a single 'Adaptation' can not attain supporting factor of Condition of Habitual Recurrence (*āsevana paccaya*) while the fifth one is shaken because it is adjacent to life-continuum and is unstable to support 'Trans-lineage'. It is right ____ By the time the fifth one arises, any kind of impulsion falls in strength. The 'Adaptation', therefore, does not arise only once nor five times. (*Abhi-A-1-275*).

The word, "*pavedhati* = be shaken", means it is unable to occur as the cause of 'Trans-lineage'. If any impulsion falls in strength at fifth mind moment, there will be a reasonable question that "why those 'Trans-lineage' and successive 'Noble Path' arise at the time the impulsion falls in strength?". The answer is that newly occurrence of any impulsion never has decrease in strength really. It is right. ____ If those previous impulsions arise many times, it will decrease in strength. Trans-lineage, however, is newly occurred impulsion by taking the object of *nibbāna* rather than the object of *sañkhāra dhamma*. Similarly the Noble Path is also newly occurred impulsion in other 'Sphere' (*bhūmi*) called the Supra-mundane Sphere (*lokuttarābhūmi*) rather than the sensual Sphere (*kāmaabhūmi*).

[Notes: - Those impulsions, 'Adaptation' and 'Trans-lineage', belong to Sensual Sphere because those are Great Wholesome Impulsions of Sensual Sphere (*kamāvacara mahākusala javana*). The Noble Path belongs to the Supra-mundane Sphere indeed. Thus in the specific Sphere called the Supra-mundane Sphere, the Noble Path can be said the newly occurred impulsion actually. It can be said that an impulsion which takes the same object in the same sphere falls in strength at fifth mind moment. It can not be said the 'Trans-lineage' falls in strength because it takes new object called *nibbāna*. It can not be said the Noble Path also falls in strength because it not only takes new object called *nibbāna* but is a *dhamma* of the Supra-mundane Sphere.

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It, therefore, means both 'Trans-lineage' and the Noble Path can occur at the fifth and sixth mind moments respectively.]

Furthermore ____ there is a reasonable question that ____ due to presence of supporting factor of Condition of Habitual Recurrence of preceding impulsion resulting in increase in strength, the seventh impulsion is not only *upapajja vedaniya kamma* (= the action which can give rise to result in second future existence) but also *anantariya kamma* (= the action which can give rise to result in any future existence rather than first and second ones). The meaning is as follows: -

After benefiting to the following life- continuum by efficiency of the Condition of Contiguity, the seventh impulsion embedded its efficiency to that consequence life-continuum (*bhavanga vipāka*). That efficiency is carried along with the continuity of consequence (*vipāka sansati*). That continuity of consequence called life-continuum arising and passing away along with the whole life as interval of consciousness of cognitive processes (*vīthi citta*) and finally it occurs as the last mind moment with function of death of an existence. In this way the volition of seventh impulsion can be occurred as not only *upapajjavandanīya kamma* but also *anantariya kamma* because it can provide well in order to transmit its efficiency into continuity of consequence by means of Condition of Contiguity. It means that it can not be said the volition of seventh impulsion can occur as *upapajjavedanīya kamma*, *anantariya kamma* due to presence of natural strength like preceeding four impulsions. (*Mūlatī-1-117*).

4.(a). Cognitive Process of the Path (-moment) of the Great Wise (*mahāpaññapuggala*)

L L V I Ma A A T P F F F L...

L = life-continuum (*bhavanga*)

V = life-continuum (vibration) (*bhavangacalana*)

I = life-continuum (interruption) (*bhavangupeccheda*)

MA = mind-door advertence (*manodvāravajjana*)

A = Adaptation

T = Trans-lineage

P = the Path (-moment)

F = the Fruit (-moment)

It can be said reasonably that ____ in the continuum of the great wise two times of the 'Adaptation (*anuloma*)' arise, while the third time is the 'Trans-lineage' (*gotrabhu*), the fourth one, the consciousness of the Noble Path. Afterwards three times of impulsion of the Fruit (-moment) (*phala javana*) arise and then it falls into life -continuum.

(*Abhi-A-1-275*).

4.(b). Cognitive Process of the Path (-moment) of the Middle Wise (*majjhima pañña puggala*)

L L V I Ma A A A T P F F L ...

In the continuum of the middle wise three times of the 'Adaptation' arise, while the fourth time is the 'Trans-lineage', the fifth one, the consciousness of the Noble

Path. Afterwards two times of impulsions of the Fruit (-moment) arise and then it falls into life-continuum. (*Abhi-A-1-275*)

4. (c) Cognitive Process of the Path (-moment) of the Slow Wise (manda pañña puggala).

L L V I Ma A A A A T P F L L...

In the continuum of slow wise four times of the 'Adaptation' arise, while the fifth time is the 'Trans-lineage', the sixth one, the consciousness of the Noble Path. Afterwards only one time of impulsion of the Fruit (-moment) arise and then it falls into life-continuum. (*Abhi-A-1-275*).

[Notes : - It is explained in exegesis that "this third method is presented due to consisting in olden commentary". This is not agreed with the Venerable *Buddhagosa Thera*. Therefore the occasion with four times of 'Adaptation' is rejected in the commentary of *Visuddhi Magga*. Those designations various times of 'Adaptation', are shown by three different terms, Preliminary Work, Adaptation, Trans-lineage, as the next method which has been presented previously.]

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Among those three kinds of persons, it will be explicit an example of the middle wise person rather than the great wise and slow wise ones, as follows: _____

On such occasion during *vipassanā* practice, the Noble Path called *vuṭṭhana* (= emerging) arises. On that occasion during *vipassanā* practice indifferent rootless mind-consciousness -element associating with neutrality feeling (*upekkhā sahagata kīriya ahetuka manoviññāṇa dhātu*) arises as the mind-door advertence by taking the object of corporeal and mental aggregates which are objects of *Vipassanā* Knowledge and the continuity of life-continuum has been cut out. Just after that mind-door advertence, the first impulsion, Knowledge of Adaptation arises by taking the object which is the same as previous one. After performing discernment as any kind of impermanence, suffering or non-self and removing gross bulk of darkness of delusion which is capable of concealing on Four Noble Truths not to be seen, resulting in making very obvious phenomena of three general characters, the first three general characters, the Adaptation passed away. Adjacent to that first Knowledge of Adaptation is the second Knowledge of Adaptation. For those two kinds of Knowledge of Adaptation, the previous one had not got supporting factor of relation of Habitual Recurrence (due to lack of previous impulsion) but it was the supporting factor of Condition of Habitual Recurrence for the second Knowledge, of Adaptation. Due to presence of the supporting factor of Condition of Habitual Recurrence that second knowledge of Adaptation is sharp, penetrative, efficacious and purified. Therefore it passes away after performing discernment as any kind of three general characters, impermanence, suffering or non - self and removing middle size of darkness of delusion which is capable of concealing on Four Noble Truths not to be seen, resulting in making very obvious phenomena of three general characters. Just after that second Knowledge of Adaptation, the third knowledge of Adaptation arises contiguously. That second Knowledge of Adaptation was the supporting factor of relation of Habitual Recurrence for the third Knowledge of Adaptation again. Due to

presence of the supporting factor of Condition o Habitual Recurrence that third Knowledge of Adaptation is sharp, penetrative, efficacious and purified. After performing discernment as any kind of three general characters, impermanence, suffering or non - self and removing all remaining subtle darkness of delusion which is capable of concealing on Four Noble Truths, not to be seen, resulting in making very obvious phenomena of three general characters, the Third impulsion passes away. In this way, after removing all darkness called delusion which is capable of concealing on Four Noble Truths by three times of the Knowledge of Adaptation, The Knowledge of Trans-lineage arises by taking the object of *nibbāna* contiguously.

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For those words, the following is a parallel to be clear understood. A man with good sight looks the sky to observe The moon at night for the purpose of astronomical data. Due to presence of covering with clouds, the moon is unapparent in the sight of that man. At that time a kind of wind blows and removes very thick clouds. The next kind of wind blows and removes moderate thick clouds again. Then the third kind of wind blows and removes subtle clouds successively. Afterwards that man can see the moon in the clear sky, resulting in knowing astronomical phenomenon correctly.

In above parallel, very thick darkness of defilements, moderate thick darkness of defilements and subtle darkness of defilements, which are capable of concealing on Four Noble Truths not to be known and seen, should be recognized as three kinds of clouds. The Knowledge of Trans-lineage should be recognized as the man with good sight Way of removing the darkness called delusion which is capable of concealing on Four Noble Truths by each Knowledge of Adaptation should be recognized as way of successive removing three kinds of clouds by each kind of wind. Performance of taking the object of *nibbāna* which is exceedingly purified by the Knowledge of Trans-lineage when the darkness called delusion which is capable of concealing on Four Noble Truths, should be recognized as performance of seeing the clear moon in the clear sky by that man.

It will be explicit. As three kinds of wind can remove those clouds that are capable of concealing on the moon but those are unable to see the moon, similarly, three times of successive Knowledge of Adaptation can remove pitch darkness called delusion that are capable of concealing on Four Noble Truths but those are unable to take the object of *nibbāna*. As that man with good sight is able to see the moon only but he is unable to remove clouds, similarly, the Knowledge of Trans-lineage is able to take the object of *nibbāna* only, but it is unable to remove cloud of darkness or pitch darkness called defilements. Thus the Knowledge of Adaptation takes the object of *saṅkhāra dhamma* (conditioned things) while the Knowledge of Trans-lineage takes the object of *nibbāna*.

It will be explicit on unavoidable criticism. If the Knowledge of Trans-lineage continues to take the same object of *saṅkhāra dhamma* which had been taken by the Knowledge of Adaptation, the former deserves to designate as the Knowledge of Adaptation only rather than the Knowledge of Trans-lineage. As it conforms the knowledge of Adaptation the following Knowledge of Adaptation will conform successively. If the same kinds of Knowledge of Adaptation occur successively, the

Knowledge of Trans-lineage that is able to benefit by efficiency of Condition of Contiguity etc, can not occur as the mind - door advertence with the same object of the Noble Path, resulting in inability to arise the Noble Path called *vuṭṭhāna* (emerging) which emerges from the object of *saṅkhāra dhamma* really.

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Acutally the Knowledge of Translinlage, without taking the same object of *saṅkhāra dhammas* of the Knowledge of Adaptation, performs not to reappear that 'Adaptation' again and stands in for advertence though itself is not advertence and passes away after functioning as if it gives the symbol that "try to arise by taking the object of *nibbāna* in this way.' (In this case, it is said by means of metaphorical usage called *taddhammūpacā uparikkhyā* in which the phrase as if it gives," is applied though it lacks ability to give any thing.)

The Noble Path, without refusing the symbol given by that Trans-lineage, arises contiguously by penetrating bulks of selfish desire, anger and delusion, which has never been penetrated in previous infinite rounds of rebirth.

The following is a parallel for that process. An archer with a covering on his face stands up on the rotating shooting vehicle, which is about (100) metres far from target zone where (100) numbers of timber planks are put as target, and he is ready to shoot with a bow and an arrow. As assistant man rotates shooting vehicle and at such moment the archer faces with the target. At that time the assistant man gives a signal by striking on target by a stick. The archer, without neglecting to signal sound, shoots the arrow and then the arrow pierces hundred timber planks.

For those words, the following is a parallel to be clear understood. The Knowledge of Trans-lineage is similar to sound signal by striking on target. The Noble Path - Knowledge is similar to the archer. The function of the Noble Path - Knowledge, without neglecting the signal given by the knowledge of Trans-lineage, which penetrates the bulk of selfish desire etc, that had not been penetrated along with infinite rounds of rebirth, is similar to the function of arrow, without neglecting the signal of sound by striking on target, which pierces hundred timber planks. This process of penetrating and breakthrough the bulk of selfish desire, etc., can be designated as the performance of total eradication of all defilements, which are capable of tying with the bond called cyclic *dhamma* (*vaṭṭa*), which are worth getting sphere of any aggregate of next existence (*bhūmi-laddhavaṭṭasetusamugghāta karaṇa*).

[Note - Various Kinds of underlying tendency (*anusayakilesā*) which are deposited in aggregates that are the object of clinging is called *bhūmiladdha* because those are worth getting sphere called five aggregates that are the object of clinging before the Noble Path has not eradicated those kinds of underlying tendency. Due to capable of tying with the bond of three rounds, i.e, defilement round (*kilsa vaṭṭa*), volitional round (*kamma vaṭṭa*), consequence round (*vipāka vaṭṭa*), those kinds of underlying tendency are also called *vaṭṭa setu*. Four Kinds of the Noble Path eradicates step by step all kinds of underlying tendency called *bhūmiladdha vaṭṭasetu* without any remains. Eradication in that way is penetrating and breakthrough into bulk of selfish desire, bulk of anger, bulk of delusion.]

It is right.____ The single function of the Noble Path is eradication of underlying tendency indeed. In this way, after eradicating respective kinds of underlying tendency, it can be said that the Noble Path emerges from object of phenomenon of *saṅkhāra dhamma* called *nimitta*. It is said to be cut continuous occurring Cyclic *dhamma* (*vaṭṭa*) called *pavaṭṭa*. (Abhi-A-1- 275, 277)

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Palī Quotation (Abhi-A-1-277)

Nimitta ____ *Saṅkhāra nimitta* called those phenomena of corporeality, feeling, perception, *kamma*-formation, consciousness, is designated as *nimitta*.

Pavaṭṭa ____ The Cyclic *dhamma* which is capable of continuous processes called corporeality, feeling, perception, *kamma*-formation, consciousness, is designated as *pavaṭṭa*. There are two kinds of *pavaṭṭa*, *upādinna pavaṭṭa* and *anupādinna pavaṭṭa*.

For those two kinds, it is said that the Noble Path emerges from the second one, *anupādinna pavaṭṭa* because a hint of emerging from that kind should be seen.

5.A. Way of emerging from continuity of *anupādinna* aggregates (*anupādinna vuṭṭhāna*)

Detailed account can be seen as follows: The Path of Upstream - enterer (*sotāpatti magga*) eradicates five kinds of consciousness, viz, four kinds of consciousness associating with wrong view (*diṭṭhigata sampayutta citta*), one consciousness with sceptic (*vicikicchā sahagata citta*). Those kinds of consciousness are able to produce *cittaja rūpa* (corporeality produced by mind, CPM). Those CPM (*cittaja rūpa*) which are caused by those five kinds of consciousness are called *anupādinna rūpakkhanda*. (It means that due to occurrence of CPM, resulting in the absence of *upādinna* called corporeality produced by *kamma* (CPK), it is meant as *anupādinna rūpakkhanda*. It means the corporeal aggregate, as the resultant occurrence of *kamma*, which is adhered by craving - wrong view but not deserving to obsess as mine is called *anupādinna rūpakkhanda*). Those five kinds of consciousness belong to the aggregate of consciousness. Those mental concomitants, feeling, perception, *kamma*-formations, which are associating with those five kinds of consciousness belong to three mental aggregates, aggregate of feeling, aggregate of perception, aggregate of *kamma*-formations, respectively, resulting in five aggregates totally.

Unless the so - called Upstream - enterer person (*sotāpanna*) achieves the Path - Knowledge of Upstream - enterer, those five kinds of consciousness will be aroused by six kinds of objects. However because that Noble One achieves the Path - Knowledge of Upstream - enterer that Noble Path emerges from *anupādinna pavaṭṭa* called five aggregates mentioned above, by cutting causal *dhamma* called defilements which are capable of tying with bond of cyclic *dhamma* after prohibiting not to arouse those five kinds of consciousness which have no opportunity to rise again in future. Thus it is called the process of emerging from *anupādinna pavaṭṭa*.

The Path of Once - returner (*sakadagami magga*) eradicates six kinds of consciousness, viz, four kinds of consciousness without wrong view and two kinds of

consciousness rooted in hate which are having feature of gross sensual desire and ill - will (*vyāpāda*). The Path of Non returnee (*anāgāmicimaggā*) eradicates those same six kinds of consciousness, which are having feature of subtle sensual desire and ill - will. The Path of Arahant (*arahatta magga*) eradicates five kinds of unwholesome consciousness, viz, four kinds of consciousness without wrong view called desire to become as world of form (*rūparāga*) desire to become as Formless World (*arūparāga*), and consciousness with unrest (*uddhacca saḥagata citta*).

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Unless those so - called Noble Ones achieve respective Path - Knowledge, those kinds of unwholesome consciousness will be a roused by six kinds of objects. However, because those Noble ones achieve respective Path-Knowledge, those Noble Paths emerge from *anupādinna pavaṭṭa* called five aggregates by cutting causal *dhamma* called defilements which are capable of tying with bond of cyclic *dhamma* after prohibiting not to arouse those kinds of unwholesome consciousness which have no opportunity to arise again in future. This is the way of emerging from continuity of *anupādinna* aggregates. (*Abhi-A-1-277, 278*)

5.B. Way of Emerging from continuity of *upādinna* aggregates (*upādinna vuṭṭahāna*)

After saying that “ a hint called emerging from *upādinna pavaṭṭa* should be seen ” it is also said that the Noble Path emerges from *upādinna pavaṭṭa*. (*upādinna* means mundane consequence mental aggregates and CPK (*Kammaja rūpa*), which are surrounded and adhered by ignorance, craving, clinging, which are deserving to obsess an occurrence of consequence as “ the action (*Kamma*) is my consequence.” The term, *upādinna pavaṭṭa* means continuous processes of continuity of those aggregates. Detailed account can be seen as follows._____

Unless the so - called Upstream - enterer person achieves the Path - Knowledge of Upstream - enterer, the continuous processes of continuity of *upādinna* aggregates (*upādinna pavaṭṭa*) will be occurred for very long infinite rounds of rebirth irrespective of seven times of existences. This is because ----- those defilements, which are causal *dhammas* of arising of *upādinna pavaṭṭa* are still present, indeed. As soon as the Path of Upstream - enterer arises, however, it can eradicate these five kinds of defilements, viz, three kinds of fetters (*samyojana*) called fetter of wrong view on personality (*sakkrūpaya diṭṭhi samyojana*), two kinds of underlying tendency called underlying tendency of wrong view (*diṭṭhanusaya*), underlying tendency of sceptic (*vicikicchā nusaya*). After eradicating in this way, in the continuum of Upstream enterer in recent, except seven times of existences, there will be impossibility to arise *upādinna pavaṭṭa* (= continuous processes of continuity of *upādinna* aggregates) for very long infinite rounds of rebirth. Thus it is known as the Path of Upstream - enterer emerges from *upādinna pavaṭṭa* by performing not to arise continuous occurrence of *upādinna pavaṭṭa*. (*Abhi-A-1-278*)

6.A. Determination on seven times of existence

Pālī Quotation (Anuṭṭī-1-124)

It is explained that seven times of existences means alternative processes of newly occurrence of next existence (**NONE**) between heavenly being of sensual sphere and human being for seven times. It does not mean that the same processes of **NONE** occur seven times in the same sphere continuously. The Buddha preached the phrase, “*na te bhavam aṭṭhamam ā diyaṇti*” (= That Upstream - enterer never accepts eighth existence) in *Ratana Sutta*, with referring to mixture of both human and heavenly

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existences really. Some noble teachers suggested that there is no limit of these seven times of existences in fine - material and immaterial spheres which are of the lineage of the Noble - Ones who have *nibbāna* as their aim (*mahaggata*).

6.B Three kinds of Upstream - enterer

This phrase, “that Upstream - enterer never accepts eighth existence,” is said with referring to the lowest kind, *sattakkhattuparama* kind of Upstream - enterer who prefers to accept up to seven times of existences. After attaining the Path of Upstream - enterer, the ability to attain upper ones depends on maturity of controlling faculties called, faith, effort, mindfulness, concentration, wisdom.

1. The Upstream - enterer with sharply matured controlling faculties will become Arahant after getting only once process of **NONE** (*paṭisandhi*). That kind of person is designated as *ekabījīsoṭāpanna* (- the Upstream - enterer with only one seed of process of **NONE**).

2. The Upstream - enterer who has from two to six seeds of processes of **NONE**, compared with the first one, is the person having moderately matured controlling faculties. That kind of person is called *kolankola* = the Upstream - enterer who never reaches to inferior race but is able to reach from one nobility to another nobility.

3. The Upstream - enterer who has seven seeds of processes of **NONE** is the person having retarded controlling faculties. That kind of person is called *sattakkhattu parama* - the Noble one with maximums of seven times of processes of **NONE**.

Pali - (*Paṭisam-A-2-67*)

Limitation of numbers of existences of these three kinds of Upstream - enterer is said to be referred to the Sensual Sphere only but those kinds of Upstream - enterers in Fire - material and immaterial Sphere can get numerous times of processes of **NONE**. (*Paṭisam-A -2- 67*)

6.C. Determining factors

There are different opinions relating to determining factors of variation in Upstream - enterer persons among noble teachers. Different opinions were explained

in the commentary called *Puggala Paññatti* (Nomenclature of Persons) (*Abhi-A-3-47*) and then the abstract is as follows: -

Determining factors in that way are _____

1. Some teachers suggested that it is previous factors of *kamma (pubba hetu)*,
2. Some teachers suggested that it is the Path of Upstream - enterer (*pathama magga*),
3. Some teachers suggested that it is the Upper Three Kinds of Noble Path,
4. Some teachers suggested that it is the efficiency of *vipassanā* practice before Upper Three Kinds of Noble Path; respectively.

Among those four opinions, it was finally proved that the last one is the most appropriate opinion with referring to this quotation, “*tinnam magganam vipassanā niyānmetīti vādo pana yujjati*, (*Abhi-A-3-47*).

However in the commentary of *Paṭṭisambhidā Magga*, _____ it is explained that _____

(*Paṭṭisam-A-2-67*)

= Various degrees of matureness of controlling faculties of those three kinds of Upstream enterer were determined by previous factors of *Kamma (pubbahetu)*. (*Paṭṭisam-A-2-67*)

This opinion is the same as the opinion of the first teacher found in the commentary of *Puggala Paññatti*.

6.D. Further explanations

Among those four opinions mentioned above, in the first one which suggested that determining factor of variation in Upstream - enterers is previous factors of *kamma* (pubbahetu), there is an unavoidable criticism that “it can be said the powerful determinative dependence of the first Path was achieved by previous factors of *kamma*, while three kinds of the Upper Ones arise without any powerful determinative dependence.”

Then in the second one which suggested that determining factor of variation in Upstream - enterers is the Path of Upstream - enterer, There is also an unavoidable criticism that those Upper Three Kinds of Noble Path are ineffective ones.

In the third one which suggested that determining factor of Variation in Upstream - enterers is the Upper Three Kinds of Noble Path, there is also an unavoidable criticism that the Upper Three Kinds of Noble Path had been occurred beforehand.

The reasonable opinion, therefore, is the last one which suggested that “determining factor of variation in Upstream enterers is the efficiency of *vipassanā* practice before Upper Three Kinds of Noble Path, is an appropriate opinion. The reason why it is an appropriate one is as follows. _____.

If the efficiency of *vipassanā* practice before Upper Three Kinds of Noble Path is very strong, due to presence of powerful *vipassanā* resulting in ability to attain Upper ones merely has to get a process of NONE for an existence, it is designated as *ekabījī* Upstream - enterer. Due to presence of less efficiency of *vipassanā* practice, compared to that of *vipassanā* practice which is the factor of occurrence of *ekabījī* kind of Upstream - enterer, *kolankola* kind of Upstream - enterer can be occurred.

Due to presence of the least efficiency of *vipassanā* practice among three kinds, *sattakkhattuparama* kind of Upstream - enterer can be occurred. Therefore the last opinion, only the fourth one which suggested that “determining factor of variation in Upstream enterers is the efficiency of *vipassanā* practice before Upper Three Kinds of Noble Path,” is appropriate really. (*Abhi-A-3-47*)

To be noticed _____ By means of designation of the Buddha only these three terms, *sattakkhattuparama*, *Kolankola*, *ekabījī*, are names of three kinds of Upstream - enterers. The Upstream - enterer person who reaches so long as these existence, is designated as *sattakkhattuparama* while the Upstream enterer who reaches so long as

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these existences, is designated as *kolankola*, the Upstream - enterer who reaches so long as These existences, is designated as *ekabījī* according to the nomenclature specified by the Buddha. Though that nomenclature had been specified there is no certain determination as “this person is *sattakkhattu parama* kind of Upstream – enterer” and so forth. (*Abhi-A-3-46*)

6.E. Explanation found in the commentary of Sammohavinodant

Parli Quotation (*Abh -A-2- 411*)

There is nobody who was specified certainly so as to accept seven existences. If the Noble One has retarded reasoning efficiency (*mandapañña*), due to presence of any factor, he will enter into *nibbāna* between seventh and eighth existences but not reaching to the eighth existence. Even the Upstream - enterer who is very seestful in rounds of rebirth like King Sakka has to go till seventh existence only. During the seventh existence only he will be reached into matured *Vipassanā* Knowledge eventually even though any kind of Upstream - enterer with full of carelessness by all manner of means. By means of even minute measurable object of any kind the Knowledge of Disenchantment is matured resulting in reaching into cessation of defilements. It is right. ___ During the seventh existence of that Upstream - enterer, by the time even any kind of these scandals occurs, as if he is decapitated by somebody with the help of very sharp four - edged dagger while he falls asleep or he faces and walks other direction or as if he is killed by submerging, there is no death with the process of NONE (*paṭisandhi*). Only when the Fruit - Knowledge of Arahant (*arahatta phala*) has been achieved, the final passing away of him has to be finished.

Therefore, the words *aṭṭhamam bhavam nibbatteyya,netam ṭhānam vijjāti*. (*Abhi-2-349*) = There is no principle of this kind, “the person with the Path - knowledge of Upstream - enterer has to get eighth existence,” had been preached by the Buddha in this way. (*Abhi-A-2-411*).

If this word mentioned above is also interpreted that the commentator explained it with referring to those existences in Sensual Sphere only , those explanations found in the commentary and sub - commentary do not contradict each other.

After discussing on three kinds of Upstream - enterers, it will be continued to present way of emerging of Upper Three Kinds of Noble Path from *pavaṭṭa*.

7. Way of energing of Upper Three Kinds of Noble Path from ‘pavatta’

Unless the so - called Once - returnee (*sakadāgāmi*) achieves the Path - Knowledge of Once-returnee, the continuous processes of continuity of *upādinna* aggregates (*upādinna khandha pavatta*) will be occurred for five times of existences, irrespective of two times of existences due to presence of possibility of two times out of seven times of existence for Upstream - enterer. This is because those defilements, which are causal *dhammas* of arising of *upādinna khandha pavatta*, are still present indeed. As soon as the Path of Once - returnee arises however, it can eradicate these four kinds of defilements, viz, fetter of gross sensual desire, fetter of gross hatred (*paṭigha samyojana*), underlying tendency of gross sensual desire (*kamarāganusaya*), underlying tendency of gross hatred (*paṭighanusaya*). After eradicating in this way, in the continuum of Once - returnee in recent, except two times of existences, There will be impossibility to arise *upādinna khandha pavatta* (= continuous processes of continuity of *upādinna* aggregates) for five times of existences. Thus it is known as the Path of Once - returnee emerges from *upādinna khandha pavatta* by performing not to arise continuous process of *upādinna khandhapavatta*. (*Abhi-A-1-278*).

Two times of existence _____ If the Once - returnee person is alive without performing to attain the Path of Non - returnee (*anāgāmi*), he has to get two times of existences as *upādinna khandha pavatta*. Except those two times of existences there will be no further continuous occurrence of *upādinna khandha pavatta*. In this case, two times of existences refer to the heavenly being of Sensual Sphere and human existence indeed. In those existences of fine - material Sphere and Immaterial Sphere, not only the Once - returnee person but the Non - returnee also has to get many times of existences in Pure Abode (*suddhāvāsabhūmi*).

Pali - Quotation (Anuṭṭi-1-124)

Unless the so - called Non - returnee (*anāgāmi*) achieves the Path - Knowledge of Non - returnee, the continuous processes of continuity of *upādinna* aggregates (*upādinna khandhapavatta*) will be occurred for coming second existence, irrespective of existences of Fine-material sphere and Immaterial Sphere. This is because those defilements, which are causal *dhammas* of arising of *upādinna khandha pavatta*, are still present indeed. As soon as the Path of Non - returnee arises, however, it can eradicate these four kinds of defilements, viz, fetter of subtle sensual desire, fetter of subtle hatred (*paṭighasamyojana*), underlying tendency of subtle sensual desire (*kamarāganusaya*), underlying tendency of subtle hatred (*paṭighanusaya*). After eradicating in this way, in the continuum of Non - returnee in recent, except those existences of Fine-material Sphere and Immaterial Sphere, There will be impossibility to arise *upādinna khandha pavatta* (= continuous processes of continuity of *upādinna* aggregates) for coming second existence. Thus it is known as the Path of Non - returnee emerges from *upādinna khandha pavatta* by performing not to arise continuous processes of *upādinna khandha pavatta*.

(*Abhi-A-1-278*)

Pali Quotation (Mūlaṭṭi-1-117)

The commentary interpreted as “*ekobhava* - single existence” by means of lack of return back to lower Sensual Sphere again, due to occurrence of only one kind of the lineage of the Noble Ones who have *nibbāna* as their aim though the Non-returner has to get many existences repeatedly in Fire-material Sphere and Immaterial Sphere. (*Mūlaṭṭī-1-117*)

Unless the so - called Arahant (*arahanta*) achieves the Path - Knowledge of Arahant, the continuous processes of continuity of *upādinna* aggregates (*upādinna khandha pavaṭṭa*) will be occurred in existences of Fine-material Sphere and Immaterial Sphere. This is because those defilements, which are causal *dhammas* of arising of *upādinna khandha pavaṭṭa*, are still present indeed. As soon as The Path of Arahant arises, however, it can eradicate these eight kinds of defilements, viz, desire to existence of Fine - material Sphere (*rūparaga*), desire to existence of Immaterial Sphere (*arūparaga*), conceit (*mana*) unrest (*uddhacca*), ignorance (*avijjā*), which are called five kinds of the upper fetters (*samyojana*), underlying tendency of conceit (*manānusaya*), underlying tendency of desire to existence (*bhavarāganusaya*), underlying tendency of ignorance (*avijjānusaya*), which are called three kinds of *anusaya*. After eradicating in this way, in the continuum of Arahant in recent, there will be impossibility to arise *upādinna khandha pavaṭṭa* (= continuous processes of *upādinna* aggregates) for any future existence. Thus it is known as the Path of Arahant emerges from *upādinna khandha pavaṭṭa* by performing not to arise continuous processes of *upādinna khandhapavaṭṭa*. (*Abhi-A-278, 279*)

It will be continued to explain. _____ If the word, “*upādinna khandha pavaṭṭa*,” will be designated as “the name of existence,” among these Four Kinds of Noble Path, The Path of Upstream - enterer emerges from woeful existence (*apāyabhava*), while the Path of Once - returner, from partial existence called joyful existence of Sensual Sphere (*kāmasugatibhava*), the Path of Non - returner, from all kinds of existences of Sensual Sphere. Noble teachers said that the Path of Arahant emerges from all kinds of existences really. (*Abhi-A-1-279*)

In order to be clear understood on the meaning of those words, “the Noble Path emerges from *upādinna khandha pavaṭṭa*.” mentioned above, the following is an evidence of Pali Text called *Ajītamāṇavapucchāniddesa*, *Pārāyana Vagga*, *Cūḷaniddesa*.

Parli Quotation (Khu-8-33 Cūḷaniddesa)

Due to cessation of *abhisāṅkhāra viññāṇa* (= *kamma viññāṇa*) which is capable of providing to arise the consequence new existence, resulting from the path of Upstream - enterer, except seven times of existences, such *dhammas* of either mentality or corporeality will be occurred for very long infinite rounds of rebirth. Due to efficacy of this Path - Knowledge of Upstream - enterer, these corporeal and mental *dhammas* will be ceased, will be came to an end; will be reached into cessation; and will be peaceful.

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Due to cessation of *abhisāṅkhāra viññāṇa* (= *Kammaviññāṇa*) which is capable of providing to arise the consequence new existence, resulting from the Path

of Once - returnee except two times of existences, such *dhammas* of either mentality or corporeality will be occurred for five times of existences. Due to efficacy of this Path - Knowledge of Once - returnee, these corporeal and mental *dhammas* will be ceased; will became to an end; will be reached into cessation; and will be peaceful.

Due to cessation of *abhisañkhāra viññāṇa* (= *kamma viññāṇa*) which is capable of providing to arise the consequence new existence, resulting from the Path of Non - returnee, except once existence, such *dhammas* of either mentality or corporeality will be occurred for two times of existence (which is possibility for Once - returnee due to inability to arise the Path of Non - returnee). Due to efficacy of this Path Knowledge of Non - returnee, these corporeal and mental *dhammas* will be ceased became to an end; will be reached into cessation; and will be peaceful.

Due to cessation of *abhisañkhāra viññāṇa* (= *Kamma viññāṇa*) which is capable of providing to arise the consequence new existence, resulting from the Path of Arahant, such *dhammas* of either mentality or corporeality will be occurred as the Non - returnee hood of either Fine-material Element (Sphere) or Immaterial Element (Sphere), unless the Noble Path of Arahant is achieved. Due to efficacy of this Path - Knowledge of Arahant, these corporeal and mental *dhammas* will be ceased; will be came to an end; will be reached into cessation; and will be peaceful. When the Arahant has taken the final passing away without any remains of consequence metal aggregates and C. P. K (*Kammaja rūpa*), due to cessation of final death-consciousness, with the nature of non-reappearance in future (*anuppāda nirodha*), these *dhammas* which are of any kind the wisdom or the mindfulness, the corporeality or mentality will be ceased; will became to an end; will be reached into cessation; and will be peaceful. (*Khu-8-33 Cūḷa niddesa, Abhi-A-1-279*)

abhisañkhāra viññāṇa _____ The word, *abhisañkhāra*, as *puññābhi sañkhāra* etc, means *kamma* (= volition) which is capable of providing to arise resultant *dhamma*. Therefore *abhisañkhāra viññāṇa* means the consciousness which is associating with that *kamma* (= volition) and it is also known as *kammaviññāṇa*. When the Path-Knowledge of Upstream - enterer is achieved, the causal *abhisañkhāra viññāṇa*, which can give rise resultant *dhamma* after ceasing seven times of existence, is also ceased. Therefore consequence mentality and C. P. K (*Kammajarūpa*) never arise after ceasing seven times of existences. It should be recognized similarly on the ceasing of *abhisañkhāra viññāṇa* by the Path-Knowledge of Once-returnee etc. (In this case, opinion of seven times of existences etc. should be recognized as mentioned above.)

nirodha - (Pali Quotation - (Mūlaṭṭī -1-117)

Cessation of *abhisañkhāra viññāṇa* _____ The volition (*Kamma*) called *abhisañkhere viññāṇa*, is the *dhamma* which is not worth eradicating by each Noble Path resulting in presence of reasonable question that how does *Kamma* (the volition) called *abhisañkhāra viññāṇa* cease? The answer is that _____ *abhisañkhāra viññāṇa* is able to provide the occurrence of consequence *dhamma* (*vipāka dhamma*) only in the presence of companion called ignorance - craving (*avijā - tanha*). Those ignorance - craving are indeed *dhammas* which are worth eradicating by the Noble Path. If Noble Path *dhammas* eradicate the causal *dhammas*, ignorance –

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craving, *abhisañkhāra viññāṇa* is also reached into cessation. Therefore, the cessation of causal ignorance - craving can be said as the cessation of *abhisañkhāra viññāṇa* by a metaphorical usage, *karaṇū pacāra* in which the name of cause is applied to the name of result. It should, therefore, be recognized the fact that the process of eradication of defilements, which are causal *dhammas* of *abhisañkhāra viññāṇa* (that is capable of providing the occurrence in existences of both woeful ones and joyful ones beyond seven times of existences) is called the cessation of *abhisañkhāra viññāṇa* by the Path-Knowledge of Upstream-enterer. It should be recognized similarly on the cessation of each *abhisañkhāra viññāṇa* by respective kind of the upper Noble Path. (See on *Mūlaṭṭi-1-117*)

This is the determination on the way of emerging of the Noble Path from *nimitta* and *pavatta* found in the commentary called *Atthasālinā*. (*Abhi-A-1-277, 279*)

8.8.A anupadadhamma Vipassanā

Pali Qutation (Mūlaṭṭi-1-109)

Those methods of *vipassanā* practices, viz, generalization method on two kinds of corporeality and mentality, generalization method on five kinds of aggregates, generalization method on twelve kinds of bases, generalization method on eighteen kinds of elements, generalization method on twelve corps of Dependent - Origination etc., are called *kalāpsammasana vipassanā* method by which the ultimate *dhammas* are discerned and generalized commonly as *anicca, dukkha, anatta*.

The generalization method on any one of specific corporeal *dhamma* or specific mental *dhamma*, for example, in the aspect of corporeality, each ultimate element, the earth - element etc, consisting in various corporeal units, eye-decad etc, or in the aspect of mantality, each ultimate mental *dhamma*, the contact (*phassa*) etc, consisting in various mental units, mental *dhammas* of the first absorption etc, is called *anupada dhamma vipassanā* method which is achieved by means of discriminative knowledge on specific individual *dhamma*, the 'earth - element,' the 'contact' etc. (*Mūlaṭṭi-1-109, Abhi-A-1-253*)

Thus there are two methods of *vipassanā* practices, *kalāpasammāsaṇa vipassanā* method and *anupadadhamma vipassanā* method and then those methods presented in previous Sections, are only the first kind, *kalāpasammāsaṇa vipassanā* method. Unless the practising meditator achieves *Vipassanā* Knowledge leading to emerging though he performs through various kinds of these *kalapavipassanā* methods he has to change and practice *anupada dhamma vipassanā* method.

The method of *anupādaddhamma vipassanā* can be found in *Aupada Sutta, Anupada Vagga, Uparipaṇṇāsa (M-3-375)*. For example, the meditator has to enter the first absorption of mindfulness of breathing. Afterwards the contact (*phassa*) consisting in (34) kinds of mental *dhammas* of that first absorption, must be kept in mind specifically and it must be discerned by means of three general characters, impermanance (*anicca*), suffering (*dukkha*), non-self (*anatta*). Similarly those remaining mental *dhammas* must be discerned specifically by means of three general characters called *vipassanā* practice. If the meditator has attained eight kinds of

attainment (*samāpatti*) on each ten kinds of *kasiṇa* each ultimate mental *dhamma* of all kind's of attainment, except the absorption of neither - perception – nor – non - perception, must be kept in mind specifically and discerned similarly by *vipassanā* practice. All disciples (*sāvaka*) of the Buddha, are unable to discern mental *dhammas* of the absorption of neither - perception - nor - non - perception by means of *anupāda dhamma vipassanā* method but by means of *kalāpasammasana vipassanā* method only. The way of *anupāda dhamma vipassanā* on mental *dhammas* of that absorption is the specific for the Supreme Buddha with the Knowledge of Omniscience only indeed. (See *Abhi-1-253*)

After analyzing on individual corporeal *dhammas* consisting in various corporeal units of six doors (*dvāra*) and (42) bodily parts, every corporeal *dhamma*, the earth-element etc, can be discerned by means of *anupāda dhamma vipassanā* method. As shown in table of corporeal *dhammas*, *Volume I, Section 4*.

Similarly individual mental *dhammas* within various mind moments called mental *dhammas* of sensual sphere (*kamāvacara mental dhamma*), eye-door cognitive process etc, can also be discerned by *anupādadhamma vipassanā* method.

In this way, if a meditator practice either any method of these two kinds or both two methods, *kalāpasammasana* method, *anupādadhamma vipassanā* method, he can reach the *Vipassanā* Knowledge Leading to Emerging in accordance with his previous perfection (*paramita*).

8.8.B. An elaborate method of the practice on Mentality (*nāmakammaṭṭhāna*)

In the section of *nāmakammaṭṭhāna* volume II, elaborate method of discerning on mental *dhammas* has been presented. Those mental *dhammas*, which are kept in mind by elaborate method, can be discerned as objects of *anupādadhamma vipassanā* method by means of there general characters from the stages knowledge of comprehension (*sammasana ñāṇa*), knowledge of Arising and Passing Away (*undayabbaya ñāṇa*) until knowledge of Neutrality Towards formations (*saṅkhārupekhā ñāṇa*).

Unless the meditator achieve the great success up to the Path knowledge though he endeavours strenuously various methods of *vipassanā* practices mentioned above or if the meditator, himself, wants to practise elaborate method of the practice on mentality, all kinds of individual mental *dhammas* must be kept in mind and discerned as the objects of *anupādadhamma vipassanā* practice.

If will be presented further explanation on way of discerning again for inexperienced person. For example, after keeping in mind all kinds of mental *dhammas* of both wholesome impulsion (*kusala javana*) and unwholesome impulsion, which are arising by taking the object of individual corporealities of (54) kinds consisting in eye (eye door). Those mental *dhammas* must be discerned by three general characters one by one. Similarly after keeping in mind all kinds of mental *dhammas* of both wholesome impulsion and unwholesome impulsion, which are arising by taking either the object of individual corporealities of (54) kinds or (44) kinds consisting in remaining doors, ear etc, or The object of individual corporealities of each bodily part , (44)kinds etc, belonging to (42) bodily part ,Those mental *dhammas* must be discerned by three general characters one by one.

During discerning in that way after performing *vipassanā* practice on mental *dhammas* which are arising by taking the object of the earth element consisting of eye-decad, *vipassanā* practice must be continued to perform by discerning on mental *dhammas* which are arising by taking the object of the water element consisting of the same corporeal unit, the eye-decad with (10) kinds of corporeal *dhammas* that is a component of (54) kinds of corporealities in eye-door. In this way, after performing *vipassanā* practice on mental *dhammas* which are arising by taking the object of each corporeality among (10) kinds of corporealities of eye-decad, *vipassanā* practice must be continued to perform by discerning on mental *dhammas* which are arising by taking the object of each corporeality among (10) kinds of corporealities of body-decad within the same door, eye-door in serial order. Afterwards mental *dhammas*,

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which are arising by taking the object of each corporeality of (54) kinds of eye-door in the continuum of external ones (*bahiddha*) must be discerned as the object of *anupādadhamma vipassanā* practice. Then *vipassanā* practice must be carried on by changing to remaining doors, ear door etc, in serial order. It must be discerned similarly on (42) bodily parts one by one.

If all kinds of corporeal *dhammas* consisting of those (6) kinds of doors, (42) bodily parts, are classified in the aspect of object, there are only (6) kinds of objects. These objects within each corporeal unit, can be grouped as _____

1. Colour is the visible object (*rūpārammaṇa*)
2. Smell is the olfactory object (*gandhārammaṇa*)
3. taste is the gustative object (*rasārammaṇa*)
4. earth-element, fire-element, air-element are tactile objects (*phoṭṭhabbārammaṇa*)
5. the sound consisting of sound nonad of inbreath - outbreath (*assāsapassāsa sadda navaka kalāpa*) etc. is the auditory object (*saddārammaṇa*),
6. those remaining kinds of clear-sensitivity (*pasāda rūpa*), subtle corporality (*sukhumarūpa*) water-element, sex corporeality (*bhāvarūpa*) physical vitality (*jīvita*), heart-base (*hadaya vatthu rūpa*), clear-sensitivity etc, are cognizable-object (*dhammārammaṇa*) .

After keeping in mind those mental *dhammas*, as mentioned in various lines, colour-line, sound-line etc, *vipassanā* practice must be carried out by observing those mental *dhammas*. All kinds of wholesome and unwholesome cognitive processes must be discerned thoroughly.

During performing *vipassanā* practice, both two kinds, *kalāpasamassana* method and *anupādadhamma vipassanā* method can be performed as he like. Depending upon previous perfection of the *meditator*, *Vipassanā* Knowledge Leading to Emerging will be reached accordingly.

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8.9. Ignorance (*avijjā*) and Knowledge (*vijjā*)

It was by the time the Buddha stayed in *Sāvathi*. At that time a *bhikkhu* approached the Buddha and worshiped respect fully: afterwards he sat down at an appropriate place and then he asked as follows.

"Bhante the Supreme Buddha it is worth designating as The "Ignorance (*avijjā*)", which *dhamma* is the ignorance?; how does a person reach into the ignorance?".

"*Bhikkhu* ... in this world, the worldling without eye of wisdom, who lacks two kinds of knowledge, the doctrinal knowledge called *agama suta* and the realizable knowledge called *adhigama suta*....

1. (a) does not know corporeal *dhamma*
(b) does not know the cause arising *samudaya* of corporeal *dhamma*,
(c) does not know the cessation (*nirodha*) of corporeal *dhamma*
(d) does not know the way of practice leading to the cessation (*nirodha*) of corporeal *dhamma*
2. (a) does not know feeling R.....
3. (a) does not know perception R.....
4. (a) does not know *kamma*-formations R ...
5. (a) does not know consciousness, ,
(b) does not know the cause of arising (*samudaya*) of consciousness (*viññāṇa*)
(c) does not know the cessation (*nirodha*) of consciousness
(d) does not know the way of practice leading to the cessation (*nirodha*) of consciousness.

"*Bhikkhu*.... the nescience in this way is worth designating as the "ignorance". By all manner of means, a person reaches into the Ignorance", preached by the Buddha.

(*Sam-2-132, Avijjā Sutta*)

"Knowledge" (*vijjā*)

It was by the time the Buddha stayed in *Sāvatti*. At that time a *bhikkhu* approached the Buddha and worshipped respectfully; afterwards he sat down at an appropriate place and then he asked as follows.

"Bhante the Supreme Buddha it is worth designating as The "Knowledge (*avijjā*), "which *dhamma* is the Knowledge? ; how much means does a person reach into the Knowledge?".

"*Bhikkhu* ... in this world, the disciple of mine with two kinds of knowledge, the doctrinal knowledge called *āgama suta* and the realizable knowledge called *adhigama suta*, who is the Noble One

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1. (a) knows corporeal *dhamma*,
(b) knows the cause of arising (*samudaya*) of corporeal *dhamma*,
(c) knows the cessation (*nirodha*) of corporeal *dhamma*,
(d) knows the way of practice leading to the cessation (*nirodha*) of corporeal *dhamma*,

2. (a) knows feeling R
3. (a) knows perception ... R....
4. (a) knows *kamma*-formations R ...
5. (a) knows consciousness,
(b) knows the cause of arising (*samudaya*) of consciousness,
(c) knows the cessation (*nirodha*) of consciousness,
(d) knows the way of practice leading to the cessation (*nirodha*) of consciousness.

"*Bhikkhu* .. the science in this way is worth designating as the "Knowledge (*vijjā*)". By all manner of means, a person reaches into the "Knowledge", preached by the Buddha. (*Sam-2-132, Vijjā Sutta*).

It was by the time the Buddha stayed in *Sāvatthi*. At that time a *bhikkhu* approached the Buddha and worshipped respectfully; afterwards he sat down at an appropriate place and then he asked as follows.

"Bhante ... the Supreme Buddha ... which way can the knower and seer remove the nescience (= the ignorance, *avijjā*) but arise the science (= the knowledge, *vijjā*)", asked by that *bhikkhu*.

"*Bhikkhu* ... the person who knows and sees penetratively the phenomenon, the impermanence (*anicca*) (suffering, non-self) of ...

1. (a) the eye-transparent-element, can remove nescience (= ignorance, *avijjā*) but arise science (=Knowledge, *vijjā*)
(b) the visible - objects ... R ...
(c) the seeing-consciousness (*cakkhu viññāṇa*) ... R ...
(d) the contact with the sense of vision (*cakkhusamphassa*) ... R ...
(e) those feelings, agreeable feeling, disagreeable feeling, neutrality feeling which are caused by the contact with the sense of vision, can remove nescience (=ignorance, *avijjā*) but arise science (= knowledge, *vijjā*).
2. (a) the ear-transparent-element ... R ...
(b) the auditory-objects ... R ...
(c) the hearing-consciousness ... R ...
(d) the contact with the sense of auditory (*sotasamphassa*) ... R ...
(e) those feelings, agreeable feeling, disagreeable feeling, neutrality feeling which are caused by the contact with the sense of auditory ... R ...

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3. (a) the nose-transparent-element ... R ...
(b) the olfactory-objects ... R ...
(c) the smelling-consciousness ... R ...
(d) the contact with the sense of olfaction (*ghānasamphassa*) ... R ...
(e) those feelings agreeable feeling, disagreeable feeling neutrality feeling which are caused by the contact with the sense of at olfactionR...
4. (a) the tongue-transparent-elementR.....
(b) the gustative -objectsR....
(c) the tasting consciousnessR....
(d) the contact with the sense of taste (*jīvhāsamphassa*).....R.....

(e) those feelings, agreeable feeling disagreeable feeling neutrality feeling which are caused by the contact with the sense of tasteR....

5. (a) the body transparent elementR.....

(b) the tactile objectsR.....

(c) the touching consciousnessR...

(d) the contact with the sense of touching (*kāyasamphassa*)

(e) those feelings agreeable feeling disagreeable feeling neutrality feeling which are caused by the contact with the sense of touchingR.....

6. (a) the mind transparent elementR....

(b) the cognizable objects (*dhammārammana*)

(c) the cognition consciousnessR.....

(d) the contact with the sense of cognition (*manosamphassa*).....R.....

(e) those feelings, agreeable feeling, disagreeable feeling, neutrality feeling, which are caused by the contact with the sense of cognition can remove nescience (= ignorance, *avijjā*) but arise science (= knowledge, *vijjā*).

Bhikkhu... the person who knows and sees penetratively in this way can remove the nescience (= the ignorance *avijjā*) but arise the science (= the knowledge, *vijjā*) preached by the Buddha. (*Sam -2-259, 260, Avijjāpahānasutta*)

By means of paying attention respectfully to these noble preachings, the practising *meditator* has to endeavour to remove the ignorance (*avijjā*) and to arise the light of knowledge (*vijjā*).

Paṭipadāñāṇa dassana visuddhi niddesa has been finished.

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VII. ÑĀṆADASSANA VISUDDHI NIDDESA

9.11 The First Path Knowledge = The Path Knowledge of Upstream enterer (*sotāpattimagga ñāṇa*)

Just after this knowledge of Adaptation (*anulomañāṇa*) belonging to *Vipassanā* Knowledge Leading to Emerging the knowledge of Trans-lineage (*gotrabhuñāṇa*) arises contiguously. Due to presence of performing as the function of advertence of the Noble Path, that knowledge of Trans-lineage does not belongs to *paṭipadāñāṇa dassana visuddhi*. Furthermore it does not take the object of *sañkhārādhamma* by means of those phenomena, impermanence etc. Due to incapable of eradicating defilements though the knowledge of Trans-lineage has the ability to take the object of *nibbāna*, it does not belongs to *ñāṇadassana visuddhi*. Due to capable of adverting towards *nibbāna* for the Noble Path though the knowledge of Trans lineage is unable to eradicate defilement as the indifferent mind element five doors advertence (*pañca dvāra vajjana*) which is capable of adverting any kind of objects of five doors (*pañcārammaṇa*), visible object etc, for five consciousness element (*pañcaviññāṇa dhātu*)_____ it can be said the knowledge of Trans-lineage stands at the place of advertence of the Noble Path. It lies between two

kinds of purification, *paṭipadāññāḍassana visuddhi* and *ñāḍassanavisuddhi* but lacks characters of those two kinds of purification. Due to this reason it is not worth designating as which kind of purification in the aspect of terminology. However due to falling progression of *vipassanā* (*vipassanasota*) as the end of *Vipassanā* = *vuṭṭhāna gāmini vipassanā*. (With regarding to this word, it shows the Knowledge of Trans-lineage falls *paṭipadāññāḍassana visuddhi*). (Vs-2-312, Mahāṭī -2-483)

The knowledge associating with these Four kinds of Noble Path, called the Path (-moment) of Upstream enterer, the path (moment) of Once returnee, the Path (-moment) of Non-returnee, the Path (-moment) of Arahant is designated as the purification of path knowledge (*ñāḍassanan visuddhi*) .

Among those Four kinds of Noble Path, previously the practising meditator who wants to fulfil the first Path Knowledge, has not any other function. It is right. The obligatory function of that practising meditator has been finished so as to arise *vipassanā* knowledge with the peak called the knowledge of Adaptation. If had been performed. (Vs-2-312)

To be noticed_____ This stage is a period while *vipassanā* practice is being performed by taking the object of only perishing stage of *sankāra dhammas* (conditioned things) and having reasoned inductively as three general characters alternatively, especially general character of non-self (*anatta*). In this stage if the *meditator* is the person with pure *vipassanā* vehicle (*suddhaviṇṇāyānika*) and he had finished to discern miscellaneous *saṅkhāra dhammas* of all kinds, he should like to discern only mental *dhammas* of cognizable objects line within wholesome group especially. Sometimes *vipassanā* practice must be performed by alternative discerning on those mental *dhammas* and depended bases of those mental *dhammas*. Sometimes it must be carried out corporeality and mentality, internally and externally alternatively. Sometimes three general characters must be discerned in order or the most favorable one must be emphasized continuously. Sometimes, the discerning *vipassanā* knowledge must be discerned as the object of *vipassanā* practice.

If the practising *meditator* is the person with *samatha* vehicle (*samathayānika*) *vipassanā* practice must be performed by alternative discerning on mental *dhammas* of acquired absorption,

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and depended bases of mental *dhammas* of those absorptions internally and externally. Among three general characters it must be discerned one after another or the most favourable one must be emphasized continuously. It can be emphasized and discerned on the most favorable absorption and general character as he likes. During discerning sometimes, the discerning *vipassanā* knowledge (= continuity of mental *dhammas* of impulses of mind-door cognitive process with *vipassanā* knowledge) must be discerned as the object of *vipassanā* practice.

For those two kinds of *vipassanā* practice, *kālapasmmasana* method and *anupāda dhamma vipassanā* method, the preferable one can be performed as he likes.

If the consciousness of *vipassanā* practice is firmly fixed on the object of internal *saṅkhāra dhammas* while the former is discerning on the latter, it must be continued to discern on those internal *saṅkhāra dhammas*. If the consciousness of

vipassanā practice is firmly fixed on the object of external *sañkhāra dhammas*, while the former is discerning on the latter, it must be continued to discern on those external *sañkhāra dhammas*. At that time if alternative discerning on internal and external ones are carried on the controlling faculty of concentration will be diminished resulting in diminished nature of neutrality towards *sañkhāra dhammas*.

Furthermore, while *sañkhāra dhammas* are being discerned as *anicca* (= impermanence), if the consciousness of *vipassanā* practice becomes stable on the object of those *sankkaradhammas*, it must be continued to discern on those *sañkhāra dhammas*. While *sañkhāra dhammas* are being discerned as *dukkha* (= suffering), if the consciousness of *vipassanā* practice becomes stable on the object of those *sañkhāra dhammas*, it must be continued to discern on those *sañkhāra dhammas* and so forth. It is carried on the same object so that the controlling faculty of concentration and the nature of neutrality towards *sañkhāra dhammas* will not be diminished.

The consciousness of *vipassanā* practice, which is firmly fixed on the any kind of phenomena, i.e., *anicca* or *dukkha* or *anatta*, of *sañkhāra dhamma* is the mind with completely matured controlling faculties, firm faith, effort, mindfulness, concentration wisdom. In order that those controlling faculties associating with that consciousness of *vipassanā* practice become more and more matured, *vipassanā* practice must be continued to perform by taking the object of perishing phenomenon of corporeal or mental *sañkhāra dhammas* and discerning as the same general character, *anicca* or *dukkha* or *anatta* repeatedly. If the discerning consciousness of *vipassanā* practice has got five kinds of harmonious, matured, sharp, brave and purified controlling faculties, *Vipasanā* Knowledge, with the peak called the knowledge of Adaptation will arise consequently. The obligatory function of practising *meditator* has been finished so as to arise *Vipassanā* Knowledge the peak called the Knowledge of Adaptation.

Due to finishing obligatory function in that way, in the continuum of that practising *meditator*, two or three times of the Knowledge of Adaptation arise. Among those kinds of knowledge, the firsts knowledge of Adaptation = *parikamma* (preliminary work) can remove gross darkness of delusion, which is capable of concealing on the

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Four Noble Truths while the second one = *upacāra* (access) can remove middle gross darkness of delusion, which is also capable of concealing on the Four Noble Truths, the third one = *anuloma* (adaptation), subtle darkness of delusion, which is also capable of concealing on the Four Noble Truths. In other words, those kinds of knowledge conform the efficacy that is supported by habitual recurrence of lower Knowledge Towards Formations resulting in removing gross and subtle kinds of darkness of delusion which are capable of concealing on the Four Noble Truths. When those are removed in that way the consciousness of that practising *meditator* does not enter, stand, take into heart, adhere, entangle, concern with *sañkhāra dhammas*. It recoils, shrinks and revolves as a drop of water on surface of a little bent leaf of lotus.

Due to occurrence of finishing to remove the darkness of delusion, which is capable of concealing on impediment (*palibodha*), both the object of all kinds of

saṅkhāra nimitta, including *ñāta* and *ñāṇa*, which are called objects of *Vipassanā* Knowledge and the object called continuous processes of *upādinna* aggregates, appear as impediment. After all kinds of objects called *nimitta*, *pavaṭṭa* appeared as impediment for that practising *yogavacāra* person (= *meditator*), at the end of the second or third Knowledge of Adaptation which is accepted by efficiency of habitual recurrence (*āsevana*) of previous mind moment, the Knowledge of Trans-lineage (*gotrabhu*), which is benefited by efficiency of habitual recurrence of those second or third Knowledge of Adaptation, which revolves, takes into heart, bears in mind the object of *nibbāna* previously, which does not revolve again, due to both occurrence of reaching to the end and peak of *vipassanā* and occurrence of only once, arises

(a) by taking the object of *nibbāna*,

1. which is void and opposite of phenomena of conditioned things (*animitta*).
2. which is void and opposite of the cyclic *dhmma* that is capable of occurring continuous processes of corporeality, feeling, perception, *kamma*-formation, consciousness (*apavaṭṭa*)
3. which is not conditioned things (*visaṅkhāra*)
4. which is the cessation of conditioned things (*nirodha*)

(b) by surpassing the lineage of worldling the terminology of worldling, the sphere of worldling,

(c) by including the lineage of the Noble-Ones (*ariya*);

(d) by finishing benefiting for the First Path Knowledge by means of six kinds of relations, viz, contiguity (*anantara*), immediate contiguity (*samanantara*), habitual recurrence (*āsevana*), determinative dependence (*upanissaya*) , absence (*natthi*), disappearance (*vigata*).

For those two kinds of Knowledge, the 'Adaptation' and 'the Trans-lineage, the former is capable of removing only darkness of defilement, which conceals on the Four Noble Truths, but unable to take the object of *nibbāna*. The latter, indeed, is capable of taking the object of *nibbāna* only, but unable to remove darkness of defilement which conceals on the Four Noble Truths. Due to incapability of Knowledge of Trans-lineage, that Knowledge is worth designating as advertence (*āvajjana*). It is right. _____ The Knowledge of Trans-lineage , without taking the same object of *saṅkhārādhammas*, the Knowledge of Adaptation, performs not to reappear that 'Adaptation' again and stands in for advertence though itself is not advertence and pass away after functioning as if it gives the symbol that "try to arise by taking the object of *nibbāna* in this way.

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The Noble Path, without refusing the symbol given by that Knowledge of Trans-lineage, arises contiguously by penetrating bulks of selfish desire, anger and delusion, which had never been penetrated in previous infinite rounds of rebirth. (*Visuddhi-2-313, 314*)

That Noble Path not only performs mere penetrating to bulks of selfish desire etc, but also dries up the water of ocean called the suffering of rounds of rebirth with unrealizable beginning, which will occur in future from coming first existence. Furthermore, it shuts the doors of all kinds of woeful existences, it performs

fulfillment of seven kinds of wealth of gentleman, viz, faith, virtue, shame, dread, general knowledge, charity, wisdom, in recent; it abandons Wrong Path (*micchā magga*) with eight kinds of factors, wrong view (*micchā diṭṭhi*) etc.; it extinguishes five kinds of danger, killing being (*panātipāta*) etc., and (25) kinds of disaster; it carries real heir and heiress of the Supreme Enlightened Buddha with the Knowledge of Omniscience. Moreover it can give rise to plenty of advantages, firm faith in Triple Games called *Buddha*, *dhamma*, *sangha*, etc. In this way the Knowledge associating with the Path of Upstream-enterer, which can give rise to plenty of advantages, is designated as the Path-Knowledge of Upstream-enterer. (*Vs-2-314, 315*).

9.1.2 Upstream-enterer person (*sotāpanna puggala*)

Just after this Path - Knowledge of Upstream-enterer, either two or three times of Consciousness of Fruition (*phala citta*), which are consequent of that consciousness of Path of Upstream- enterer, arise contiguously. It is right. _____ Due to presence of giving rise to resultant *dhamma* contiguously after it had occurred, the Buddha preached as both, “*Samadhimānantarikaññamāhu*” (*khu-1-5*), = “the all *Buddhas* always preach that the noble concentration *dhamma* associating with that Noble Path is able to give rise to resultant *dhamma* called the Noble Fruit contiguously and certainly”, and

“*dandham anantarikan pāpunāti āsavānam khayāya*”. (*Ang-1-467*).

= “In order that all cankers (*āsaṇa dhamma*) will be finished it will reaches into the Noble Path, which has the contiguous consequence, the Noble Fruit (*ariyaphala*)”. (*Vs-2-315*).

Some teachers of another thought of school said that once, two, three or four times of consciousness of Fruition can occur. The words of those teacher are not worth accepting. This is because just after the Knowledge of Adaptation, which obtains the supporting of relation of habitual recurrence, has passed away, the Knowledge of Trans-lineage arises contiguously. Therefore at least two times of consciousness of 'Adaptation' deserves to arise as minimum rate. It is right.

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Only once time of Adaptation can not obtain the supporting of relation of habitual recurrence. Then a cognitive process with one advertence consists of seven times of mind moments. It means that impulsions can occur a maximum of six or seven times. Therefore in the continuum of such practising *meditator*, if two times of Adaptation occur, the third impulsion Trans-lineage will occur in the continuum of that person. The fourth one, the consciousness of Noble path will arise and then three times of consciousness of Noble Fruition will arise successively. (*Vs-2-315*)

In the continuum of such practising *meditator* if three times of Adaptation occur, the fourth impulsion, Trans-lineage, the fifth one, the consciousness of Noble Path; two times of consciousness of Noble Fruition will arise successively. Therefore the word, "two or three times of consciousness of Noble Fruition will arise", should be said appropriately. (*Vs-2-315*).

On the other hand, those teachers of another thought of school said that in the continuum of such practising *meditator* if four times of Adaptation occur, the fifth

impulsion, Trans-lineage, the six one, the consciousness of Noble Path; only one, consciousness of Noble Fruition will occur in the continuum of that person. The words of those teachers are not worth believing as an essence. It is because either fourth time or fifth time of impulsion is able to occur by means of full absorption (*appanā*), but more than fifth time is unable to occur by means of full absorption resulting from occurrence of quite adjacent to the life continuum. It deserves to reject and ideology of teachers of other thought of school (*kecivāda*), therefore, it is not worth believing. (Vs-2-315)

Only when the Noble Fruition occurs contiguously after the first Noble Path with so far as this extent, this practising *meditator* becomes the second Noble One called the Upstream-enterer (*sotāpanna*). Although he is full of forgetfulness due to reaching into status of forgetfulness, kingdom of heavenly beings, kingdom of *chakkavatin* (= sovereign of the four islands of the universe) etc, he is able to perform the end of suffering after running seven times of both existences of heavenly beings and human beings alternatively. At the end of Noble Fruition, the consciousness of that practising *meditator* falls into life continuum. Afterwards, due to interruption of life continuum, the mind door advertence arises in order to reflect the Noble Path. After ceasing of that advertence seven times of impulsions, which reflects the Noble path, arise successively. This is the cognitive process of reflecting (*paccavekkhana vithi*), which reflects the Noble path. Then, after falling into life continuum, the next advertence etc, arises in order to reflect the Noble Fruition etc in that way. Due to occurrence of those advertence and consciousness of impulsion, it can be said the Upstream enterer.....

1. reflects the Path,
2. reflects the Fruition,
3. reflects defilements that had been eradicated,
4. reflects remaining defilements that has not been eradicated yet,
5. reflects *nibbāna*.

That person reflects the path as "I came through this path." Afterwards the Fruition is reflected as "I am worth getting this remarkable benefit." Afterwards defilements that had been eradicated are reflected as "I have finished to eradicate these kinds of defilements." Afterwards, those defilements, which should be

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eradicated by the Upper Three Noble Paths, are related as "I have still remain these kinds of defilements." Finally, the deathless state of *nibbāna*, where there is no more rebirth or re-death, is reflected as "I have realized this *dhamma* by taking it as object." Thus in the continuum of the Noble Disciple who is the Upstream enterer, five times of reflecting cognitive processes arise consecutively. Similarly five times of reflecting cognitive processes arise in each continuum of the once returnee and Non-returnee respectively. Especially it should be recognized that there is no reflecting on remaining defilements to be eradicated for Arahant. (It means that in the continuum of an Arahant four kinds of reflecting cognitive processes can raise.) Thus there are (19) kinds of reflecting cognitive processes totally. (Vs-2-315,316)

Revealing in this way is the method showing maximum of limitation indeed. It is right .Reflecting on defilements that had been eradicated and reflecting on defilements that has not been eradicated yet, can or can not be carried out for the lower Three Noble Ones who has not yet attained Arahantship (*sekkha*). It is right. The capability to reflect defilements that had been eradicated and remaining ones can be carried out by some dower Three Noble Ones but not by some lower Three Noble Ones. Due to this reason, the prince *Mahānāma* asked the Supreme Buddha that "Supreme Buddha.... due to presence of such defilements that has not been eradicated yet, sometimes the selfish desire also causes to stand my finished consciousness of wholesome deeds, sometimes the anger also causes to stand it; sometimes the delusion also causes to stand it, which kinds of defilements are those still remains to be eradicated in the internal continuum of mine? (*M-1-126*) It should be understood on this entire sutta in detailed. (*Vs -2-316*)

In the commentary of *Cūḷa dukkhakkhandha Sutta, Mūlapaññāsa*, it is explained as follows._____

Pali Quotation (*M-A-1- 366*)

Those kinds of reflecting cognitive processes are not carried out completely and certainly for all Noble Ones. One kind of Noble Ones reflects only defilements that had been eradicated, while one kind of Noble one reflects only remaining defilements to be eradicated, one kind of Noble Ones, the Noble Path only, one kind of Noble ones, the Noble Fruition only, one kind of Noble ones, *nibbāna* only. Among these five kinds of reflecting cognitive processes, either one kind or two kinds can be carried out appropriately. Thus as if such person can not fulfil five kinds of reflecting cognitive processes, it will be resulting from absence of cleverness in terminology of defilements eradicated by each Noble Path for that person. (*M-A-1-366*)

According to above commentary, among five kinds of reflecting cognitive processes either any one kind or two kinds must be carried out certainly.

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However it never says definitely on which kind. With regarding to the words, " it will be resulting from absence of cleverness in terminology of defilements eradicated by each Noble Path, it can be concluded that those kinds of reflecting on defilements that had been eradicated or not yet ones, can not be carried out generally but those three kinds of reflecting on the Path, the Fruition, and *nibbāna* can be carried out certainly.

9.2 Stage of Second Path-Knowledge

Then that Noble Disciple who became as the Upstream enterer after reflecting in this way, endeavours in order that both strong sensual desire, ill will, will be scarce and the Second Fruition called Fruition of Once-returner will be reached by sitting on that same place or by staying in any other place appropriately. After performing to mature those controlling faculties, strength, factors of enlightenment that person bears in mind all kinds of *saṅkhāra dhammas*, viz, corporeality, feeling, perception, *kamma*-formation, consciousness, over and over again by means of scrutinizing and discerning as *anicca, dukkha, anatta*. *Vipassanā* Knowledge has been occurred over and over again resulting in falling in the continuity of *vipassanā* practice. For that

Upstream enterer person who is practising through the way mentioned above, previously the knowledge of Arising and Passing Away occurs as mentioned above and then at the end of Knowledge of Neutrality Towards Formations later, when the Knowledge of Adaptation and the Knowledge of Trans-lineage in the next method, the Knowledge of Adaptation and the Knowledge of Purity (*vodāna*) occur successively through one mind door advertence, the path of once returnee arises contiguously after the Knowledge of Purity which is similarly to the Knowledge of Trans-lineage. The Knowledge associating with that Path of Once-returnee is designated as the Path Knowledge of Once-returnee. After this Path Knowledge of Once returnee, those contiguous times occurring consciousness of Fruition should be recognized similar to mentioned above. So far as this extent this practising Noble One becomes the Fourth Noble One called the Once-returnee (*sakadāgāmi*) who returns only once for the process of NONE in this sensual world and he is able to achieve the end of suffering of rounds of rebirth. After reaching to the Fruition of Once-returnee, those reflecting cognitive processes arise similar to mentioned above. (*Vs -2-316,317*)

2.9.1 Scarcity of defilements

How the scarcity and weakness of those strong and rough sensual sensual desire and ill will can be known is that_____

“by means of these two kinds of situations,

1. either infrequent occurrence in sometimes or
2. the occurrence of less strong and weak nature of over exertion (*pariyuṭṭhāna*) which arise as three time phases, *uppāda-ṭhiti-bhanga*, in the continuity of mind, it can be known in this way. Although various kinds of defilements arise continuously in the continuum of common peoples who always walk along with rounds of rebirth, defilements never arise continuously for the once returnee person.

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Sometimes they arise discontinuously and infrequently. Although they arise discontinuously and infrequently some times, they never arise randomly by suppressing concealing making cloud of darkness. Actually due to occurrence of finishing to remove by two kinds of Path the Path of Upstream-enterer and the Path of Once-returnee, they arise with very subtle and scarce condition. It should be recognized on the nature of scarcity of defilements by observing on these conditions. (*Mahāṭṭ-2-487*)

Trans-lineage (*gotrabhu*)_____

Due to ability to both suppress the lineage of worldling and improve the lineage of Noble One, the knowledge, which arises before the Path Knowledge of Upstream-enterer, should be designated as *gotrabhu* (= Trans-lineage) directly. The knowledge which arises before the Path Knowledge of Once-returnee on the other hand, should be designated as *gotrabhu* indirectly and metaphorically (= *sadisūpacāra*) due to similar to that real *gotrabhu*. The reason why it should be designated as "purity (*vodāna*)" is that both due to presence of purification without

some impurities (*samkilesa*) and due to taking the object of extremely purified *nibbāna* as object. Therefore in the Pali Text of *Paṭṭhāna* (conditional relations) it is preached as follows:_____

***anulomam vodānassa anantarapaccayena paccayo.*(Abhi-1-138)**

The knowledge of Adaptation benefits the knowledge of purity by efficiency of relation of contiguity (*anantara paccaya*). (*Abhi-1-138*)

As if the term, the "purity" is a designation as directly, the reason why the commentary of *Visuddhi Magga* explained as "*gotrabhuanantaram* = contiguously after Trans-lineage", without explaining as "*vodānantaram* = contiguously after purity, " is that it explained by following the course of Pali Text called *Paṭisambhidā Magga*.

In the Pali Text called *Paṭisambhidā Magga*, pp 65, in these phrases depending upon the meaning of predominance, *uppāda* (= arising) etc, " eight kinds of Trans-lineage *dhammas* arise by means of *vipassanā* practice," etc,_____ those names of knowledge before the Path Knowledge of Once-returnee etc, are designated as the term, Trans-lineage (*gotrabhu*). Therefore it is also explained as "*gotrabhuanantaram* = contiguously after Trans-lineage", in this commentary called *Visuddhi Magga*. (*Mahāṭṭi-2-487, 488*)

9.2.2 The Once returnee person (*sakadāgāmi*)

The statement in above explanation of commentary of *Visuddhi Magga*, "the fourth Noble One who returns only once for the process of NONE in this sensual world and he is able to achieve the end of suffering of rounds of rebirth is called the Once returnee," is presumed only one kind among five kinds of Once- returnee, excluding four kinds of remaining ones.

1. Some persons get complete extinction of *khandha* life (*parinibbāna*) in this human existence after attaining the Fruition of Once-returnee in this human existence.

2. Some persons get complete extinction of *khandha* life in heavenly existence after attaining the Fruition of Once-returnee in this human existence.

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3. Some persons get complete extinction of *khandha* life in that heavenly existence. After attaining the Fruition of Once-returnee in heavenly existence, some persons get complete extinction of *khandha* life in that heavenly existence.

4. After attaining the Fruition of Once-returnee in heavenly existence, some persons get complete extinction of *khandha* life in this human existence, by taking the process of NONE (*paṭisamdhi*) again.

Without presuming these four kinds of persons it should be recognized the fact that the commentary of *Visudhi Magga* explained by presuming this kind only,

5. "after attaining the Fruition of Once-returnee in this human existence then the process of NONE (*paṭisamdhi*) occurs in heavenly existence and lives for through out that existence, afterwards such person gets the process of NONE again in this human existence and gets complete extinction of *khandha* life in this human existence." (*Mahāṭṭi -2- 488*)

9.3 Stage of Third Path Knowledge

That Noble Disciple who became as the Once-returner, after reflecting on the Path Fruition, *nibbāna* etc, performs strenuously *vipassanā* practice over and over again, in order that both scarce subtle fetter of sensual desire and fetter of repulsion (*paṭigha samyojana*) will be eradicated totally and the Third Fruition called Fruition of Non returner will be reached by sitting on that same place or by staying in any other place appropriately. After performing to mature those controlling faculties, strength, factors of enlightenment that person bears in mind and kneads all kinds of *saṅkhāra dhammas* occurring in three realms, over and over again by means of scrutinizing and discerning as *anicca, dukkha, anatta*. *Vipassanā* Knowledge has been occurred over and over again resulting, in falling in the continuity of *vipassanā* practice. It means the performance for the successive occurrence of *Vipassanā* Knowledge from the knowledge of Arising and Passing Away to the end of Knowledge of Neutrality Towards Formations. For that Once-returner person who is practising through the way mentioned above, at the end of Knowledge of Neutrality Towards Formations, when the knowledge of Adaptation and the Knowledge of Trans-lineage (= purity, *vodāna*) occur successively through one mind door advertence, the path of Non returner arises contiguously adjacent to the Knowledge of Trans-lineage (= purity, *vodāna*). The knowledge associating with that path of Non returner is designated as the Path Knowledge of Non returner. (*Vs-2-314*)

After this Path Knowledge of Non returner those contiguous times occurring consciousness of Fruition should be recognized similar to mentioned above. So far as this extent this practising Noble One becomes the sixth Noble One called the Non returner (*anāgāmi*) who never returns for the process of NONE in this sensual World, who is able to reborn without visible cause (i.e. Without parents) in the Realm of Pure Abode (*suddhāvāsa*) and who usually gets complete extinction of *khandha* life in that realm. After reaching to the fruition of Non returner, those reflecting cognitive processes arise similar to mentioned above. (*Vs -2-317*)

By means of process of NONE (*paṭisandhi*) only it is the nature of never return from that *brahmā* world. In order to pay respect the Supreme Buddha and to listen the Noble preaching those heavenly beings usually return of the sensual

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world including this human world. They come back the sensual world in order to preach *dhamma* in *sudhammā* congregation hall as a *brahmā* called *Sanankumāra*. (*Mahāṭṭi-2-488, 489*)

9.4 Fourth Path and Fruition (*arahatta maggaphala*)

That Noble Disciple who became as the Non-returner, after reflecting on the path, Fruition, *nibbāna* etc in this way, performs strenuously *vipassanā* practice over and over again in order that both five fetters belonging to the upper part

(*uddhānbhagiya samyojana*) viz, desire to fine material sphere (*rūparāga*) desire to immaterial sphere (*a-rūparāga*), conceit (*māna*), unrest (*uddhacca*), ignorance, will be eradicated totally and the Fourth Fruition called Fruition of Arahant will be reached by sitting on that same place or by staying in any other place appropriately. After performing to mature those controlling faculties, strength, factors of enlightenment, that person bears in mind and kneads all kinds of *saṅkhāra dhammas* occurring in three realms, over and over again by means of scrutinizing and discerning as *anicca, dukkha, anatta*. *Vipassanā* Knowledge has been occurred over and over again resulting in falling in the continuity of *vipassanā* practice. It means the performance for successive occurrence of *Vipassanā* Knowledge from the knowledge of Arising and Passing Away to the end of Knowledge of Neutrality Towards Formations. For that Non returnee who is practising through the way mentioned above at the end of knowledge of Neutrality Towards Formations, when the Knowledge of Adaptation and the Knowledge of Trans-lineage (purity, *vodāna*) occur successively through one mind door advertence, the Path of Arahant arises contiguously adjacent to the knowledge of Trans lineage (= purity, *vodāna*). The knowledge associating with that Path of Arahant is designated as the path knowledge of Arahant. (*Vs-2-317,318*)

After this Path Knowledge of Arahant, those contiguous times occurring Consciousness of Fruition should be recognized similar to mentioned above. So for as this extent this fulfilled Noble One becomes the Eight Noble One called Arahant. An Arahant is peak of Noble One among eight kinds of Noble Disciples, who is

1. *mahākhīṇāsava* = great powerful person without any kind of cankers (*āsava*) and worth worshipping,
2. *antima dehadhārī* = capable carrying final burden of body,
3. *ohitabhāra* = having burden of body, burden of defilements, burden of accumulation of *kamma*, merit or demerit (*abhisāṅkhāra*) which had been put down well,
4. *anuppattasadattha* = having remarkable benefit called fruition of Arahant which has been attained in order,
5. *parikkhīṇābhavasamyojana* = having (10) kinds of finished fetters of existence,
6. *sammā daññavimutta* = especially delivered from defilements after knowing on the nature of aggregates (*khandha*) etc,
7. *aggadakkhineyya* = worth accepting noble devotional offering of all beings including heavenly beings.

These kinds of knowledge which are associating with Four kinds of Noble Path mentioned in this way are known as the purification of path knowledge (*ñāṇadassana visuddhi*).

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9.4 Four kinds of application of mindfulness (*satipaṭṭhāna*) has been fulfilled

It has been presented in detail up to section of elaborate discerning of the knowledge of Arising and Passing Away including,

1. with regarding to “*samudayadhammanupassī*”, way of discerning on the nature of arising (*samudaya*),

2. with regarding to "*vayadhammanupassī*", way of discerning on the nature of decaying (*vaya*), and
3. with regarding to "*sarmudaya vayadhammanupassī*", way of discerning on the nature of arising decaying (*samudayavaya*).

In later Sections after that way of elaborate discerning of the knowledge of Arising and Passing Away, those cascade ways of discerning which has been presented from the section of matured knowledge of Arising and Passing Away which frees from defilements to this Fruition of Arahant are only the elaborate way of discerning found in the following preaching of *saṭṭipatthāna* (application of mindfulness).

Pali Quotation (M-1-71) (M-1-75,76)

(M- 1-76) (M-1-78)

1. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere all bodily constituents is present.”

That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “all bodily constituents” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind all bodily constituents. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhamma* any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādāna- khandha*) as “I, mine”. *Bhikkhus.....* thus the *bhikkhu* usually stays by discerning on all bodily constituents over and over again. (M-1-71)

2. with regarding to “*vayadhammānupassī*”, way of discerning on the nature of decaying (*vaya*), and
3. with regarding to “*samudayavayadhammānupassī*”, way of discerning on the nature of arising-decaying (*samudaya-vaya*).

In later Sections after that way of elaborate discerning of the Knowledge of Arising and Passing Away, those cascade ways of discerning, which has been presented from the Section of matured Knowledge of Arising and Passing Away which frees from defilements to this Fruition of Arahant, are only the elaborate way of discerning found in the following preaching of *Saṭṭipatthāna* (application of mindfulness).

Pali Quotation (M-1-71) (M-1-75-76)

(M-1-76) (M-1-78)

1. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere all bodily constituents is present”.

That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “all bodily constituents” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind “all bodily constituents”. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhammas*, any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādāna- khandhā*) as “I, mine”. *Bhikkhus.....* thus the *bhikkhu* usually stays by discerning on “all bodily constituents” over and over again. (M-1-71)

2. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere feeling”.

That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “feeling” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind “feeling”. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhammas*, any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādana- khandhā*) as “I, mine”. *Bhikkhus*..... thus the *bhikkhu* usually stays by discerning on “feeling” over and over again. (M-1-75,76)

3. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere consciousness”.

That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “consciousness” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind “consciousness”. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhammas*, any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādana- khandhā*) as “I, mine”. *Bhikkhus*..... thus the *bhikkhu* usually stays by discerning on “consciousness” over and over again. (M-1-76)

4. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere principle of *dhamma*”.

That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “principle of *dhamma*” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind “principle of *dhamma*”. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhammas*, any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādana- khandhā*) as “I, mine”. *Bhikkhus*..... thus the *bhikkhu* usually stays by discerning on “principle of *dhamma*” over and over again. (M-1-71)

9.6 Thirty seven qualities of associating *dhammas* of enlightenment (*bodhipakkhiya dhammas*)

Due to presence of ability to realize Four Noble Truths, due to occurrence of association with the Noble Path which is worth designating as *bodha* (= enlightenment), due to occurrence of standing as beneficial associates, these (37) kinds of *dhammas* viz, four kinds of application of mindfulness (*satipaṭṭhāna*) four kinds of strenuous effort (*sammappadhāna*), four kinds of psychic powers (*iddhipāda*) five kinds of controlling faculties, (*indriya*), five kinds of strength (*bala*), seven kinds of constituents of knowledge (*bojjhanga*), eight kinds of purified factors of Noble Path (*ariya magganga*), are designated as “*bodhipakkhiya dhamma*” (= associating *dhammas* of enlightenment).

A. Four kinds of application of mindfulness (*satipaṭṭhana*)

Among those qualities of associating *dhammas* of enlightenment, the mindfulness(*sati*), itself, is called *satipaṭṭhana* due to occurrence of ability to stand on objects of bodily constituents, feeling, consciousness, principle of *dhamma*, by means taking the object as the nature of repulsiveness (*asubha*), the nature of impermanence (*anicca*), the nature of suffering (*dukkha*), the nature of non self (*anatta*) (= by means of performing the function which rejects perception of desirability (*subha*), perception of permanence (*nicca*), perception of happiness (*sukha*) perception of self (*atta*).

Qualities of associating *dhammas* of enlightenment are available in various kinds of consciousness during occurring of mundane *vipassanā* knowledge before the Noble Path. The way of availability is as follows.

For the *meditator* who discerns and keeps in mind bodily constituents (*rūpakāya*) by these 14 modes, viz,

1. *ānāpānāpabba* = section of developing mindfulness of breathing
2. *iriyāpāthapabba* = section of discerning on deportment
3. *sampajaññapabba* = section of discerning on clear comprehension
4. *paṭikūla manasikārapabba* = section of discerning on the nature of repulsiveness (loathsomeness)

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5. *dhātumanasikārapabba* = section of taking into heart the nature of elements

6-14 *navasivathikapabba* = section of contemplation of nine kinds of corpses, 14 sections of contemplation of the bodily constituents (*kāyanupassanā satipaṭṭhāna*) is available.

Among those sections, section of developing mindfulness of breathing (*ānāpānāpabba*) etc, if *vipassanā* practice has been performed by this cascade of ways, firstly concentration is developed and that concentration is applied as the fundamental of *vipassanā* practice, secondly corporeality and mentality are kept in mind through the former corporeality; as priority after wards causal *dhammas* of those corporeality and mentality are scrutinized; and thirdly, those conditioned things (*sankkhāra dhamma*) called corporeality and mentality with causal *dhammas* which are occurring in both three periods and two continuums, i.e., internal and external, are discerned, are discerned as three general characters, *anicca*, *dukkha*, *anatta*, it is designated as *kāyānupassanā satipaṭṭhāna* (contemplation of the bodily constituents) due to priority of corporeality to be discerned. _____ (1)

For the *meditator* who keeps in mind “feeling” through (9) kinds of modes , contemplation of the feeling (*vedanānupassanā*) is available. During keeping in mind mental *dhammas*, the feeling as priority together with associating mental *dhammas* are kept in mind simultaneously. After keeping in mind mentality object-corporeality and depended base corporeality of those mental *dhammas* must be kept in mind again. If *vipassanā* practice has been performed by this cascade of processes as shown in this way, it is designated as *vedanānupassanā satipaṭṭhāna* (contemplation of the feeling). _____ (2)

For the *meditator* who keeps in mind “consciousness” through (16) kinds of modes, contemplation of the consciousness (*cittānupassanā satipaṭṭhāna*) is

available. During keeping in mind mental *dhammas*, the consciousness as priority, together with associating mental *dhammas* are kept in mind simultaneously. After keeping in mind mentality object-corporeality and depended base corporeality of those mental *dhammas* must be kept in mind again. If *vipassanā* practice has been performed by this cascade of processes as shown in this way, it is designated as *cittānupassanā satipaṭṭhāna* (contemplation of the consciousness). _____ (3)

For the *meditator* who keeps in mind conditioned things (*saṅkhāra dhamma*) called corporeal and mental *dhammas* through these five kinds of modes,

1. *nīvaraṇapabba* = section of discerning on hindrances as priority together with corporeality and mentality,

2. *khandhapabba* = section of discerning on five aggregates (*khandhā*),

3. *āyatanapabba* = section of discerning on twelve bases (*āyatana*),

4. *bojjhangapabba* = section of discerning on seven factors of enlightenment as priority,

5. *sacca pabba* = section of discerning on four Noble Truths through *dukkasacca* and *samudaya sacca*, as priority, contemplation of the principle of *dhammas* (*dhammānupassanā satipaṭṭhāna*) is available. Among three kinds of practices on mentality (*nāmaṅkammaṭṭhāna*), a kind of *vipassanā* practice, through which this cascade of processes includes, viz, the contact (*phassa*) as priority together with associating mental *dhammas* are kept in mind, then object corporeality and depended base-corporeality of those mental *dhammas* are kept in mind, afterwards causal *dhammas* of those mentality and corporeality are scrutinizes, lastly those mentality and corporeality together with causal *dhammas* are discerned as *anicca, dukkha, anatta*, is also designated as *dhammānupassanā satipaṭṭhāna* (contemplation of the principle of *dhammas*). An another kind of *vipassanā* practice, through which this cascade of processes includes, viz, conditioned things which are objects of *Vipassanā* Knowledge are kept in mind through aggregate method, base method, factors of enlightenment method, four Noble Truths method, then causal *dhammas* of those ultimate corporeal and mental *dhammas* are scrutinized, lastly those mentality and corporeality together with causal *dhammas* are discerned as *anicca, dukkha, anatta*, is also designated as *dhammānupassanā satipaṭṭhāna*. _____ (4)

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For all four kinds of contemplation, those objects as priority ones, bodily constituents (*kāya*), feeling (*vedanā*), consciousness (*citta*), principle of *dhammas*, (*dhamma*), are only conditioned things (*saṅkhāra dhamma*) called corporeality, mentality causes and results. If *vipassanā* practice is carried out over and over again by means of discerning as three general characters of conditioned things occurring in three periods, and two continuums, it can be said that four kinds of contemplation are developed simultaneously. However because during mundane *vipassanā* practice, all four kinds of contemplation cannot be achieved, simultaneously within the same mind moment, it can be said that "during mundane *vipassanā* practice, all four kinds of contemplation can be achieved at each mind moment respectively". However at the moment of Noble Path all four kinds of contemplation occur simultaneously.

B. Four kinds of strenuous effort (*sammappaddhāna*)

Due to seeing both the unwholesome deed, which is occurring in the continuum of others but it is never experienced in the continuum of oneself in this recent life and the punishment which is worth killing, bondage through that unwholesome deed, by taking into heart like this , "for the person who practices by means of such way this kind of punishment through unwholesome deed can arise," by the time strenuous effort is fulfilled not to arise that kind of punishment through unwholesome deed, the first strenuous effort (*sammappaddhāna*) called trying not to arise unexperienced unwholesome deed, is available. (1) Due to seeing unwholesome *dhammas*, which is being arisen frequently in the continuum of oneself, which is accustomed to being done, by the time strenuous effort is fulfilled in order to eradicate that kind of unwholesome *dhamma*, the second strenuous effort called trying for eradication of experienced unwholesome *dhamma*, is available. (2)

For the person who endeavours strenuously in order to arise both unexperienced absorption (*jhāna*) and unexperienced *vipassanā* in the continuum of oneself in this recent life, the third strenuous effort called trying to arise unexperienced wholesome *dhamma*, is available. (3)

If both experienced absorption (*jhāna*) and experienced *vipassanā* in the continuum of oneself in this recent life are being arisen by such means, it never falls back. For the person who endeavours by that means over and over again, the fourth strenuous effort called trying to improve experienced wholesome *dhamma* is available. (4)

C. Four kinds of psychic powers (*iddhipāda*)

By the time wholesome *dhammas*, *samatha*, *vipassanā* etc are being arisen through "willing wish" as a chief, which is an ambitious to attain various kinds of wholesome *dhammas*, *jhāna*, *vipassanā*, *magga*, *phala* and *nibbāna*, the psychic power of willing wish (*chand-iddhipada*) is available. (1)

By the time wholesome *dhammas*, *samatha*, *vipassanā* etc, are being arisen through "willpower" as a chief, the psychic power of willpower (*cittiddhipāda*) is available. (2)

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By the time wholesome *dhammas*, *samatha*, *vipassanā* etc, are being arisen through "strenuous effort" as a chief, the psychicpower of "strenuous effort" (*viriyiddhipāda*) is available. (3)

By the time wholesome *dhammas*, *samatha* *vipassanā* etc, are being arisen through "investigation (= wisdom)"as a chief, the psychic power of investigation (*vīmansiddhipāda*) is available. (4)

D. Five kinds of controlling faculties (*indriya*)

Both unwholesome *dhammas* which are opposite of firm faith (*saddhā*) and wrong decision (*micchā dhimokkha*), which is respectful on living, non-living things which are out of Triple Gems, which is a kind of false belief are designated as

assaddhiya (= unbelieving). The controlling faculty of firm faith (*saddh indriya*) can suppress, overcome on those "*asssaddhiya dhammas*". It is capable of controlling on associating *dhammas* which are factors of deliverance from *assaddhiya*. (1)

The controlling faculty of effort (*vīriyindriya*) can suppress, overcome on idleness (*kosajja*) which is worth designating as arising of unwholesome mind moment with significant sloth torpor (*thina middaha*). It is capable of controlling on associating *dhammas* which are factors of deliverance from idleness (*kosajja*) (2)

The controlling faculty of mindfulness (*satindriya*) can suppress, overcome on negligence (*pamāda*) called unwholesome aggregate which is caused by carelessness, forgetfulness. It is capable of controlling on associating *dhammas* which are factors of deliverance from negligence (*pamāda*). (3)

The controlling faculty of concentration (*samādhindriya*) can suppress, overcome on mental derangement (*vikkhepa*) called restlessness of mind. It is capable of controlling on associating *dhammas* which are factors of deliverance from mental derangement (*vikkhepa*). (4)

The controlling faculty of reason (*paññindriya*) can suppress, overcome on infatuation (*sammoha*) with the nature of nescience on the object of ultimate *dhammas* as they really are .It is capable of controlling on associating *dhammas* which are factors of deliverance from infatuation (*sammoha*). These five kinds of controlling faculties, actually, can arise simultaneously within the same mind moment during mundane *vipassanā* practice. (5)

E. Five kinds of strength (*bala*)

Due to occurrence of both undeserving to oppress by those *dhammas*, viz, *asssaddhiya*, *kosajja*, *pamāda*, *sammoha*, and unshaking and stability (on the object of conditioned things), five kinds of *dhammas* called firm faith (*saddhā*) strenuous effort (*virīya*), mindfulness (*sati*) concentration (*samādhi*) reason (*paññā*) are designated as the strength (*bala*). These five kinds of strength (*bala*) can also arise simultaneously within the same mind moment during mundane *vipassanā* practice.

F. Seven factors of enlightenment (*bojjhanga*)

Due to occurrence of basis of a being who is capable of knowing on Four kinds of Noble Truths these seven kinds of *dhammas* mindfulness, investigation of doctrine (*dhamma vicāya*) effort, pleasurable interest (*pīti*), tranquility (*passaddhi*) concentration, neutrality (*upekkhā*) are designated as *bojjhanga* (= factors of enlightenment). These seven kinds of factors of enlightenment can also arise simultaneously within the same mind moment during mundane *vipassanā* practice.

The mindfulness which is capable of keeping in mind *sañkhāra dhammas* (conditioned things) called all bodily constituents, feeling, consciousness, principle of *dhamma* together with causal *dhammas*, is known as *satisambojjhanga*, while *Vipassanā* Knowledge which is capable of penetrative knowing on the phenomena of impermanence, suffering, non-self of those *sañkhāra dhammas* after investigating reasoning and determining on those phenomena correctly, is known as *dhammavicāya sambojjhanga*, the effort associating with that *Vipassanā* Knowledge is *viriyasambojjhanga*; the pleasurable interest, *pītisambojjhanga*, the tranquility,

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passaddhisambojjhanga, the concentration, *samādhisambojjhanga*; the mental concomitant called complete equanimity (*tatra majjhhattatā*), *upekkhā sambojjhanga*. This is how seven kinds of factors of enlightenment arise simultaneously during mundane *vipassanā*.

By the time the supra mundane Noble Path (-moment) the mindfulness that is capable of keeping mind the object of *nibbāna*, is known as *satisambojjhanga*; while the Noble path knowledge, which is capable of penetrative knowing and seeing on *nibbāna* is known as *dhammavicāya sambojjhanga*, effort, pleasurable interest, tranquility, concentration, complete equanimity (*tatramajjhhattatā*) are *viriyasambojjhanga*, *pītisambojjhanga*, *passaddhisambojjhanga*, *samādhisambojjhanga*, *upekkhāsambojjhanga*, respectively.

G. Eight factors of Noble Path (*magganga*)

Due to occurrence of basis of deliverance from all kinds of suffering of rounds of rebirth, these eight factors, *sammādiṭṭhi* (right views), *sammāsankappa* (right thought), *sammavāsā* (right speech), *sammākamanta* (right conduct), *sammāṭjīva* (right livelihood), *sammāvāyama* (right effort), *sammāsati* (right mindfulness), *sammāsamādhi* (right concentration) are designated as factors of Noble Path (*magganga*).

Among those eight factors, during refraining from wrong speech, *sammāvaca* (right speech), is available, during refraining from wrong conduct, *sammākamanta* (right conduct); and during refraining from wrong livelihood, *sammāṭjīva* (right livelihood) is available respectively. Those remaining five factors of Noble Path, *sammādiṭṭhi* etc., can arise simultaneously within the same mind moment during mundane *vipassanā* practice. *Vipassanā* Knowledge, which is capable of penetrative knowing and seeing on phenomena of impermanence, suffering, non-self of *saṅkhāra dhammas* called *dukkha sacca*, *samudaya sacca*, is known as right view (*sammādiṭṭhi*), while the initial application (*vitakka*) associating with that *Vipassanā* Knowledge, is known as right thought (*sammāsankappa*), the effort, right effort (*sammāvāyama*); the mindfulness, right mindfulness (*sammāsati*); the concentration, right concentration (*sammāsamādhi*) respectively. These five factors of Noble Path can arise simultaneously within the same mind moment during mundane *vipassanā* practice. During Supra-mundane Noble Path (-moment) those eight factors of Noble Path can arise simultaneously within the same mind moment appropriately. All factors of Noble Path take the object of *nibbāna* at that mind moment.

Especially those qualities of associating *dhamma* of enlightenment, *vimamsiddhipāda*, *paññindriya*, *paññābala*, *dhammavicaya sambojjhanga*, *sammādiṭṭhimagganga*, which are interpreted the basis as mental concomitant called *paññindriya* (reason, knowledge), is not associated with the consciousness of mundane *vipassanā* without knowledge (*ñāṇavipayutta*) sometimes. Thus (37) qualities of associating *dhammas* of enlightenment (*bodhipakkhiya dhamma*) are available in various mind moments during mundane *vipassanā* practice.

On the other hands, by the time these Four Kinds of Noble Path-Knowledge arise, actually, these (37) qualities of associating *dhammas* of enlightenment are

available simultaneously within the same mind moment. During arising of Fruition (-moment), remaining (33) qualities of associating *dhammas* of enlightenment, except four kinds of strenuous effort (*samma ppadhāna*), are available. During Supramundane mind moments, all kinds of *bodhipakkhiya dhamma* take the object of *nibbāna*.

(See Vs - 2 - 320).

All kinds of *bodhipakkhiya dhamma*, actually, concern with the arising of mind moment of Noble Path. Due to occurrence of function of strenuous effort (*sammappaddhana*) with extremely performance at the moment of the Noble Path, though they concern in that way, the commentary explained that "during arising of Fruition (-moment), except four kinds of strenuous effort." Although it explained that "during arising of Fruition (-moment), (33) qualities of associating *dhammas* of enlightenment are available, it should be recognized that "it is not worth getting directly but by means of indirect way". (*Mahāṭṭ-2-492*).

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9.7 How qualities of associating *dhammas* of enlightenment arise at Noble Path (-moment).

Pali Quotation (Vs-2-320)

At one Noble Path (-moment) all available kinds of those (37) qualities of associating *dhammas* of enlightenment take the object of *nibbāna*. If the consciousness of Path arises through the first absorption (*pathamajhānika*) it consists of (37) mind and mental concomitants. According to tetrad method (*catukka naya*), if the consciousness of Path arises through the second absorption, it consists of (35) mind and mental concomitants, excluding *vitakka, vicāra*. If it arises through the third absorption, it consists of (34) mind and mental concomitants, excluding *Pīti*. If it arises through the fourth absorption, it also consists of (34) mind and mental concomitants, but agreeable feeling is replaced by neutrality feeling at that moment. All mind and mental concomitants of that arising of Path (-moment) takes the object of *nibbāna*. Among those arising mind and mental concomitants, the mindfulness (*sati*) is also included. There is a reasonable question that how a single mindfulness takes objects of four kinds *satipatthāna dhammas* (= application of mindfulness) simultaneously. The answer is as follows: -

Among the *bodhipakkhiya dhammas* which are worth getting within one mind moment, a single kind, the mindfulness, which arises by taking the object of *nibbāna*, performs the function of removing of ...

1. perception of pleasant (*subhasaññā*) on all bodily constituents (*kāya*);
2. perception of happiness (*sukhasaññā*) on feeling;
3. perception of permanence (*niccasaññā*) on consciousness;
4. perception of self (*attasaññā*) on principle of *dhammas*; simultaneously.

Thus due to finishing to eradicate these kinds of perception, pleasant, happiness, permanence, self on *satipatthāna* called *kāya, vedanā, citta, dhamma* by the Noble Path together with mindfulness, those kinds of perception are totally free from *kāya, vedanā, citta, dhamma*. Whenever *kāya, vedanā, citta, dhamma* are taken as object, those kinds of perception, pleasant, happiness, permanence, self, never arise

but only those kinds of perception, repulsiveness, suffering, impermanence, non-self of *kāya*, *vedanā*, *citta*, *dhamma*, arise consequently. This way of realizing can be said that four kinds of application of mindfulness (*satipaṭṭhāna*) are by functional accomplishment (*kicca-siddhi*). Thus among those *bodhipakkhiya dhammas* which are worth getting within one mind moment of Noble Path, a single kind called the mindfulness can be designated as "four kinds of application of mindfulness (*satipaṭṭhāna*) " by means of the function of eradication of four kinds of perception, pleasant, happiness permanence, self on *kāya*, *vedanā*, *citta*, *dhamma*.

Similarly, a single kind called the effort which is worth getting within one mind moment of Noble path, can be designated as "four kinds of strenuous effort (*sammappadhāna*), by means of finishing four kinds of functions, trying not to arise unexperienced unwholesome *dhamma*. There are no variation in numbers of bases of interpretation for *iddhipāda*, *indriya*, *bala*, *bojjhanga*, *magga*. (Vs-2-320)

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[Notes___ If the Noble Path arises through the first absorption, (37) kinds of *bodhipakkhiya dhamma* can be available appropriately. It arises through the second absorption, the initial application (*vitakka*) will not associate resulting in decreased in factor of right thought (*sammā-sankappa magganga*). According to tetrad method, if it arises through third absorption, *pīṭisambojjhanga* (factor of enlightenment of pleasurable interest) and *sammā-sankappa magganga* will be excluded. If the Noble path arises through fourth absorption *pīṭisambojjhanga* and *sammā-sankappa magganga* will be excluded similarly.]

To be noticed * _____ In above explanation, it must be noticed especially on the word, "the mindfulness which takes the object of *nibbāna* or the mindfulness together with the Noble Path accomplishes the function of eradication of those kinds of perception, pleasant, happiness, permanence, self on *kāya*, *vedanā*, *citta*, *dhamma*."

In the field of *vipassanā* practice,

1. with regarding to the word, "*kāya*", all bodily constituents (*rūpa kāya*) called 28 kinds of corporeality must be interpreted by means of significant method (*padhānaya*) while *nāmakāya* (mentally constituents) called mental *dhammas* which arise depending on those corporeal *dhammas* by taking the object of those corporeal *dhammas* must be interpreted by means of non significant method (*appadhānaya*)

2. with regarding to the word, "*vedanā*, " nine kinds of feeling must be interpreted by means of significant method. After discerning on feeling as priority, both mental *dhammas* together with that feeling and object corporeality and depended corporeality of those mental *dhammas* must also be interpreted by means of non significant method. (*appadhānaya*).

3. with regarding to the word, "*citta*," (16) kinds of consciousness or various kinds of consciousness which are worth getting in the continuum of *meditator*, must be interpreted by means of significant method. After discerning on consciousness as priority, both mental *dhammas* together with that consciousness and object

corporeality and depended corporeality of those mental *dhammas* must also be interpreted by means of non significant method.

4. with regarding to the word, "*dhamma*," remaining mental concomitants, which are led by contact (*phassa*), volition (*cetana*), except "those corporeality, feeling, consciousness, which are interpreted as *kāya*, *vedanā*, *citta*, by means of significant method," must be interpreted by means of significant method (*paddaānaya*). Both those feeling, consciousness which are associating *dhammas* of those mental concomitants and object corporeality and depended corporeality of those mental *dhammas* must also be interpreted by means of non-significant method. In other words with regarding to the word, "*dhamma*," five aggregates (*khandha*) twelve bases (*āyatana*), seven factors of enlightenment (*bojjhanga*), four Noble Truths, must be interpreted.

Because the Noble Path accomplishes the function of eradication of delusion, that is concealing on those *kāya*, *vedanā*, *citta*, *dhamma*, not to be known, simultaneously with the moment of seeing *nibbāna*, if the *meditator* reflects those *kāya*, *vedanā*, *citta*, *dhamma* again, it can be realized easily.

If a *meditator* suggests himself as a Noble One, above specification is a kind of touchstone in order to test whether oneself achieves become *ariyhood* or not. Unless mere (28) kinds of corporealities are kept in mind and discriminated, unless mind

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and mental concomitants are kept in mind and discriminated by knowledge through natural fixed law of consciousness (*cittaniyāma*); unless Doctrine of Dependent Origination called causal relationship between *dukkha sacca* and *samudaya sacca*, is kept in mind and scrutinized by knowledge, even though oneself believes strongly himself as "he has got attainment of *ariyhood*," he must decides certainly that "I'm not *ariyhood* yet". This is because the Noble Path had already eradicated delusion (= ignorance) which is capable of concealing on Four Noble Truths or *kāya*, *vedanā*, *citta*, *dhamma*, not to be known as they really are, indeed.

For a *meditator*, the occurrence of real Noble Disciple in accordance with the desire of the Supreme Buddha is great beneficial rather than the occurrence of non real Noble One who ends the goal by an other airy philosopher. It should be recognized that one who boasts so as to become *ariyhood* depending on flattering of other will continue to float in the ocean of infinite rounds of rebirth. These *kāya*, *vedanā*, *citta*, *dhamma*, actually, are not only the *dhammas* which can be known after attaining as ariyhood but also the *dhammas* which are worth endeavouring to be known before *ariyhood* to be attained. This is because these *kāya*, *vedanā*, *citta*, *dhamma* belonging to *dukkha sacca*, *samudaya sacca* are objects of *Vipassanā* Knowledge indeed.

9.8 Way of interpreting on bases of *bodhipakkhiya dhammas*

Among these qualities of associating *dhammas* of enlightenment (*bodhipakkhiya dhamma*) if pure bases of interpretation are carried out commonly without mixing words each other by *aggahitaggahana* (= the method by which

unhold one must held or counted) there are (14) qualities of associating *dhammas* of enlightenment viz, *sati*, *vīriya*, *chanda*, *citta*, *pañña*, *saddhā*, *samadhi*, *pīti*, *passaddhi*, *upekkhā* (= *tatramajjhataṭṭā*) *sammāsankappa*, *sammāvacā*, *sammākamanta*, *sammāājiva*, totally.

Among those *dhammas*, some *dhammas sati* (mindfulness) etc, are preached as various interpretations, (8) kinds etc, though they possess a single nature due to occurrence of finishing of various functions, *kāyāupassanā* etc depending upon efficiency of each kind. Some *dhammas*, *cittiddhipāda* (psychic power of willpower) etc., are preached as one kind each, due to occurrence as character (*sarūpa*).

In this case, it is interpreted on (14) qualities of associating *dhammas* of enlightenment as bases resulting from maximum available bases of *bodhipakkhiya dhamma*. Only for the Path (-moment) through first absorption, (14) kinds of *dhammas* can be available. For the Path (-moment) through second absorption, (13) kinds of *dhammas* can be available due to inavailability of *sammāsankappa*, while the Path (-moment) through third absorption, fourth absorption fifth absorption, each (12) kinds of *dhammas* can be available due to inavailability of *pītisambojjhanga*, respectively according to pentad method (*pañcakanaya*).

Nine kinds, (1) status._____ those *dhammas* with only one character are of nine kinds viz, *chanda*, *citta*, *pīti*, *passaddhi*, *upekkhā*, *sammāsankappa*, *sammāvacā*, *sammākamanta*, *sammāājiva*. They occur as each status, *chandiddhipāda*, *cittiddhipāda*, *passaddhi sambojjhanga*, *upekkhā sambojjhanga*, *sammāsankappa magganga*, *sammāājiva magganga*, respectively. _____

Saddha (faith) (2) status._____ The faith varies as two kinds, *saddhindriya*, *saddābala* and it has got two status.

Samādhi (concentration) (4) status._____ The concentration varies as four kinds, *samādhindriya*, *samādhibala*, *samādhisambojjhanga*, *sammāsamadhi magganga* and it has got four status.

Pañña (wisdom) (5) status._____ The wisdom varies as five kinds *vīṃamsiddhipāda*, *paññindriya*, *paññabala*, *dhammavicāgyasambojjhanga*, *sammāditthi magganga* and it has got five status.

Sati (mindfulness) (8) status._____ The mindfulness varies as four *satipaṭṭhāna*, *satindriya*, *satibala*, *satisambojjhanga*, *sammāsati magganga* and it has got eight status.

Vīriya (effort) (9) status._____ The effort varies as nine kinds, four *sammappadhāna*, *vīriyiddhipada*, *vīriyindriya*, *vīriyabala*, *vīriyasambojjhanga*, *sammāvāyāmamagganga* and it has got nine status.

Due to occurrence of association with the Noble Path which is worth designating as *bodha* (= enlightenment) due to occurrence of standing as beneficial associates of the Noble Path, these (37) kinds of *dhammas*, basically (14) kinds of *dhammas* are designated as *bodhipakkhiya dhamma*. During mundane *vipassanā* practice, These *bodhipakkhiya dhammas* are available appropriately.

Pali Quotation (M-3-124)

= *Bhikkhus* if the mindfulness of breathing (*ānāpānassati*) is developed, four kinds of application of mindfulness (*satipaṭṭhāna*) will be fulfilled. If four kinds of application of mindfulness is developed seven kinds of factors of enlightenment

(*bojjhanga*) will be fulfilled. If seven kinds of factors of enlightenment is developed, the Path of Arahant and the Fruit of Arahant will be fulfilled. (*M-3-124*)

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9.9. Way of emerging from *nimitta-pavaṭṭa*

There are two kinds of *vipassanā*, mundane *vipassanā* and supra-mundane *vipassanā*.

The Noble Path knowledge is also designated as *vipassanā* due to occurrence of ability to know and see on Four Noble Truths through four kinds of *abhisamaya* (= clear understanding), viz,

1. discriminating on *dukkha sacca* by means of *pariññābhisamaya* (= clear understanding of all objects of *vipassanā* practice)
2. abandoning of *samudaya sacca* by means of *pahānabhisamaya* (= clear understanding on all objects to be abandoned)
3. facing with *nirodhasacca* by means of *sacchikiriyābhisamaya* (= clear understanding on the object to be faced)
4. developing of *maggasacca* by means of *bhāvanābhisamaya* (= clear understanding on the Path to be developed). It is the *supramundane vipassanā*, indeed.

In those two kinds of *vipassanā*, *lokiyavipassanā* (mundane *vipassanā*) and *lokuttara vipassanā* (supra mundane *vipassanā*), the former is unable to emerge from *saṅkhāra nimitta*, (= phenomena of conditioned things) due to presence of object called *saṅkhāra nimitta*. It is also unable to emerge from *pavaṭṭa* (= cyclic *dharmas* which are capable of continuous occurring and are called five aggregates) due to inability to remove totally to *samudaya sacca*, which is the basis of consequent aggregates (*vipāka khandhā*).

The knowledge of Trans-lineage is unable to emerge from *pavaṭṭa* due to inability to eradicate *samudaya sacca* totally. It emerges from *saṅkhāra nimitta* due to taking the object, of *nibbāna* as object resulting in designating as "*ekatovutthana*" (= the *dhamma* which emerges from one side).

These four Kinds of Noble Path, indeed, emerges from not only *saṅkhāra nimitta*, due to presence of the object of *nibbāna* called *animitta*, that is void of *saṅkhāra nimitta*, but also *pavaṭṭa*, due to ability to eradicate *samudaya sacca* totally. Those *dharmas*, therefore, are designated as "*ubhatovuṭṭhāna*" (= the *dhamma* which emerges from both sides). (*Vs -2-321*)

Pali Quotation (Mahāṭṭi-2-494)

Taking the object of *nibbāna* as object after abandoning the object of *saṅkhāra nimitta*, is known as *nimittato vuṭṭhāna* (= emerging from phenomena of conditioned things). The ability to reach a situation with the nature of incapable of arising *upādinna-kapavaṭṭa* (= reoccurrence of consequent aggregates in future), resulting from total cessation of caused *dharmas* or *samudaya sacca* called ignorance, craving, clinging, *kamma*-formation, action, is known as *pavaṭṭato vuṭṭhāna* (= emerging from *pavaṭṭa*). It should be recognized the fact that due to arising of the path of Upstream-enterer those causal *dharmas*, *samudaya sacca*, i.e., ignorance,

craving, clinging, *kamma*-formation, action, which are causes to reach woeful existence, are ceased totally and so forth. Therefore the commentator explained that "the Knowledge of Trans-lineage is unable to emerge from "*pavaṭṭa*" due to inability to eradicate *samudaya sacca* totally." (*Mahāṭṭ-2-494*)

According to these explanations of *Visuddhi Magga* and *Mahāṭṭika*, it may be intended to interpret on only "*upādinna-kapaṭṭa*" with regarding to the word, '*pavaṭṭa*'. However the opinion of *Atthasālinī Atthakathā* has been presented previously. According to that commentary, with regarding to the word '*pavaṭṭa*' it must be interpreted on both '*anupādinna-kapaṭṭa*' and '*upādinna-kapaṭṭa*.'

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9.10. The Knowledge of Trans-lineage (*gotrabhuñṇāṇa*)

The Knowledge of Trans-lineage is a kind of "reason" which occurs by means of emerging , falling back and leaving from external *saṅkhāra nimitta*. The meaning of external *saṅkhāra nimitta* is explained in the commentary of *Paṭisambhidā Magga* as follows._____

Pali Quotation (Paṭṭsam -A-1-253)

The external *saṅkhāra nimitta* means phenomena of corporeality and mentality which are external to unwholesome mental aggregates occurring in the continuum of oneself. It is right *_____. Due to both occurrence of causal phenomena to arise defilements and appearing as forms, outward appearance, man, woman, person, being, human, heavenly being, *brahma* etc, for worldling without eye of wisdom every mundane conditioned thing is worth designating as *nimitta dhamma*. (*Paṭṭsam-A-1-253*)

According to this exegesis, defilements occurring in the continuum of oneself is internal *dhamma*. It is trusted person of oneself. It should be recognized the fact that all kinds of *saṅkhāra dhammas*, except those defilements all *dhammas* occurring in three Realms or (31) spheres, whether internal or external, whether it is living *upādinna-kapaṭṭa* or nonliving *anupādinna-kapaṭṭa*, are external *saṅkhāra dhammas*. The fact relating to the way of emerging from these external *saṅkhāra dhammas* and entering into *nibbāna* is preached in *Paṭṭisambhidā Magga* as follows.

After emerging (leaving) from "*uppāda*" which is arising of consequent aggregates in this life due to presence of previous action (*kamma*), it is capable of entering into "*anuppāda*" which is non arising of consequent aggregates. Therefore it is designated as "*gotrabhu*" (Trans-lineage). After emerging (= leaving) from *upādinna-kapaṭṭa* which is continuous processes of continuity of consequent aggregates due to presence of previous action (*kamma*), it is capable of entering into "*appavaṭṭa*" called *nibbāna* where continuous processes of continuity of consequent aggregates never arise ...R... After emerging (= leaving) from "*ayūhana*" which is endeavouring to perform "action (*kamma*)" called the cause of process of NONE in future, it is capable of entering into '*anāyūhana*' called *nibbāna* which is void of endeavouring to perform "action (*kamma*), the cause of process of NONE R.... After emerging (= leaving) from "*paṭisandhi*" which is arising of consequent aggregates in future, it is capable of entering into *nibbāna* without *paṭisandhi*R....

After emerging (= leaving from “existence” which is dependence of '*paṭisandhi*', it is capable of entering into *nibbāna* which is void of 'existence' the dependence of '*paṭisandhi*' ... R ... After emerging (= leaving) from '*nibbatti*' which is obvious occurrence of five aggregates, it is capable of entering into *nibbāna* without “*nibbatti*” called obvious occurrence of five aggregates ... R ... After emerging from '*vipakāpavatti*' which is arising of continuity of consequent aggregates, it is capable of entering into *nibbāna* without *vipakāpavatti* ... R ... After emerging (= leaving) from 'birth (*jāti*)' which is arising of aggregates as a beginning of one life, it is capable of entering into *nibbāna* without birth (*jāti*) R ... After emerging (= leaving) from aging (*jarā*) it is capable of entering into *nibbāna* without again... R ... After emerging (= leaving) from 'decaying ' (*vyādhī*), it is capable of entering into *nibbāna* without decaying ... R.... After emerging (= leaving) from 'death (*maraṇa*), it is capable of entering into *nibbāna* which is void of death (*maraṇa*), ... R ... After emerging (= leaving) from sorrow (*soka*), it is capable of entering into *nibbāna* which is void of sorrow (*soka*), ... R ... After emerging (= leaving) from 'lamentation (*parideva*), it is capable of entering into *nibbāna* which is void of lamentation ... R ... After emerging (= leaving) from woe it is capable of entering into *nibbāna* which is void of woe (*upāyāsa*) ... R ... After emerging (=leaving) from phenomena of external conditioned things (*bhiddha saṅkhāra nimitta*), it is capable of entering into *nibbāna* which is the cessation of *saṅkhāra*. (*Paṭṭsam-63,46*)

9.11. *Ubhatovuṭṭhāna* (both sides emerging) the Path Knowledge

How the Path Knowledge called “the wisdom” which occurs by means of emerging (= falling back and leaving) from both sides of “*nimitta*”, '*pavatta*' arise _____ *sammādiṭṭhi* _____ At the moment of the Path of Upstream-enterer, *sammādiṭṭhi* (right view) emerges from (62) kinds of wrong views (*micchādiṭṭhi*) through the meaning of clear realizing on very profound essence of Four Noble Truths with the characters of *pariññābhisamaya*, *pahānābhisamaya*, *sacchikiriya-bhisamaya*, *bhānābhisamaya*. It emerges from both those defilements, *vicikicchā* (scepticism) etc, that follows successively to wrong views, the cause of reaching to woeful existence, and aggregates (*khandhā*) that follows successively to that wrong view. It emerges from all kinds of external phenomena of conditioned things (*bhiddha saṅkhāra nimitta*), except defilement aggregate occurring in the continuum of oneself. Therefore it can be said that the wisdom (*paññā*) which occurs by means of emerging, falling back, leaving from both sides of '*nimitta, pavatta*', is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

tadanuvattaka kilesa (defilements that following to wrong view) _____ The Path-Knowledge of Upstream-enterer emerges from (62) kinds of wrong through eradicating to underlying tendency of wrong view (*diṭṭhānusaya*) without any remains. It also emerges from various kinds of defilements, which are associating with wrong view within the same mind moment, which have supporting factor of the relation of determinative dependence (*upanissaya paccaya*) of wrong view, which always follow wrong view. With regarding to that word, it means removing on *tadekaṭṭha kilesa* (= defilements with the same dependence of that wrong view). There are two kinds of *ekaṭṭha, sahajekaṭṭha* and *pahānekaṭṭha*.

Sahajekaṭṭha ____ Those defilements which are occurring both within one mind moment, and in the continuum of one person, associating with that wrong view until it is removed by the Noble Path, is **tadekaṭṭha** (= defilements with the same dependence of that wrong view) . When the Noble Path eradicates wrong view (**diṭṭhi**) both these defilements, selfish desire (**lobha**), delusion (**moha**), unrest (**uddacca**), shamelessness (**ahirika**), dreadlessness (**anottappa**) which are associating with that wrong view in two kinds of consciousness, consciousness with wrong view rooted in greed unprepared (**lobhamūla diṭṭhigata sampayutta a-saṅkhārika citta**) and these defilements, selfish-desire, delusion, sloth (**thina**), unrest, shamelessness, dreadlessness, which are associating with that wrong view in two kinds of consciousness, consciousness with wrong view rooted in greed, prepared (**lobha mūla diṭṭhigata sampayutta saṅkhārika citta**), are also eradicated by the Path of Upstream-enterer through **sahajekaṭṭha**.

Pahanekaṭṭha ____ When the path knowledge of Upstream-enterer eradicates the defilement called wrong view, these defilements, selfish desire, hate, delusion, conceit, sceptic, sloth, unrest, shamelessness, dreadlessness, which are causes to reach woeful existence, which are occurring together with wrong view in the continuum of one person, are also eradicated by means of **phānekaṭṭha**.

Khandehi ____ In the word, "it emerges from aggregates (**khandha**) that follows successively to that wrong view," those aggregates are ____

(a) Four mental aggregates of consciousness and mental concomitants with wrong view, rooted in greed, which are associating with that wrong view within the same mind moment and are following successively to that wrong view, (**sahajekaṭṭhakhandha**),

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(b) four mental aggregates of consciousness and mental concomitants without wrong view rooted in greed (**lobhamūla diṭṭhigatavippayutta citta cetasika**), four mental aggregates of consciousness and mental concomitants rooted in hate (**dosamūlacitta cetasika**), four mental aggregates of consciousness and mental concomitants, rooted in delusion (**mohamūla citta cetasika**), which are associating with defilements, selfish desire, hate, delusion etc, that are causes to reach woeful existence and are **phānekaṭṭha** with that wrong view, (**pahanekaṭṭha khandha**),

(c) corporeal aggregate (**rūpakkhanda**) called corporeality produced by mind (CPM) (**cittajarūpa**), which are caused by unwholesome mind and mental concomitants of those **sahajekaṭṭha** and **pahanekaṭṭha** kinds, totally five aggregates, (These are five kinds of aggregates called **anupādinna pavaṭṭa**), and

(d) consequent five aggregates which are worth arising future, due to presence of those defilements, that wrong view etc, (These are five kinds of aggregates called **upādinna pavaṭṭa**).

The Path Knowledge of Upstream-enterer emerges from these five kinds of aggregates of both **anupādinna** and **upādinna pavaṭṭa**, really.

(e) **Pali Quotation (Paṭisam-A-1-255-256)**

If should be recognized the fact that "*bahiddhā ca sabbanimittēhi*" means all kinds of (internal, external) *saṅkhāra dhammas*, excluding defilement aggregate occurring in the continuum of oneself, from which the path of Upstream-enterer emerges. (*Paṭṭsam-A-1-255,256*)

This exegesis of commentary of *Paṭṭsamabhida Magga*, shows the same opinion, as previous mentioned in the commentary of *Aṭṭhasalini*, that "the Noble Path emerges from both two kinds of *khandha pavatta*, *anupādinna*, *upādinna*, and all kinds of phenomena of conditioned things (*saṅkhāra nimitta*).

Sammasankappa: Right thought (*sammasankappa*) associating with the Noble Path emerges from wrong thought (*micchā sankappa*) through the meaning of ability to apply associating *dhammas* on the object of *nibbāna*. It emerges from both defilements and aggregates (*khandha*) which are capable of following to wrong thought. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavatta*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

The Path Knowledge of Upstream-enterer emerges from wrong thoughts (= initial application, *vitakka*) which are associating with both five kinds of consciousness, viz, four kinds of consciousness with wrong view (*diṭṭhigata sampayutta citta*), one kind of consciousness with sceptic, which are worth removing by the Path of Upstream-enters, and remaining kinds of unwholesome consciousness which are causes to reach woeful existences (*apāyagamanīya*). (*Paṭṭsam-A-1-256*)

Sammāvācā Right speech (*sammāvācā*) associating with the Noble Path emerges from wrong speech (*micchāvācā*) through the meaning of ability to keep. It emerges from both defilements and aggregates (*khandha*), which are capable of following to wrong speech. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavatta*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

It means that it emerges from both lying (*musāvāda*) and slandering (*pisunavācā*), speech with vulgar slang (*pharusavācā*), flattering (*samphappalāpavācā*).

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Sammākamanta _____ Right conduct (*sammākamanta*) associating with the Noble path emerges from misconduct (*micchākamanta*) through the meaning of ability to occur polite bodily manners but not rude manners. It emerges from both defilements and aggregates (*khandha*) which are capable of following to misconduct (*micchākamanta*). It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavatta*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

It emerges from killing being (*pāṇātīpātā*) stealing (*adinnadānā*) and sexual misconduct (*kamesumicchācāra*).

sammāājīva _____ Right livelihood (*sammāājīva*) associating with the Noble Path emerges from wrong livelihood (*micchājīva*) through the meaning of capable of purifying the livelihood. It emerges from both defilements and aggregates (*khandha*), which are capable of following to wrong livelihood. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavaṭṭa*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

It emerges from these kinds of wrong livelihood, viz, three kinds of bodily misconducts, four kinds of verbally misconducts, relating to livelihood, such as deceit (*kuhana*), talking over (*lapana*), prognostication (*nemittikatā*), insinuation (*nippesikatā*) to obtain four requisites, covetousness through giving little worldly gain for great ones (*lābhena labham nijigīsanatā*).

Sammāvāyāma _____ Right effort (*sammāvāyāma*) associating with the Noble path emerges from wrong effort (*micchāvāyāma*) through the meaning of capable of supporting to associating *dhammas* of the Noble path in order to reach on the object of *nibbāna*. It emerges from both defilements and aggregates (*khandha*) which are capable of following to wrong effort. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavaṭṭa*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

It emerges from various kinds of wrong effort which are associating with both these five kinds of consciousness, viz, four kinds of consciousness with wrong view, one consciousness with sceptic and remaining kinds of unwholesome consciousness which are causes to reach woeful existences (*apāyagamanīya*).

Sammāsati _____ Right mindfulness (*sammāsati*) associating with the Noble Path emerges from wrong mindfulness through the meaning of capable of fixed standing on the object of *nibbāna*. It emerges from both defilements and aggregates (*khandha*) which are capable of following to wrong mindfulness. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavaṭṭa*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

Pali Quotation (Paṭṭsam -A- 1-256) (Mahāṭṭ-2-494)

Various kinds of unwholesome consciousness and mental concomitants, which are arising by means of the opposite nature of mindfulness and remembering on unwholesome deeds, are known as wrong mindfulness (*micchāsati*). (*Paṭṭsam-1-256*)

sammāsamādhi_____ Right concentration (**sammāsamādhi**) associating with the Noble Path emerges from wrong concentration (**micchāsamādhi**) through the meaning of calmness on the object of **nibbāna** without wandering on other ones. It emerges from both defilements and aggregates (**khandha**) which are capable of following to wrong concentration. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (**pañña**) which occurs by means of emerging, falling back, leaving from both sides of **nimitta**, **pavatta**, is known as the knowledge arising at the Noble Path (-moment). (**Paṭṭsam-66**)

It emerges from various kind of wrong concentration, which are associating with the mental concomitant called one-pointedness (**ekaggatā**) which is associated with both five kinds of consciousness, viz, four kinds of consciousness with wrong view, one consciousness with sceptic, and remaining kinds of unwholesome consciousness that are causes to reach woeful existences (**apāyagamanīya**).

[Notes _____ In various **Pali Text** of **Sutta** it was also preached on these factors of path (**magganga**) viz, wrong speech, misconduct, wrong livelihood, wrong mindfulness. There is no specific basis of meaning for those factors of path. For every kind of mindfulness, there is only one adorning mental concomitant (**sobhaṇa cetasika**) called **sammāsatī** (right mindfulness). Due to lack of specific basis of meaning in that way it was not preached in Pali Text of **Abhidhamma**. It should be recognized the fact that those unwholesome consciousness and mental concomitants that are occurring while various kinds of wrong speech relating to four verbally misdeeds, are designated as **micchāvācā**, while those unwholesome **dhammas** that are occurring while various kinds of misconducts relating to three bodily misdeeds, as **micchākammanta**, those unwholesome **dhammas** that are occurring while various kinds of wrong livelihood , as **micchājīva**, those unwholesome **dhammas** which are predominant with unwholesome perception (**akusala saññā**) while various misdeeds are remembered again, as **micchāsatī** respectively.]

Because the Path of Upstream-enterer eradicates both five kinds of unwholesome consciousness and mental concomitants, i.e., four kinds of consciousness with wrong view and one consciousness with sceptic, and remaining unwholesome consciousness and mental concomitants which are causes to reach woeful existences it can be said the Path of Upstream-enterer emerges from unwholesome mental **dhammas** together with wrong view and sceptic and remaining unwholesome consciousness and mental concomitants which are causes to reach woeful existences.

This is the way showing how eight factors of path emerge from both opposite **dhammas**, **micchādiṭṭhi** etc, those defilements that follows to opposite **dhammas**, **micchādiṭṭhi** etc, various aggregates and all kinds of phenomena of external conditioned things (**bahiddha saṅkhāra nimitta**) at the arising of Path (-moment) of Upstream-enterer. Now it will be continued to present how those processes of emerging from defilement aggregates etc, occur at arising of Path (-moment) of Once-returner etc.

Path (moment) of Once-returner _____ At the path (-moment) of Once-returner, right view (**sammādiṭṭhi**) emerges from wrong view through the meaning

of capable of knowing on Four Noble Truths ... R ... Right concentration emerges from both gross fetters of sensual desire (*kamarāga*) and repulsion (*paṭigha*) and gross underlying tendency of sensual desire (*kamarāgānusaya*) and gross underlying tendency of repulsion (*paṭighānusaya*) through the meaning of calmness in the object of *nibbāna* ... R ...

Path of Non-returnee ____ At the Path (-moment) of Non-returnee right view (*sammādiṭṭhi*) emerges from wrong view through the meaning of capable of knowing on Four Noble Truths ... R ... Right concentration emerges from both scarce, subtle fetters of sensual desire (*kamarāga*)

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and repulsion (*paṭigha*) and scarce, subtle underlying tendency of sensual desire and scarce, subtle underlying tendency of repulsion through the meaning of calmness on the object of *nibbāna* ... R

Path of Arahant ____ At the Path (-moment) of Arahant, right view (*sammādiṭṭhi*) emerges from wrong view through the meaning of capable of knowing on four Noble Truths ... R ... Right concentration emerges from both fetters of desire to existence of fine material sphere and immaterial sphere (*rūparāga arūparāga*), fetter of conceit, fetter of unrest, fetter of ignorance, and these kinds of underlying tendency, conceit, desire to existence, ignorance through the meaning of calmness on the object of *nibbāna* without wandering on other ones. It emerges from both defilements that follows to "desire to existence of fine material sphere" etc and aggregates (*khandha*) which follows to that defilement. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavatta*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

In three kinds of Upper Noble Path, the path of Once-returnee, the Path of Non-returnee, the Path of Arahant, the right view (*sammādiṭṭhi*) emerges from conceit which is worth eradicating by each kind of Noble Path. It is right ____ That conceit stands in the place of wrong view by means of "I am". However it should be recognized on the fact that it is never preached specifically on emerging of these three kinds of Upper Noble path as "emerges from wrong view" etc, but it has been preached specifically on emerging from fetters and various kinds of underlying tendency which are worth eradicating by each Noble Path respectively. (*Mahāṭṭ-2-495*)

9.12.A. Efficiency of *samatha*, efficiency of *Vipassanā*

While eight kinds of mundane attainment (*samāpatti*) are being developed, the efficiency of *samatha* (*samathabala*) is predominant due to occurrence of practice of concentration (*samādhībhāvanā*). While contemplation on impermanence (*aniccanupassanā*) etc are being developed, the efficiency of *Vipassanā* (*vipassanābala*) is predominant, due to presence of extremely strong *Vipassanā*

Knowledge. Then at the Noble Path (-moment), actually, those concentration and wisdom called *samatha vipassanā* arise harmoniously as two bulls with equal strength, which are yoking together (*yuganaddha*), due to lack of predominance of *samatha* or *vipassanā* on each other. Therefore in these four kinds of Path Knowledge, both kinds of efficiency of *Samatha* and efficiency of *Vipassanā* are yoking together with equal range of strength. (*Vs-2-322*)

9.12. B. Way of preaching in *Paṭṭsamhida Magga*

Pali Quotation. (Paṭsam-289)

The concentration associating with the Noble Path knowledge, which is emerging from both those defilements that are associated and predominated by unrest (*uddhacca*) and aggregates that follows successively to unrest, which is the opposite of wandering of mind, *vikkhepa*, that is called an occurrence of mind with only one object; has the

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object called *nibbāna*. Due to presence of ability of repeated discerning over and over again of the mind, which emerges from both defilements predominated by ignorance and aggregates following to that ignorance, *vipassanā* practice has the object called *nibbāna*.

Thus *samatha* (= concentration) and *vipassanā* (=wisdom) have the same function through the occurrence of capable of emerging from both *nimitta* (= phenomena of conditioned things) and *pavaṭṭa* (= *upadinnka pavaṭṭa anupādinna kapavaṭṭa*). As two bulls with same strength, which are being yoked together, they arise harmoniously but not predominantly. Therefore it can be said that *samatha* and *vipassanā* are developed equally, as two bull with same strength, which are being yoked together, through the occurrence of capable of emerging from *nimitta* and *pavaṭṭa*. (*Paṭsam- 289*)

This is how *yuganaddha* (yoking together) can be occurred, due to presence of equal strength and equal efficiency of controlling faculties of concentration and wisdom at the Noble Path (-moment) and how the Noble Path Knowledge associates with both kinds of efficiency of *samatha* and *vipassanā*. The way of *yuganaddha* can be occurred during *vipassanā* practice has been presented previously with reference to *Yuganaddha Sutta*.

9.13. Defilements (*kilesā*) eradicated by the Noble Path

1. If the Noble Path eradicates past defilements, it can be said the Noble Path finishes defilements which had been finished; it ceases defilements which had been ceased; it voids defilements which had been voided. It can be said the defilement that had been reached into cessation, had been reached into cessation again. These past defilements had been ceased naturally when life span of three time phases called *uppāda-ṭhiti-bhanga*, had been finished resulting in designating as “void of defilements after ceasing in that way are eradicated by the Noble Path. Therefore it is not true that the Noble Path eradicates past defilements.

2. If the Noble path eradicates future defilement, it can be said that that Noble Path eradicates defilements which are not arising yet because future defilements are not obviously present in the continuity of corporeality and mentality by means of three time phases, *uppāda-ñhi-bhanga*, it eradicates defilements which are not reaching it eradicates defilements which are not reaching, into three time phases, *uppāda-ñhi-bhanga*, it eradicates defilements which are not arising apparently, it eradicates defilements which are not obviously present because future defilements are not obviously present in the continuity of corporeality and mentality. Therefore, it is not true that the Noble path eradicates future defilements.

3. If the Noble Path eradicates present defilements, it can be said that the lust (*rāga*) is eradicated during attaching with lust, the hate (*dosa*) is eradicated during burning with hate, the delusion (*moha*) is eradicated during ignoring with delusion, conceit is eradicated during arising of harsh consciousness with conceit, wrong belief with wrong view is eradicated during paying unwise attention with wrong view, the unrest (*uddhacca*) is eradicated during reaching into the situation with unrest, the sceptic (*vicikicchā*) is eradicated during reaching into the undecided situation with sceptics, the underlying tendency of defilement (*anusaya kilesa*) is eradicated during possessing with both *thāmagata* defilements and underlying tendency, which are reaching into fixedly standing situation. It can be said that unwholesome and wholesome *dhammas* are associating together within the same mind moment as those yoking bulls. It can be said the Noble Path that is associating with impurified *dhammas* (*samkilesa*) which are causes of impurity of mind, is developed. Therefore, it is not true that the Noble Path eradicates present defilements.

Unless the Noble Path eradicates those defilements occurring in past, future and present in that way, there is a reasonable question that due to occurrence of defilements in only three periods whether developing of the Noble path called *maggabhāvana* is present or not, (= whether the function of eradicating defilements, which has been finished by occurrence of developing of the path, is present or not); whether facing with the Noble Fruition (*ariya phala*) is present or not; whether eradication of defilement is present or not; whether penetrative knowing and seeing on the four Noble Truths is present or not, etc. The answer is that it is present really, and not absence either.

Worldly simile ____ There is a such fruitless tender plant. One man cuts roots of that fruitless plant. There will be such fruits which are not reaching into fruition stage yet in that tender plant. These fruits, which are not reaching into fruition stage, are not arising apparently, due to absence of apparent arising only, those are not appearing due to absence of appearance only, those are not occurring yet due to absence of occurrence only, those are not present apparently due to absence of apparent presence only.

Similarly, those aggregates belonging to round of consequence (*vipāka vaṭṭa khandha*) which have the nature of arising (*uppāda*) in recent life due to previous actions (*kamma*) is not only a direct cause (*hetu*) but also an indirect supporting cause (*paccaya*) of occurrence of defilements depending upon those aggregates. After seeing the faults of "five kinds of *upādinnaka* aggregates with that nature of arising" the

mind enters into *anuppāda nibbāna* (eternal peace with non-reappearing cessation of aggregates), which is void of *upādinna* aggregates with that nature of arising.

Because the mind enters into that *anuppāda nibbāna*, such defilements could be occurred obviously due to presence of *upādinna* aggregates with that nature of arising. "Those defilements are not arising apparently due to absence of apparent arising only; those are not appearing, due to absence of appearance only; those are not occurring obviously due to absence of obvious occurrence only; those are not present apparently, due to absence of apparent presence only; thus due to cessation of defilements which are causal *dhammas*, the cessation of resultant suffering, which will be arisen in future, occurs consequently."

In order to arise defilements continuous occurrence of continuity of *upādinna* aggregates called *pavaṭṭa* is not only a direct cause (*hetu*) but also an indirect supporting cause (*paccaya*) of occurrence of defilements depending upon those aggregates ... R...

Phenomena of conditioned things (*saṅkhāra nimitta*) is not only a direct cause (*hetu*) but also an indirect supporting cause (*paccaya*) of occurrence of defilements depending upon those phenomena of conditioned things ... R ...

Endeavouring of actions (*āyūhana*) which is the cause of process of NONE in future is not only a direct cause (*hetu*) but also an indirect cause (*paccaya*) of occurrence of defilements depending upon that endeavoring of actions. After seeing the faults of "endeavouring of actions (*āyūhana*), " the mind enters into *anuppāda nibbāna* (eternal peace with non reappearing cessation of aggregates), which is void of endeavoring of actions (*āyūhana*). Because the mind enters into that *anuppādanibbāna* without *āyūhana*, such defilements could be occurred obviously due

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to presence of that endeavoring of actions (*āyūhana*). "Those defilements are not arising apparently due to absence of apparent arising only; those are not appearing, due to absence of appearance only; those are not occurring obviously due to absence of obvious occurrence only; those are not present apparently, due to absence of apparent presence only; thus due to cessation of defilements which are causal *dhammas*, the cessation of resultant suffering, which will be arisen in future, occurs consequently."

Thus the developing of the Noble Path called *maggabhāvanā* is present the facing with the Noble Fruition (*ariyaphala*) is present, the eradication of defilements is present, the penetrative knowing and seeing on the four Noble Truths is present. (*Paṭṭsam-394, 395*)

As if fruitless tender plant is having roots cut, those fruits with unfruition stage, which are worth arising in future unless cutting in that way is achieved, will be damaged, similarly as if those defilements, which are worth occurring unless developing of the Noble Path called "*maggabhāvana* is achieved, will not be arisen due to achievement of developing of the Noble Path called '*maggabhāvana*', it can be said that those defilements are eradicated actually. Thus it should be paralleled between object of comparison (*upamāna*) and subject of comparison (*upameyya*).

9.14. A *Bhūmiladdhuppanna* defilements

Pali Quotation (Vs-2-328)

With regarding to above exegesis found in Pali Text of *Paṭṭisambhida Magga*, which meaning should be shown? It will be shown on eradication of underlying tendency of defilements called *bhūmiladdha*. There is a question whether those underlying tendency of defilements called *bhūmiladdha* are any kind of *dhammas* of past, future or present. The answer is that _____ those defilements can be designated as "*bhūmiladdhuppanna*" only.

Pali Quotation (Vs-2-328-329)

Unwholesome deed (*akusala*) which is worth designating as '*uppanna*' with the presence of the nature of arising , because it is not worth designating as the "absence", through the occurrence which is not reached into a situation with the nature of non reappearance in continuums of various kinds of corporealities and mentalities and in various factors of the clinging to existence (*upadāna kkhandaḥā*) called living creatures of human beings, heavenly beings etc, through the occurrence of non eradicated by the Noble Path, through lacking of eradication of the Noble Path only, is designated as "*bhūmiladdhuppanna*". In this case it should be understood on the significance of *bhūmi* and *bhūmiladdha*. The *termbhūmi*, means five kinds of aggregates occurring in three realms, which are objects of *Vipassanā* Knowledge, which are not distinguished by three kinds of full understanding (*pariññā*), i.e., full understanding on object (*ñātapariññā*), full understanding on propagation of the course (*tīraṇapariññā*), full understanding on course of abandoning (*pahānapariññā*). It is right. Those five aggregates occurring in three realms, *kāma* , *rūpa*, *arūpa*, which have not been distinguished by three kinds of full understanding, are designated as "*bhūmi* (realm), where defilements arise depending on it.

Pali Quotation (Mahāṭṭi-2-500)

All kinds of defilements which are worth occurring in those various factors of the clinging to existence (*upādānakkhandhā*) of three realms, are designated as "*bhūmiladdha*". This is because _____ those all kind of defilements deserve to get that '*bhūmi*' (realm) called various factors of the clinging to existences occurring in three realms; which have not been distinguished by three kinds of full understanding; which is the standing place of defilements. Those all kinds of defilement therefore, can be designated as "*bhūmiladdha*".

That '*bhūmi*' (realm) is not worth designating by means of taking object through those defilements. If it is accepted the opinion that "it is worth designating by means of taking object," it will be resulted in an inerasable fault as follows.

If a worldly being with defilements takes those objects of even past and future aggregates, so to speak moreover the objects of present, defilements can be occurred in the continuum of that being by means of taking object with unwise attention previously and significantly. Defilements can be occurred by taking objects of physical appearance of even the Supreme Buddha and Arahant who had achieved as "*pariññāta*" due to presence of three kinds of full understanding (*pariññā*) on all aggregates. It should be recognized the fact similar as defilements were being arisen in the continuum of Soreyya, a son of wealthy person, by taking the object of physical

appearance of Venerable Mahā Kaccayana Thera; defilements were being arisen in the continuum of Nanda, a young guy who was a first cousin of *Bhikkhunī Uppalavanna Therī*, by taking the object of physical appearance of that *bhikkhunī*. Aggregates of Venerable Mahā Kaccayana Thera, actually, were ‘*pariññāta*’ aggregates which had been distinguished by Three kinds of full understanding of himself. Aggregates of Uppalavanna Therī were also ‘*pariññāta*’ aggregates which had been distinguished by three kinds of full understanding of herself. Because defilements can also be occurred in the continuum of other beings, like a young guy called Nanda, by taking objects of those ‘*pariññāta*’ aggregates, if it is accepted the opinion that “it is worth designating by means of taking object”, it will be resulted in an inevitable fault, “anyone cannot eradicate defilements which are fundamental roots of existence,” due to occurrence of falling of all defilements in the continuum of other beings, like Soreyya, a son of wealthy person and Nanda, a young guy, resulting from inability to eradicate defilements occurring in the continuum of other beings through the Path - Knowledge of Noble Arahants, like Venerable Maha Kaccayana Thera and *Bhikkhunī Uppalavanna Therī*. It will be reached into the meaning that defilements called “*bhūmiladdha*” is latently underlain in the physical appearance of Arahant.

Therefore those defilements, which are arisen by means of taking objects of both “*pariññāta*” aggregates of the Buddha, Arahants and *a-pariññāta* aggregates (=which has not been distinguished by three kinds of full understanding), of remaining persons, should not be designated as “*bhūmiladdha*”. Actually _____ it should be understood on “*bhūmiladdha*” as the standing base or depended situation of defilements. It is right. _____ In such such existence or such such continuity of corporeality and mentality *a-pariññāta* aggregates, which has not been distinguished by *Vipassanā* Knowledge, are occurring. In that that existence or that that continuity

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of corporeality and mentality, from the beginning of arising of those aggregates, defilements that are fundamental roots of rounds of rebirth are latently underlying in those aggregates due to lack of any other factor except the occurrence of defilements that has not been eradicated by The Noble Path. There force, it should be recognized the fact that all kinds of defilements that are latent underlying in those aggregates, are designated as “*bhūmiladdha*” (= defilements which are acquired on a certain stage of existence) due to occurrence of non-eradicated situation by The Noble Path. (Vs-2-328, 329)

According to this exegesis, the aggregate with eradicated defilements are known as “*pariññāta khandha*”. Those *pariññāta khandha* are not the sources of defilements (*uppaṭṭhāna*). The aggregate with non-eradicated defilements are known as “*a-pariññāta khandha*.” That “*a-pariññāta khandha*” is known as the source of defilements (*uppaṭṭhāna*). The former one, *pariññāta khandha* are aggregates of *asekkha* (= full filled) person called Arahants, while the second one, *a-pariññāta khandha* are aggregates of remaining Noble Ones and worldlings (*puthujana*), except Arahants. Those *a-pariññāta khandha* are ‘*bhūmi*’, the place where defilements arise, indeed. Underlying tendency of defilement (*anusaya kilesā*) which are

deposited latently in those ‘*bhūmi*’ is called ‘*bhūmiladdha*’, and it should be recognized in this way.

Way of depositing _____ Among those aggregates, which are sources of defilements, in aggregates of such person, underlying tendencies of defilements are deposited latently, due to lack of eradication through the Noble Path. Only those aggregates of that person, which are the places of depositing of those underlying tendencies of defilements, are known as the standing bases, sources, plot of farmland of those underlying tendencies of defilements. Those aggregates of other persons, however, are not designated as standing bases, sources, plot of farmland of those underlying tendencies of defilements.

For those underlying tendencies of defilements, which were deposited in past aggregates due to lack of eradication through the Noble Path, only those past aggregates were standing bases, sources, plot of farmland of those kinds. But present aggregates and future aggregates can not be designated as standing bases, sources, plot of farmland of those kinds. For those underlying tendencies of defilements which will be deposited in future aggregates due to lack of eradication through The Noble Path, only those future aggregates will be standing bases, sources, plot of farmland of those kinds. But present aggregates and past aggregates can not be designated as standing bases, sources, plot of farmland of those kinds. “For those underlying tendencies of defilements which are deposited in “present aggregates” due to lack of eradication through the Noble Path, only” these present aggregates” are standing bases, sources, plot of farmland of those kinds. But “past aggregates and future aggregates” can not be designated as standing bases, sources, plot of farmland of those kinds. (*Vs-2-329*)

With regarding to these words, *bhūmiladdha* occurs by means of standing bases but not by means of object. Therefore it shows that destruction of Those underlying tendencies occurs through destruction of standing bases. (*Mahāṭṭ-2-501*)

Furthermore, “For those underlying tendencies of defilements which are deposited in “aggregates of sensual sphere” due to lack of eradication through the Noble Path, only” these aggregate of sensual sphere are standing bases, sources, plot of farmland of those kinds. But aggregates of fine material and immaterial sphere can not be designated as standing bases, sources, plot of farmland of those kinds. “For those underlying tendencies of defilements which are deposited in “aggregates of fine-material sphere” due to lack of eradication through the Noble Path, only these aggregates of fine-material sphere are standing bases, sources, plot of farmland of those kinds. But aggregates of sensual sphere and immaterial sphere can not be designated as standing bases, sources, plot of farmland of those kinds. “For those underlying tendencies of defilements which are deposited in “aggregates of immaterial sphere” due to lack of eradication through the Noble Path, only these aggregates of immaterial sphere, are standing bases, sources, plot of farmland of those kinds. But “aggregates of sensual sphere and five material sphere can not be designated as standing bases, sources, plot of farmland of those kinds. (It means that during cycling in rounds of rebirth only existing aggregates of various specific spheres are standing bases, sources of those respective underlying tendencies of elements (*anusaya dhātu*)). Those aggregates which are occurring in either separated periods,

past, future etc, or separated spheres, are not standing bases of underlying tendencies with different periods and spheres. (*Vs-2- 329*)

9.14.B. Aggregates That are not worth designating as ‘*bhūmi*’

Especially ____ Among Those Noble Ones, the Upstream-enterer etc, in aggregates of such such Noble One, various kinds of underlying tendencies of defilements, which are fundamental roots of rounds of rebirth, are eradicated by respective Noble Path. Those aggregates of that Noble One can not be designated as ‘*bhūmi*’ because those aggregates are not standing bases, sources, plot of farmland of underlying tendencies of defilements which had already been eradicated. The nature of latent depositing in continuity of aggregates as the underlying tendencies of defilements can be known by having reasoned inductively through suppressing of outburst of defilements (*pariyuṭṭhāna kilesa*), which arise apparently in the continuity of mind as three-time-phases, *uppāda-ṭhiti-bhanga*. This is because if the element of underlying tendency is not present apparently, that nature of suppressing of outburst of defilements can not be occurred consequently. In the continuum of such person, elements of underlying tendencies has been eradicated by The Noble Path. It can be said that that person has overcome well on those elements of underlying tendencies because five kinds of aggregates, which are standing bases of underlying tendencies, has been distinguished by three kinds of full understanding. Therefore, it means that those five aggregates (= that standing basis) can not be designated as ‘*bhūmi*,’ the standing bases of those elements of underlying tendencies. (*Vs-2-329, Mahāṭṭ-2- 501, 502*)

9.14.C. Which aggregate is deposited?

For a worldling (*puthujana*) with various kinds of defilements, due to lack of eradication of any kind of underlying tendency, any kind of actions of bodily, verbally, mentally, can be occurred as either wholesome deed or unwholesome deed randomly because none of underlying tendencies of defilements, which are fundamental roots of rounds of rebirth, has been eradicated. Due to presence of non-eradicated elements of underlying tendencies, the consequent round (*vipāka vaṭṭa*) is cycling through action defilements (*kamma kilesa*) for that world ling. It should not be said that for that worldling those elements of underlying tendencies are deposited either in the corporeal aggregate only but not feeling aggregate etc, or in the consciousness aggregate only, but not corporeal aggregate etc. This is because elements of underlying tendencies are deposited in all kinds of aggregates generally. (*Vs-2-329*)

Worldly simile ____ It should be understood as the essence of structural constituents of earth (*pathavirasa*) and the essence of structural constituents of water (*āporasa*) which are existing within a tree. It will be explicit. If a kind of tree exists

until the end of world by successive seeds occurring in generation by generation after growing with roots, stem, branches, foliage flowers, fruits, which are filled out into the sky, due to presence of essence of earth (*pathavirasa*) and essence of water (*āporasa*) depending upon those essence of the ground, it should not be said that those kinds of essence of earth and water spread through roots only but not stem, branches, foliage s ... R ... those kinds of essence of earth and water spread through fruits only but not root etc. It should not be said in that way because it spreads through all kinds of roots, stem, branches, foligaes, flowers, fruits. Similarly, it should not be said that those elements of underlying tendencies are also deposited in any kind of aggregates only but not others etc due to depositing through all five kinds of aggregates thoroughly. (Vs-2-329)

The nature of reverse meaning _____ A man who disgusts only flowers, fruits of that tree, beats all arial shoots of that tree with poisonous sting of a ray. As if the tree is beaten in that way, the poison gives rise to loss of essence of earth, essence of water and retardation of growth of the tree, resulting in inability to reproduce continuity of off springs through generation by generation, similarly, those gentleman and lady who disgust continuous occurrence of aggregates as that man beats all arial shoots of that three with poisonous sting of a ray, endeavour to develop practice of Four kinds of Noble Path (*catumagga bhāvanā*) in the Continuity of corporeality and mentality of themselves. When they endeavour in that way, in the continuities of corporealities and mentalities of those gentleman and lady, defilements which are fundamental roots of rounds of rebirth, are lost by the influence of poison called those four kinds of Noble Path resulting in the occurrence of more indifferent functions (*kiriya*) for all kinds of bodily actions, verbally actions, mentally actions of those gentleman and lady. It means neither wholesome action nor unwholesome action will be arisen. Due to reaching into a situation called actions, bodily actions etc, those gentleman and lady reach a situation with the nature of non reappearance of new existence in future. Due to presence of that kind of situation, continuity of corporeality and mentality called the "next existence" will not be capable of arising further. Actually, due to cessation of consciousness called the final death, complete extinction of *khandha* life (*parinibbāna*) and total cessation (of sufferings) occur, resulting from non attachment on any kind of fuels of five aggregates as "I, mine," like forest fire with no fuel of any kind. It should be understood on the significance of both '*bhūmi*' and '*bhūmiladdha*' in this way. (Vs -2-329, 330)

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9.15A. Way of knowing on Four kinds of Noble Truths simultaneously

The fire of open oil lamp performs four kinds of functions within a moment simultaneously.

1. It burns and finishes off the wick of open oil lamp consisting of a saucer of oil and wick.
2. It destroys the cloud of darkness.
3. It shows apparently the light.
4. If finishes off the gum called oil.

Similarly the Noble path knowledge knows and sees penetratively on the Four Noble Truths within one mind moment simultaneously.

1. It knows and sees penetratively "***dukkha sacca***" through abandoning of infatuate ***dhammas (sammoha dhamma)***, which is capable of concealing on ***dukkha sacca***, not to be known and seen (= by means of ***pariññā bhisamaya*** which is penetrative knowing and seeing on all kinds of Noble Truths of suffering, ***dukkha sacca*** totally).

2. It knows and sees penetratively "***samudaya sacca***" through abandoning of infatuate ***dhammas (sammoha dhamma)***, which is capable of concealing on ***samudaya sacca***, not to be known and seen, (= by means of ***pahānābhisamaya*** which is eradication of respective defilements called Noble Truths of Cause of suffering, ***samudaya sacca***).

3. The mental concomitant called knowledge within the Noble Path (-moment) benefits the occurrence of remaining seven factors of path (***sattangamagga***), the Right Thought (***sammāsaṅkappa***) etc, by means of efficiency of various kinds of relations, the relation of compatibility (***sahajāta paccaya***) etc. It knows and sees penetratively "***magga sacca***" through destroying on infatuate ***dhammas (sammoha dhamma)***, which is capable of concealing on ***magga sacca***, not to be known and seen (= by means of ***bhavanābhisamaya*** which is proliferation of associating factors of path with the supporting cause of efficiency of various relations, the relation of compatibility etc.

Pali Quotation (Mahāṭṭi-2-503)

The Noble path knowledge destroys not only infatuate ***dhammas*** which are capable of concealing on associating mental ***dhammas*** but also infatuate ***dhammas*** which are capable of concealing on itself, not to be known and seen simultaneously. (***Mahāṭṭi-2-503***)

4. It knows and sees penetratively "***nirodha sacca***" through destroying on infatuate ***dhammas***, which is capable of concealing on ***nirodha sacca*** , not to be known and seen (= by means of ***sacchikiriya bhisamaya*** which is facing with the total happiness, ***nibbāna, asaṅkhata dhātu*** (unconditioned element) called ***nirodha sacca***, the Noble Truth of Cessation of suffering.

With regarding to these words, it means that all Four kinds of Noble Truths are attained, known, seen penetratively by taking the object of ***nibbāna, asaṅkhata dhātu*** called ***nirodha sacca*** as object.

As the fire of open oil lamp burns and finishes off the wick, similarly the Noble Path Knowledge distinguishes on the Noble Truth of suffering. As the fire of open oil lamp destroys the cloud of darkness, similarly the Noble Path Knowledge abandons the Noble Truth of cause of suffering. As the fire of open oil lamp, shows obviously the light similarly, the Noble Pat-Knowledge shows clearly and give rise to factors of Path, Right though etc, by means of supporting factor f efficiency of various relations, the relation of compatibility etc. As the fire of open oil lamp finishes off the gum called oil, similarly the Noble Path Knowledge faces with ***nibbāna, nirodha sacca*** which is the lost of gum called defilements. (***Vs-2- 331***)

It should be recognized the fact that due to occurrence of cause of presence of dependency, distinguishing of *dukkha sacca* is similar to burning of the wick while due to ability of destroying opposite defilements, eradication of *samudaya sacca* is similar to destroying of the cloud of darkness, due to occurrence of capable of spreading light called knowledge out surroundings, developing of *magga sacca* is similar to obvious showing on light; due to occurrence of finishing the gum called defilements off through each such means of that various Noble Path, mode of facing with *nirodha sacca* is similar to mode of finishing the gum called oil off by metaphorical usage called *karāṇūpacrā* (= the name of cause is applied as the name of result). (*Mahāṭī-2-504*)

There are two modes of knowing and seeing while The Noble Path - Knowledge is knowing and seeing on Four Noble Truths, i.e., by means of *āramaṇapaṭivedha*, and by means of *asammoha paṭivedha* Penetrative knowing and seeing by facing with those Truths as object, is called “*āramaṇapaṭivedha*”, which penetrative knowing and seeing by eradication on infatuate *dhammas* which are capable of concealing on Four Noble Truths not to be known and seen, after finishing The function of realizing (*kiccasiddhi*) is called ‘*a-sammoha paṭivedha*’. During knowing and seeing on *nirodha sacca*, The Noble Path Knowledge knows and sees it both kinds of modes, *āramaṇapaṭivedha* and *a-sammohapaṭivedha*. *Dukkha sacca*, *samudaya sacca*, and *magga sacca* are known and seen through *a-sammohapaṭivedha* only. At the Noble Path (-moment), The arising Noble Path Knowledge realizes *nibbāna* by taking object it as object, called mode of *āramaṇapaṭivedha*. Way of realizing on remaining Three Noble Truths is as follows: _____

When The Noble Path-Knowledge arises, it eradicates The cloud of darkness of delusion, which is capable of concealing on Four Noble Truths, not to be known and seen. Due to eradicating in that way, in the continuum of that Noble One, infatuate *dhammas* (= delusion = ignorance), which are capable of concealing on *dukkha sacca* called five factors of clinging to existence (*pañcupādānakkhandha*); which are capable of concealing on *samudaya sacca* called ignorance, craving, clinging, *kamma*-formations, actions, which are capable of concealing on *nirodha sacca* called *nibbāna*, which are capable of concealing on *magga sacca* called noble eightfold path, are eradicated totally, resulting in reaching into fulfilled person to know and see Three Noble Truths without taking object those Truths as object although The Noble Path-Knowledge realizes The object of *nibbāna* only. It can be designated that fulfillment of function of realizing in that way is said to be knowing and seeing on remaining three kinds of Noble Truth through fulfillment of function of realizing (*kiccasiddhi*).

To be noticed _____ If a such person thinks himself as a Noble One, it should be read over and over again on above explanation. Unless five factors of clinging to existence occurring in three periods and two continuums called *dukkha sacca*, are known by breaking down on each compactness of aggregate up to the field of ultimate reality, unless how the resultant *dhammas* called *dukkha sacca* arises due to presence of ignorance, craving, clinging, *kamma*-formations, action, called *samudaya sacca*,

the causal *dharmas*, are known by systematic ways of practice, it should be understood for himself as it is very far from the status of Noble One determined by the Buddha. This is because every Noble One knows thoroughly both causal and resultant *sañkhāra dharmas* every time due to presence of a situation in which the delusion (=ignorance) that is capable of concealing on those *sañkhāra dharmas* called *dukkha sacca* and *samudaya sacca*, not to be know and seen, is eradicated partially or completely by the Path-Knowledge of each Noble One. For a real Noble One not only *dukkha sacca* and *samudaya sacca* but also *nirodha sacca* and *magga sacca* can be known whenever those are taken as object, indeed. This kind of knowing is designated as The Knowing through “*asammoha paṭivedha*”.

9.15.B. Evidence found in Pali Text

Relating to the fact, ‘The Noble Path-Knowledge knows and sees penetratively only *nibbāna*, *nirrodha sacca*, through *ārammaṇa paṭivedha*, while it knows and sees penetratively remaining Three Noble Truths or all Four Noble Truths through *asammoha paṭivedha*, The evidence is as follows. _____

Pali Quotation (Sam - 3- 382)

Bhikkhus ... such person knows and sees *dukkha sacca*. That person knows and sees not only *samudaya sacca*, the cause of suffering, but also *nirodha sacca*, the cessation of suffering, and *magga sacca*, the course leading to cessation of suffering called *nibbāna*. (*Sam-3-382*)

In above Pali Text The Buddha did not preach with intention that Four Kinds of Noble Truths are known and seen asynchronously but with the intention that those are known and seen synchronously within one mind moment (*ekapaṭivedha*). Evidence is as follows: _____

Pali Quotation (Vibhanga-341, Paṭisam-114)

There is such Noble Path-Knowledge for the person who has fulfilled with the Noble Path. That Noble Path-Knowledge occurs on not only *dukkha sacca*, *samudaya sacca* that is the cause of suffering but also *nirodha sacca*, the cessation of suffering and *magga sacca*, the course leading to cessation of suffering called *nibbāna*. (*Vibhanga-341, Paṭisam-114*)

These are reasonable evidences found in Pali Text how The Noble Path-Knowledge knows and sees simultaneously Four Noble Truths, how *nirodha sacca* is known and seen through *arammaṇa paṭivedha*, while the remaining three kinds of Noble Truths or all Four kinds are known and seen through *a-sammoha paṭivedha*, and how each Noble Truth is known by various modes, i.e., *dukkha sacca* by *pariññābhisamaya*; *samudaya sacca* by *pahānābhisamaya*, *nirodha sacca* by *sacchikiriyaabhisamaya*, *magga sacca* by *bhāvanābhisammaya* respectively.

9.15.C. Paralleling between the first part of a comparison (*up-amāna*) and The second part of a comparison (*upameyya*)

1. If both five aggregates called *dukkha sacca* and the occurrence of those five aggregate so far as *dukkha sacca*, are distinguished thoroughly, there is no opportunity to attach by craving and wrong view on those *pariññātakhandha* (= aggregates that has been known). Therefore that kind of knowing is the real cause of absence of dependence for obsession as “I, mine” which is called craving, wrong view. Due to this reason, distinguishing on *dukkha sacca* is similar to the process of burning of wick by the fire of open oil lamp.

2. Due to capable of eradicating of each opposite defilements by the respective Noble Path, eradication in that way is, actually, abandoning of *samudaya sacca*. Therefore eradicating, abandoning of each opposite defilements by the respective Noble Path-Knowledge is similar to the process of removing of cloud of darkness by the fire of open oil lamp.

3. The Noble Path-knowledge (= Right View) benefits the occurrence of remaining seven factors of Path, Right Thought etc, by means of efficiency of various relations, relation of compatibility etc. By benefiting in that way, associating seven factors of Path are arisen and well developed and it is called “*maggabhāvanā*.” Developing of *maggabhāvanā* called Supra mundane *magga sacca* is called thorough shining and spreading of the light of Noble Path-Knowledge. Due to occurrence of capable of thorough shining and spreading of the light of the Noble Path-Knowledge by developing *magga sacca*, it is similar to the process of showing obviously the light by fire of open oil lamp.

Pali Quotation (Mahāṭṭi-2-504)

Corporealities produced by mind, which have the nutriment as eight factor (CPM, *cittajaojaṭṭhamaka rūpa*) are arisen by mind and mental concomitants of the Path (-moment) (mind and mental concomitants of the Fruition also include). Those corporealities include visible object called colour (*vaṇṇa*) which is brilliant (*bhaṇṇa*). Then each corporeal unit of CPM consists of the fire-element called temperature (*utu*). Due to presence of those temperature (= the fire-element), corporealities produced by temperature, which have the nutriment as eight factor, (CPT, *utujaojaṭṭhamaka rūpa*), spread out not only internal but also external. Those CPT also consist of visible-object called colour which are brilliant ones. It should be recognized the fact that causal *dhammas*, the knowledge, are applied on the name of the light of resultant corporeal *dhammas*, as a metaphorical usage called *taddhammūpacāra, kāranupacāra*.

4. Facing with *nibbāna, nirodha sacca*, which is the cause of finishing of gum called defilement is similar to the process of finishing of gum called oil by the fire of open oil lamp. By That Noble Path through such such mode, the facing with *nirodha sacca* occurs consequently. Due to occurrence of finishing of gum called defilements by that Noble Path-Knowledge through that that mode, it can be said that facing with *nirodha sacca* is similar to the process of finishing of gum called oil by The fire of open oil lamp.

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A metaphoric expression using cause for effect

The Noble *dhmma nibbāna, asaṅkhatadhātu* (= unconditioned element) is *nirodha sacca*. It is the object condition of the Noble Path. The Noble path-Knowledge is the resultant *dhmma* called *ārammaṇika* (= sense owner). Eradication of defilements is performed by the resultant Noble Path-Knowledge. It should be recognized the fact that it is a metaphoric expression using the cause, *nirodha sacca, nibbāna* for the resultant Noble Path-Knowledge which eradicates gum of defilements, (*Kāraṇūpacāra*).

[These sections of way of (simultaneous) knowing and seeing on Four Kinds of Noble Truths are presented by extracting from commentary called *Visuddhi Magga*, vol. 2, page 331, 332, sub-commentary called *Mahāṭṭkā*, vol.2, page 503, 504.]

9.16. Sixteen kinds of meaning of the Noble Truths

Pali Quotation (Paṭisam-296, Vs-2-332)

How Four Noble Truths are known and seen simultaneously by penetrative a single knowledge, as they really are? Four Noble Truths are penetratively known and seen by a single knowledge simultaneously, as they really are, through (16) kinds of modes.

9.16.A. Four kinds of meaning of *dukkha sacca*

Pali Qus (Mūlaṭṭ-2-50)

1. *Pīlanattha* ____ Because these two kinds of feelings, mentally disagreeable feeling (*cetasikadomanassa vedanā*), which is associating with two kinds of consciousness, root in hate (*dosamūla*) and bodily disagreeable feeling (*kāyika dukkhavedanā*), which is associating with touching consciousness with suffering (*dukkhasahatgata kāyaviññāṇa*) are both naturally and worth designating as “*dukkha*”, These are called “*dukkhadukkhatā*.” Every causal *dhmma* of occurrence of that *dukkha* (= suffering) is called *tannimittatā*. The bases of that “*tannimittatā* are

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agreeable feeling, neutrality feeling and remaining *saṅkhāra dhammas* occurring in three realms. Although the agreeable feeling is happiness at the standing phase it gives rise to suffering when it changes and alters. Therefore change and alteration of agreeable feeling or agreeable feeling which is capable of changing and altering without long lasting is the cause of occurrence of that suffering feeling, called *tannimittatā*. [*sukha vedanā ṭhiti sukha vipariṇāmadukkhā. (M-1-377)*]. Due to occurrence of being oppressed by continuous arising and passing away, neutrality feeling and every *saṅkhāra dhammas* occurring in three realms are designated as *saṅkhāra dukkhā*. Those *saṅkhāra dhammas* occurring in three realms called *saṅkhāra dukkhā* are the causes of occurrence of various kinds of sufferings called bodily and mentally disagreeable feelings. It, therefore, is *tannimittat saṅkhāra dukkhā*. Every kind of bodily disagreeable feeling on every kind of mentally disagreeable feeling, which is occurring in continuum of every person with three kinds of perversion (*vipattāsa*) occurs depending upon those *saṅkhāra dhammas* occurring

in three realms. Every *saṅkhāra dhammas* occurring in three realms, therefore, is *tannimittatā*, the cause of occurrence of suffering. In the aspect of Noble Ones, disagreeable feeling called *dukkhadukkha*, agreeable feeling called *vipariṇāma dukkha*, and neutrality feeling and every *saṅkhāra dhamma* occurring in three realms called *saṅkhāra dukkha* are undesirable *dhammas* (*aniṭṭhā dhamma*) only. Those are groups of *dhammas* which have the nature of being oppressed (*pīḷanaṭṭha*) by three kinds of sufferings, called *dukkhadukkha*, *vipariṇāma dukkha*, *saṅkhāra dukkha*.

Pali Quotation (Abhi-A-2- 88)

Due to presence of the nature of being oppressed by continuous arising and passing away, it should be recognized that the Path (-moment) called mind and mental concomitants of the Path, and the Fruit (-moment) called mind and mental concomitants of the Fruition, as every *saṅkhāra dhamma* occurring in three realms, are designated as *saṅkhāra dukkha* by means of indirect method but not direct method. (Abhi-A-2-88)

puggalahinsanam vā pīḷanam. (Mūlaṭī - 2- 50)

pīḷanaṭṭho tamsamangīno sattassa hinsanam avipphārikatā karaṇam. (Mahāṭṭī-1-257)

In other words _____ The languidness of the continuity of aggregates during suffering is the torturing of *dukkha* for the person with five aggregates called that *dukkha sacca*. Due to presence of torturing of *dukkha*, those poor persons, though they are young ones, languish over work without fresh and cheerful feeling but languidness. In brief _____ it should be recognized the fact that the nature of being oppressed by three kinds of sufferings, *dukkhadukkha*, *vipariṇāmadukkha*, *saṅkhāra dukkha*, is the *pīḷanaṭṭha* nature of five aggregates called *dukkha sacca*.

The apex sphere of that *pīḷanaṭṭha* suffering is the existence in four woeful existences (*apaya*). Among those the hell lies at The uppermost realm of suffering. Among joyful existences, That torturing of *pīḷanaṭṭha* suffering is powerful. Every *saṅkhāradhamma* is at least being oppressed by continuous arising and suffering actually.

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2. *saṅkhataṭṭha* _____ Those five aggregates called *dukkha sacca* are, as shown in section of Dependent-Origination (*paticca samuppāda*), conditioned things which can be occurred only when respective causal *dhammas*, ignorance, craving, clinging, *kamma*-formations, action, nutriment etc, are available to provide their occurrence, indeed. The nature of occurrence of co-operative availabilities of causal *dhammas* for conditioned corporeal and mental *dhammas* called *dukkha sacca* in that way is designated as the nature of *saṅkhataṭṭha*.

Conditional and prerequisite preparations in that way are also *dukkha* (= suffering) really. During cultivating on even unwholesome deeds, which are leading to woeful existences, it is surrounded by various kinds of torturing of *dukkhadukkha*, *vipariṇāmadukkha*, *saṅkhāradukkha*, called bodily disagreeable feeling, mentally disagreeable feeling. In order to obtain The Knowledge of Omniscience (*sabbaññāta*

ñāṇa), during performing fulfillment of perfections (*pāramitta*), *bodhisattas* have to give up Their lives, organs, sons, daughters, wives, wealth, authority of kingship. These are showing how *saṅkhata dukkha* are so great really. Very rich person can become poor one within one day through donation. Restraining with virtue is also the nature of grudging fulfillment indeed. During developing *samatha* and *vipassanā* practices, chastisement of *saṅkhata dukkha* suffering of conditional and prerequisite preparations is so great. Every kind of cultivation of wholesome and unwholesome deeds for attainment of various existences is only the nature of *saṅkhatadukkha*, indeed.

3. *santāpaṭṭha* _____ The meaning of great worries with two kinds of nature, *dukkhadukkhatā* that is really bodily and mentally sufferings, and *tannimittatā* that is fundamental cause of those bodily and mentally sufferings, of *saṅkhata dhamma* called *dukkha sacca*, is called the nature of *santāpaṭṭha*. In other words _____ the nature of association of oppressing and heating elements called defilements and *dhammas* called *dukkha sacca* within same continuity of corporeality and mentality, is called The nature of *santāpaṭṭha*. In other words _____ Those *saṅkhata dhammas*, which are called *dukkha sacca*, are powerful nature of capable of bearing worries and suffering pain as it's acquired nature. Thus the occurrence of powerful acquired nature of itself is designated as the nature of *santāpaṭṭha*.

For a practising *meditator* who has known and seen phenomena of *anicca*, *dukkha*, *anatta* of *saṅkhāra dhammas* through the eye of *Vipassanā* Knowledge, That nature of *santāpaṭṭha* will be seen clearly in him.

4. *Viparināmaṭṭha* _____ The nature of change and alteration through two kinds of modes, aging and death in an existence of *dukkha sacca dhammas* called rebirth (*jāti*) with the process of NONE (*paṭisandhi*), is designated as the nature of *viparināmaṭṭha*. This is the principle found in the aspect of conventional reality (*samutī sacca*). In the aspect of ultimate reality (*paramattha sacca*), actually, five aggregates which are just arising apparently as three-time-phases, *uppāda-ṭhiti-bhanga*, are *dukkha sacca dhamma*. The nature of change and alteration through two kinds of modes, the static phase with out standing as arising phase (*ṭhiti*) that is called aging (*jarā*), and perishing phase (*bhanga*) that is called death, of *dukkha sacca dhammas*, is designated as the nature of *viparināmaṭṭha*.

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Significance facts to be made mental note

Among four kinds of meaning in *dukkha sacca*, the meaning of *pīḷanaṭṭha* is acquired apparent meaning of itself without regarding to other kinds of Truths (*sacca*). The nature of “*saṅkhatatṭha*” becomes apparent with regarding to *samudaya sacca* that is able to perform conditional and prerequisite preparations for “*dukkha sacca*”, as “every *dukkha sacca* is *saṅkhata dahamma* that is performed by conditional and prerequisite preparations of the craving called *samudaya sacca*”. The nature of *santāpaṭṭha* becomes apparent with regarding to “*magga sacca*” That is tasting the flavour of total happiness called *santisukha* or *nibbāna*, as “every perishing *dukkha sacca dhamma* is actually hot suffering, dissimilar to the Noble Path which is very

peace and calm. (It means that the *meditator* can understand the nature of worry and hot suffering of field of *saṅkhata* with regarding to the nature of peace and calmness of field of *a-saṅkhata*). The nature of *viparināmaṭṭha* becomes apparent with regarding to *nirodha sacca* (= *nibbāna*) which lacks any kind of changes and alterations, as “every *saṅkhata dhamma* called *dukkha sacca* is real suffering with the nature of change and alteration through both aging and death, dissimilar to *nibbāna* that never changes and alter”. (*Mahāṭṭi-2-50*)

These four kinds of meaning of “*dukkha sacca*” are true but not false, not wrong. Those *dhammas* belong to “*dukkha sacca*” never arise through any other natures, except four kinds of nature, “*pīḷana* (oppression)” etc, resulting in designating as *sacca* (Truth) consequently.

9.16.B. Four kinds of meaning of *samudaya sacca*

1. *āyūhanattha* ____ The cultivation for arising of mass of suffering by means of extreme attachment on various sensual objects in various existences is designated as the nature of “*āyūhana*” (endeavouring). In other words ____ Due to presence of ‘*samudaya sacca*’, ‘*dhammas* of *dukkha sacca*’ is called “*āya*”. The nature of producing that *dukkha sacca* called *āya* is designated as *āyūhana*. This meaning of endeavouring called *āyūhana* is acquired specific nature that occurs apparently without regarding to any other Truths.

2. *nidānattha* ____ Due to presence of ability to give rise to *dhammas* of *dukkha sacca*, it is called “*nidāna* (source). It means that it is capable of producing mass of suffering as making over that... “that suffering is this but not any other.” Only when *dukkha sacca* is known and seen, can this meaning of nature of *nidānattha* of *sumudaya sacca* be occurred apparently. When oneself knows and sees penetratively “how five aggregates of process of NONE (*paṭisandhi*), called *dukkha sacca*, arise in recent life, due to presence of *samudaya sacca* called ignorance, craving, clinging, *kamma*-formations, actions which were cultivated in previous life,” by means of the knowledge called “*sammādiṭṭhi*”, The meaning of nature of this *nidānattha*” will be obvious really. It should be understood for all three periods similarly.

3. *samyogaṭṭha* ____ The nature of adhering for associating with suffering of rounds of rebirth, not to be detached, of *samudaya sacca*, is designated as

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samyogaṭṭha. It is the meaning of tying with a bond of suffering of rounds of rebirth not to be released easily. This meaning becomes apparent, due to presence of knowing and seeing on ‘*nirodha sacca*’ which is not associated with rounds of rebirth. Continuous occurrence of processes of aggregates-bases-elements (*khandha-āyatana-dhātu*) is designated as *samasāra* in which corporealities and mentalities called conditioned things are arising and passing away continuously. During discerning on process of perishing away, the practising *meditator* faces with *asaṅkhata dhātu* (unconditioned element) called “*nirodha sacca*” which lacks process of perishing away or processes of arising and passing away. Due to absence of processes of arising and passing away, that unconditioned element, *nirodha sacca* is the *dhamma* which never associates with rounds of conditioned things that are always arising and passing

away. It means that due to presence of ability of knowing and seeing on '*nirodha sacca*' which is not associated with that *samsāra* (rounds of conditioned things), the meaning of *samyogattā* of *samudaya sacca*, which has the nature of association with *samsāra*, becomes apparent consequently. It means that for a *meditator* who has known and seen penetratively by insight knowledge on both how resultant '*dukkha sacca dhamma*' arises apparently due to presence of causal '*samudaya sacca dhamma*' and how resultant *dukkha sacca dhamma* ceases due to cessation of causal '*samudaya sacca dhamma*' when the faces with *nirodha sacca* practically, the nature of '*samyogattā*', i.e., repeated associating with *dukkha sacca* over and over again, of that *samudaya sacca* has been seen obviously.

4. *palibodhatā* ____ The nature of impeding, to the Noble Path which is the cause of releasing from rounds of rebirth is the meaning of *palibodhatā*, (impediment) of *samudaya sacca*, indeed. When unconditioned element, *nirodha sacca*, which is the cessation of corporealities and mentalities, which lacks processes of arising and passing away of *saṅkhata dhamma*, has been faced with the Noble Path-Knowledge through *ārammaṇapaṭivedha*. The function to be known on delusion which is concealing on Eightfold Noble Path called *magga sacca*, which is the course leading to deliverance from rounds of rebirth or processes of arising and passing away of conditioned things, has also been finished through *asammohapaṭivedha* with the nature of eradication. Due to presence of capable of knowing and seeing on *magga sacca* called the course leading to deliverance of rounds of rebirth, the knowledge of himself falls in the mode of nature of prohibiting to the Noble Path, That is the cause of releasing of rounds of rebirth, of *samudaya sacca*. *Maggasacca* is the *dhamma* that leads to release from rounds of rebirth while *samudaya sacca*, is the *dhamma* that is the cause of cycling of rounds of rebirth. It means that when the *dhamma*, which leads to releasing from rounds of rebirth, has been known and seen, he also knows and sees '*samudaya sacca*' as the *dhamma* which impedes opposite *dhamma* which leads to releasing from rounds of rebirth.

These four kinds of meaning of "*samudaya sacca*" are true but not false, not wrong. Those *dhammas* belong to "*samudaya sacca*" never arise through any other natures, except four kinds of nature, "*āyūhana* (endeavouring)" etc, resulting in designating as *sacca* (Truth) consequently.

9.16.C. Four kinds of meaning of *nirodha sacca*

1. *nissaraṇatā* ____ After attaining the object of *nibbāna* in the continuum of Noble Ones, those Noble Ones who knows and sees *nibbāna* can release from rounds of rebirth, due to presence of the object called this *nibbāna*. Due to occurrence

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of cause of releasing from rounds of rebirth, that *nibbāna* is designated as "*nissaraṇa*". In the next method ____

Due to occurrence of abandoning of these all kinds of ground *dhammas* (*upādhidhamma*), due to occurrence of place of abandoning of all kinds of ground *dhammas*; due to absence of all kinds of ground *dhammas*, to wit,

1. fivefold sensual objects called “*kāmupadhi*,”
2. five aggregates called “*khandhupadhi*,”
3. ten defilements called “*kilesupadhi*,”
4. accumulation of *kamma* which can provide to give rise to aggregates of new existence called “*abhisāṅkhārupadhi*,”

nibbānam, itself, is releasing from all kinds of conditioned things (*saṅkhata dhamma*). It never associates with *saṅkhata dhamma*. Due to presence of the meaning that is the occurrence of capable of releasing from all kinds of *saṅkhata dhamma*, that *nibbāna* is called “*nissaraṇa*”. In the next method _____

Due to presence of efficiency of relation of object (*ārammaṇapaccaya*) of the Unconditioned element called *nibbāna*, The Noble Path-Knowledge which is capable of taking object of that *nibbāna*, eradicates defilements step by step. Due to eradication of defilements without any remains, those actions (*kamma*), which are able to give rise to result only in the presence of association of defilement, has no opportunity to give rise to resultant *dhamma*, resulting in impossibility of occurrence of consequence five aggregates. All kinds of ground *dhamma* (*upadhis*) are ceased consequently. The Unconditioned, *nibbāna*, therefore, is the fundamental cause of deliverance of all kinds of ground *dhammas*. The nature of occurrence of fundamental cause of deliverance of all kinds of ground *dhammas*, is the meaning of *nissaranattha* of *nirodha sacca*.

Pali Quotation (Mūlaṭṭī-2-50)

(*Mahāṭṭī-1-257*)

This meaning of releasing called “*nissaraṇa*” is acquired specific nature that occurs apparently without regarding to any other Truths.

2. **Vivekaṭṭha** _____ That nature of void of craving, and origin (*samudaya*) is the meaning of *vivekaṭṭha* of *nirodha sacca*. Due to void of craving, that action (*kamma*), which can give rise to result in the presence of association of craving, is also wanting. Due to lack of action-defilement, those conditioned things of consequence round (*vipākavaṭṭa*) are also void. The nature of void from all kinds of conditioned things (*saṅkhāra dhamma*) without associating with these conditioned things is the meaning of *vivekaṭṭha* of *nirodha sacca*.

Due to occurrence of cause of finishing of craving, *nirodha sacca* is void from origin (*samudaya*) called craving. It is also void from the processes of arising and

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passing away of conditioned things. Therefore the meaning of *vivekaṭṭha* of *nirodha sacca* is a kind of meaning which becomes apparent due to knowing and seeing on origin (*samudaya*) and conditioned things which are not void (*viveka*), by means of *asammoha paṭivedha* of the Noble Path.

3. **asaṅkhataṭṭha** _____ The nature of occurrence which is not worth preparing or conditioning by any kind of conditions called ignorance, craving, clinging, *kamma*-formations, action etc, is called the meaning of *a-saṅkhaaṭṭha* of *nirodha sacca*. Even the Noble Path is the *dhamma* with cause (*sappaccaya dhamma*) in the presence of determinative dependence (*upanissaya*) of *Vipassanā* Knowledge. It is also *saṅkhata dhamma* which can arise only when causal *dhammas*

are available. Even the Noble Path is unavoidable from the nature of *sappaccaya* and *sañkhata*. Due to seeing the occurrence of conditioned thing called the Noble Path the meaning of *asañkhata* of *nirodha sacca* becomes apparent. It means that the nature of The Unconditioned occurrence of *nirodha sacca* becomes apparent with regarding to the conditioned occurrence of *magga sacca*.

4. *amatatṭha* ____ Due to presence of permanent nature of *nibbāna* called *nirodha sacca*, in other words, ____ due to occurrence of *nibbāna* called *nirodha sacca*, in other words, ____ due to occurrence of deathless one without dissolution is called the meaning of ‘*amatatṭha*’ of *nirodha sacca*.

Due to knowing and seeing on conditioned things, *dukkha sacca*, which are always perishing away with the nature of death, the nature of *nibbāna*, *nirodha sacca* which is lacking nature of death, becomes apparant. Conditioned things which are being discerned in the stage of *vipassanā* practice, belongs to the field of perishing away, and field of death. At the end of the field of death, the Unconditioned element, which appears apparently in the Noble Path-Knowledge, is the field without perishing away and death indeed. It means that the nature of The Unconditioned element called *nibbāna* becomes apparent with regarding to the nature of death of conditioned things.

These four kinds of meaning of “*nirodha sacca*” are true but not false, not wrong. Those *dhammas* belong to “*nirodha sacca*” never arise through any other natures, except four kinds of nature, “*nissaraṇa* (releasing)” etc, resulting in designating as *sacca* (Truth) consequently.

In another method ____ The Noble *dhamma* called *nibbāna* is designated as not only “*vivekatṭha*” (= the nature of void of origin and craving), due to occurrence of loss of origin and craving, but also “*asañkhatṭha*” (= the nature without causes called ignorance, craving, clinging, *kamma*-formations, action etc, and “*amatatṭha*,” which lacks the nature of perishing away. (*Mūlaṭṭi-2-50*)

9.16.D. Four kinds of meaning of *magga sacca*

1. *niyyānatṭha* ____ The nature of occurrence of cause of deliverance from suffering of rounds of rebirth of *magga sacca* is called the meaning of *niyyānatṭha*. This is obvious nature through specific function of that *magga sacca* indeed. While *vipassanā* practice is performing by taking the object of process of perishing away of *sañkhata dhamma*, The Noble Path-Knowledge that arises at the apex of *Vipassanā*

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Knowledge, can take the object of the Unconditioned element peaceful *nibbāna*, as object. The Noble Path-Knowledge, therefore, is the cause of deliverance from the field of dissolution. It is the nature of *niyyānatṭha*, indeed. When the Noble Path-Knowledge takes the object of the Unconditioned element which lacks any kind of dissolution, the fire of underlying tendency element, which are underlying on the continuity of corporeality and mentality, are finished off successively due to presence of tranquillity and peace the Unconditioned element. Due to finishing of defilements,

potentiality of action (*kamma*) are also finished successively resulting in sequence of cessation of continuity of consequence aggregates. The sequential cessation of continuity of consequence aggregates is sequential deliverance from suffering of rounds of rebirth. Because deliverance from rounds of rebirth is invaluable resultant *dhamma* produced by the Noble Path-Knowledge the latter is designated as *niyyāna dhamma* (cause of deliverance).

This nature of *niyyānatṭha*, becomes apparent through specific function of itself, that is eradication of respective defilements of that *magga sacca*.

2. *hetuṭṭha* (= *hetvaṭṭha*) _____ The nature of occurrence of cause to attain *nibbāna* is the meaning of *hetuṭṭha* of *magga sacca*.

Pali Quotation (Mūlaṭī - 2- 50, 51)

(Anuṭī-2-61) (Mahāṭī-1-257)

Only when the Noble Path arises apparently by taking the object of the Unconditioned element, *nibbāna*, as object, the former can eradicate in sequence underlying tendencies of defilements called *samudaya sacca* that is capable of impeding the Noble Path. The sequential finishing of underlying tendencies of defilements is called *kilesa parinibbāna* (= release from cravings and attachment to life, emancipation (in this life) with the assurance of final death). It is called the attainment of *saupādisesa nibbāna* extinction (of passion) with some substratum left.) Due to sequential finishing of defilements, the potentiality of actions (*kamma*) which can give rise to resultant *dhammas* in presence of defilements, are also lost in sequence. Due to loss of potentiality of actions (*kamma*), consequence aggregates (*Vipākakhandhā*) finished off in sequence. Finally when The Noble Path of Arahant is attained all kinds of defilements are eradicated without any remains. Due to finishing of all defilements without any remains, five aggregates cease by means of *anuppāda nirodha* (= complete extinction of *khandha* life, i.e., all possibility of such life and its rebirth, final release from (the misery of) rebirth and transmigration, death after The last life - span of an Arahant. It is called entering into “*Khandha parinibbāna*” or attaining “*aupādisesa nibbāna dhātu*”. Because the opportunity of both facing with the Unconditioned element, *nibbāna* and attaining *saupādisesa nibbāna dhātu* and *aupādisesa nibbāna dhātu* can be occurred by the Noble Path only, the Noble Path *dhamma* called *magga sacca* is the fundamental cause of attaining of *nibbāna*, called the meaning of “*hetu*.”

Thus the nature of ‘*hetu*’ of *magga sacca* become apparent with regarding to the nature of *samudaya sacca*. Due to knowing and seeing on “*samudaya sacca*” called

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the craving that is fundamental cause of *dukkha sacca* but not the cause of attainment of *nibbāna*, the nature of fundamental cause of attainment of *nibbāna* called the meaning of *hetuṭṭha* of *magga sacca*, becomes apparent consequently.

3. *dassanaṭṭha* _____ Due to occurrence of presence of significance of wisdom (*paññā*) called *sammādiṭṭhi* (Right View) of *magga sacca*, Noble Eightfold

Path, the nature of capable of seeing on the Unconditioned element, *nibbāna*; in the next method _____ the nature of occurrence with ability to see on the Unconditioned element, *nibbāna*, in the next method _____ the nature of facing with subtler and subtler Unconditioned element, *nibbāna* really, is the meaning of “*dassanaṭṭha*” of *magga sacca*. Due to presence of ability to see on very profound and subtle Unconditioned element, *nibbāna* really, the nature of *dassanaṭṭha* of *magga sacca* becomes apparent through seeing on that *nirodha sacca*. (If means that due to seeing on *dhamma* which is worth seeing, *dhamma* which is capable of seeing, becomes apparent with regarding to the former *dhamma*.)

4. *adhipateyyaṭṭha* _____ The nature of occurrence of chief in knowing and seeing on Four Noble Truths, and in making to end worries of suffering of defilements, is the meaning of *adhipateyyaṭṭha* of *magga sacca*.

According to the tetrad method (*catukkanaya*), The arising consciousness of the Path (-moment) consists of (37) kinds of mind and mental concomitants, if it arises through the first absorption, while (35) kinds of mind and mental concomitants, if it arises through the second absorption; (34) kinds, including agreeable feeling (*sukhavedanā*) and (34) kinds, including neutrality feeling but not agreeable feeling, of mind and mental concomitants each, if it arises through the third absorption and the fourth absorption respectively. Those bases of factors of Path consisting in that arising consciousness of the Path (-moment) are designated as *magga sacca*. Those bases of factors of path called *magga sacca*, are capable of functioning of both knowing and seeing on Four Noble Truths and finishing off great worries of defilements through an occurrence as chief of associating *dhammas*.

That occurrence of chief, therefore, is called the meaning of *adhipateyyaṭṭha* of *magga sacca*.

In next method _____ Due to preaching as “*maggaḍhipatino dhammā*”, factors of Path are more significant *dhammas* of relation of objective predominance (*ārammaṇadhipati paccaya*), rather than other associating mental *dhammas*. Therefore the nature of occurrence of relation of objective predominance of those factors of Path is designated as the meaning of “*adhipateyyaṭṭha*.”

As nobility of an officer who lacks any kind of disease becomes apparent through seeing on a poor person who is oppressed by many diseases, the occurrence of chief of *magga sacca* becomes apparent through seeing on suffering *dhammas* of *dukkha sacca*.

These four kinds of meaning of “*magga sacca*” are true but not false, not wrong. Those *dhammas* belong to “*magga sacca*” never arise through any other natures, except four kinds of nature, “*niyyāṇaṭṭha* (deliverance)” etc, resulting in designating as *sacca* (Truth) consequently.

It should be taken commonly as a single nature of Absolute Truth of Four Noble Truths through these (16) modes of real nature without any false. Such (16) modes of meanings are worth taking a single nature of Absolute Truth. Those (16) modes of meanings, which are taken commonly as a single nature of Absolute Truth, are designated as the nature of *ekatta* (oneness) that is the same occurrence of the Four Noble Truths.

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There is a such nature of *ekatta* (oneness). That nature of *ekatta* is known by the Path-Knowledge penetratively. Four Noble Truths, therefore, are having the nature which is worth knowing simultaneously by a single Path-Knowledge through oneness nature called Absolute Truth of (16) modes.

These (16) kinds of meaning of Four Noble Truths are extracted from *Paṭisam-296, Abhi-A-2-78, Vs-2-332, Mūlaṭṭi-2-50, 51, Mahāṭṭi-1-257*.

Ekapaṭivedhadassana _____ Although The Noble Path Knowledge takes the object of *nibbāna* only, such meaning of Truth (*saccaṭṭha*) that is called the Absolute Truth of, the Ultimate Truth of, the Real Occurrence of *dukkha sacca* etc, is present, and that meaning of Truth is also known by the Noble Path - Knowledge through *asammohapaṭivedha* (= penetrative knowing without infatuation) after destroying on delusion which is concealing on that nature of truth. (It means that due to finishing to destroy the delusion that is concealing on meanings of truths, those meanings of truths have been known by practical knowledge (*paccakkha ñāṇa*). Due to occurrence of penetrative knowing and facing with in that way, later periods after the Noble Path-Knowledge has arisen, (16) kinds of meanings of truths always appear apparently in the insight of Noble One as purified ruby showing on the palm, in other words, as a bael fruit, *Aegle marmelos*, putting in the hand. (*Mahāṭṭi-2-505*)

E. Reasonable interrogative facts

There is a reasonable question that why four kinds of meanings only were preached even though many other kinds of meanings, the occurrence of the same as disease, the occurrence of the same as open sore, etc, other than those meanings, '*pīlana*', *saṅkhata* etc, of *dukkha sacca* and *samudaya sacca*. The answer is as follows: _____

Due to occurrence of obvious nature by means of seeing on other Truths, Only four kinds of Truthswere preached. It is right _____ .

Pali Quotation (Vibhanga-341, Paṭisam-114)

= Among those, which is the knowledge arising on *dukkha sacca*? Such reason which is arising by taking the object of *dukkha sacca* possesses such distinguishable recognition.

(Vibhanga - 341, Paṭisam - 114)

By means of taking the object of each Truth (*sacca*), The Knowledge of Object (*saccañāṇa*) is preached through this way etc.

Pali Quotation (Sam-3-382)

= *Bhikkhus...* a such *bhikkhu* sees *dukkha sacca*, that *bhikkhu* sees *samudaya sacca* also. (*Sam-3-382*)

By means of finishing The function to known remaining three kinds of Truths, by faking The object of any kind of Truths, the Knowledge of Object (*saccañāṇa*) is preached through this way etc. (*Vs - 2- 333*)

In those two kinds of preaching methodologies, penetrative knowing and seeing on Four Noble Truths, by means of finishing the function to know through asammoha *paṭvedha*, is similar to the “seeing” due to obvious occurrence. In the

commentary, it is continued to explain in this way, by reasoning of seeing on each Truth specifically without reasoning of seeing by mean of finishing the function to know in that way. (*Mahāṭṭi -2-505*)

In those two kinds of preaching methodologies, for such time, each specific Truth is taken into heart as object. At That time due to knowing and seeing on *samudaya sacca*, the nature of *saṅkhata* of *dukkha sacca* with the nature of *pīḷana* also becomes apparent. Why is it apparent?

By means of extreme desire to that *dukkha sacca*, The Noble Truth called *samudaya sacca*, which has the nature of cause to arise sufferings, and the nature of endeavouring for occurrence of *dukkha sacca*, called “*āyūhana lakkhaṇa*”, causes groups of *dukkha sacca* all together, as corporeal and mental units (*rūpakalāpa, nāmakalāpa*). It is right _____. Any kind of resultant *dhamma* called *paccayuppaññā* arises randomly. It is a fixed natural law that those all kinds of resultant *dhammas* always arise as group commonly. Those resultant *dhammas* are worth preparing co-operatively by other causes, *gati* (existence), *upadhi* (forceful personality), *kāla* (time), *payoga* (exerting by oneself) but not *samudaya* alone.

Groups of corporealities and mentalities called corporeal units and mental units are worth producing all together. It is right. _____. When numerous resultant *dhammas* called “*paccayuppaññā*” within same corporeal unit, mental unit, arise synchronously in one mind moment it is resulting from co - operative performance of respective cause of themselves. Due to occurrence of capable of producing resultant *dhammas*, *dukkha sacca* all together by *samudaya sacca* in that way, that nature of *saṅkhata* of that *dukkha sacca* becomes apparent. (*Vs-2 -33*)

Then due to ability to remove worries called defilements resulting in lacking from any kind of defilement itself, *magga sacca* is very calm and peaceful. Therefore due to seeing on *magga sacca*, the nature of *santāpa* (= great worries) of that *dukkha sacca* become apparent. It is similar to what a way that due to seeing on the beauty of female celestial being, the occurrence of ugliness of princess *Janapadakalayāni* called *Sundari* becomes apparent as an old female monkey for *Venerable Nanda*, The younger brother of the *Buddha*. (*Vs-2-333*)

Furthermore, due to seeing on the Unconditioned element ‘*nibbāna*’, *nirodha sacca*, which has the nature of permanence but not change and alteration, the nature of change and alteration (*vipariṇāma*), which is changing to the nature of aging and dissolution of that *dukkha sacca*, just after arising phase (*uppāda*), becomes apparent. Thus it is not need to say any more the reasonable fact that due to seeing on *nirodha sacca*, the nature of “*vipariṇāmatṭha*” (= change and alteration) of *dukkha sacca* becomes apparent as a result of contrast between their nature is very marked. (*Vs-2-333*)

Furthermore, due to seeing on *dukkha sacca*, the nature of *nidānatṭha* (source) of *samudaya sacca* with acquired nature of *ayūhana* (endeavouring) becomes apparent in a way that “this *samudaya sacca* can make over that *dukkha sacca*.” It should be recognized as an the occurrence of source of disease of nourishment is obvious due to seeing on arising of disease through taking unfavourable nourishment. (*Vs - 2- 333*)

Due to seeing on '*nirodha sacca*', which occurs without associating with suffering of rounds of rebirth, the nature of association with suffering of defilement of *samudaya sacca* become apparent. Due to seeing on *magga sacca* which is the cause of deliverance from rounds of rebirth, the nature of impediment of *samudaya sacca*, by tying and oppressing in the lock - up or prison of rounds of rebirth, becomes apparent. (Vs-2-333).

Furthermore due to seeing on "*samudaya sacca*", which always lacks of quiescence by means of unfailing associating with defilements, the nature of *vivekaṭṭha* (seclusion), which is void of four kinds of ground (*upadhi*), of *nirodhasacca* with the nature of *nissaraṇa* (deliverance), becomes apparent. Due to seeing on *magga sacca*, the nature of *asaṅkhaṭṭha* (unconditioned) of *nirodhasacca* become apparent. It is right. ____ The practising *meditator* has never seen the Noble path, *magga sacca*, previously for very long infinite rounds of rebirth. Although unexperienced Noble Path occurs with marvelous nature which has never seen in very long infinite rounds of rebirth, it can occur only when the supporting factors of efficiency of determinative dependence of successive *Vipassanā* Knowledge are available, resulting in occurrence of *magga sacca* as *sappaccaya dhamma* (= with cause) only. After seeing on *magga sacca* with that nature called *saṅkhata*, the Unconditioned element, *nibbāna* without any cause (*appaccayadhamma*), becomes apparent. Then due to seeing on *dukkha sacca*, the nature of *amataṭṭha* (deathless) of *nirodhasacca*, which lacks the nature of dissolution, becomes apparent. It is right ____ Due to presence of occurrence of the nature of dissolution and death, *dukkha sacca* is similar to poison. The Noble *dhamma* called *nibbāna*, which is the same as the medicine of *dukkha sacca* with poisonous nature, become as "panacea" which leads to deathless state. It will be apparent in this way. (Vs-2-33)

Furthermore, due to "*samudaya sacca*" is known and seen in a way, that is explained in the stage of *maggāmaggañāṇa dessana visuddhi* as "this *samudaya sacca* is not the cause of reaching to "*nibbāna*", this Noble Path only is the cause of reaching of *nibbāna*," although the desire (*nikanti*) which is worth reaching to praise as the Noble Path, arises quiescently in the stage of Knowledge of Arising and Passing Away (*udayabbayañāṇa*), the nature of *hetuṭṭha* (= cause of reaching to *nibbāna*) of *magga sacca* with acquired nature of *niyyāna* (= releasing from rounds of rebirth, becomes apparent. Due to seeing on very subtle *nirodha sacca*, the nature of *dassanaṭṭha*, i.e., an occurrence of capable of seeing on the Unconditioned element *nibbāna*, of *magga sacca*, becomes apparent. It is similar to the fact that for a person who sees very subtle visible objects, the occurrence of clearness of the eye - clear - sensitivity becomes apparent as "my eye-clear- sensitivity is very clear." Due to seeing on *dukkha sacca* with great faults of capable of reaching to great worries, the nature of *adhipateyyaṭṭha*, i.e., an contrast occurrence of chief to finish off fire of defilements and to see Four Noble Truths, of *magga sacca* becomes apparent. It is similar to the fact that due to seeing a poor with great pains and diseases, the noble occurrence of a kingship with great wealth and attendants, becomes apparent. (Vs-2-333,334)

Thus, due to obvious occurrence of These Four Noble Truths, i.e., each nature called *pīḷanaṭṭha*, *āyūhanaṭṭha*, *nissaraṇaṭṭha*, *niyyānaṭṭha*, by means of specific nature of respective Truth and remaining three kinds of nature other than these specific kinds of nature called *pīḷanaṭṭha*, *āyūhanaṭṭha*, *nissaraṇaṭṭha*, *niyyānaṭṭha*, by means of seeing on other each kind of Truths, Four kinds of meaning of each Truth are preached in detail. It should be recognized the fact that at The Noble path (-moment), all kinds of those (16) nature are known and seen penetratively by single Noble Path-Knowledge which achieves four functions on Four Noble Truths simultaneously. (Vs -2-334)

9.17. A *Pariññābhisamaya* (realization by full understanding)

There are three kinds of *pariññā* (full understanding) , i.e,

1. *ñātapariññā* = full understanding on objects
2. *tīraṇapariññā* = full understanding on propagation of *Vipassanā* Knowledge
3. *pahānapariññā* = full understanding on abandoning of conditioned things.

1. *ñātapariññā* _____ *tassa sappaccayanāmarūpabhijananā āveṇikā bhūmi*. (Vs-2-334)

The Knowledge of Analysing Mentality and Corporeality (*nāmarūpa pariccheda ñāṇa*) and the Knowledge of Discerning Cause and Condition (*paccaya pariggahañāṇa*), which are capable of knowing and seeing on mentality and corporeality together with causal *dhammas* penetratively up to the field of ultimate reality, are the specific sphere (*bhūmi*) of full understanding on objects (*ñātapariññā*), due to concerning to none of *pariññās* other than *ñātapariññā*. those are standing and occurring as the sphere of that *ñātapariññā*, indeed. (Vs - 2- 334)

2. *tīraṇapariññā* _____ *Parli Quotation* (Vs-2-334)

The stages of *Vipassanā*, from the beginning of *nayavipassanā* called *kalāpasammasana* till the Knowledge of Adaptation, which are occurring by means of having reasoned deductively and scrutinizing as *anicca*, *dukkha*, *anatta* on all kinds of conditioned things together with causal *dhammas*, are the specific sphere (*bhūmi*) of that *tīraṇapariññā* (full understanding on propagation of *vipassanā* practice). Those are standing and occurring as the sphere of that *tīraṇapariññā*. (Vs - 2 - 334)

Even the knowledge of Adaptation arises by taking the object of conditioned things through impermanence (*anicca*) etc. There is nothing to say for those preceding *Vipassanā* Knowledge, the Knowledge of Reflection (*paṭisankhāñāṇa*) with object of conditioned things, etc. Therefore it is designated as the sphere of *tīraṇapariññā* up to the Knowledge of Adaptation. There is a reasonable question that both *ñātapariññā* and *tīraṇapariññā* are also worth designating in this sphere of *tīraṇapariññā*, however although both *ñātapariññā* is worth getting, due to discerning by taking objects of corporealities and mentalities together with causal *dhammas* and *pahānapariññā* is also worth getting, due to distinguishing on phenomena of impermanence, suffering, non - self of conditioned things after abandoning defilements temporarily, these two kinds of full understanding (*pariññā*) cannot

perform significantly the functions of reasoning and scrutinizing on phenomena of impermanence, suffering, non - self of conditioned things as *ñātapariññā* does, with the result that it says that these are the specific sphere (*aveṇikabhūmi*) of *tīraṇapariññā*. (*Mahāṭṭ-2-507*)

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3. *pahānapariññā* _____ Pali Quotation (Vs-2-335)

Vipassanā practices performing from the Knowledge of Dissolution (*bhanganupassanāññā*) to the Noble Path-Knowledge are designated as the sphere of *pahānapariññā* (= full understanding on abandoning of conditioned things). Due to penetrative distinguishing on both phenomena of impermanence, suffering, non-self of conditioned things through *asammoha paṭvedha*, and the Unconditioned element, *nibbāna* through *ārammaṇa paṭvedha*, the Noble Path-Knowledge only is worth designating as *pahānapariññā*, directly. When analysing on penetrative knowing on *dukkha sacca* through the function of *pahānabhisamaya* of the Noble Ones, this *pahānapariññā* only is essential to designate really. It means that the nature of *dukkha sacca* is known through *pahānapariññābhisamaya*, which is so - called *a-sammohapaṭvedha* (= penetrative knowing and seeing without infatuation). It is due to occurrence of beneficial result called *pahānapariññā* of *ñātapariññā* and *tīraṇapariññā*. It means that two kinds of preceding full understanding, *ñātapariññā* and *tīraṇapariññā*, are carried out for attainment of *pahānapariññā* only. (Vs-2-335, *Mahāṭṭ-2-507, 508*)

In other words, _____ Both *ñātapariññā* and *tīraṇapariññā* are also beneficial result called that *pahānapariññā* only (= eradication of defilements = attainment of the Noble Path). It is right. _____ Those two kinds of full understanding occur in order to give rise to the Noble Path only. Then such *dhammas* are abandoned, and then it is natural fixed occurrence that those *dhammas* are both *ñāta dhamma* (= the *dhamma* which has been known thoroughly) and *tīritadhamma* (= the *dhamma* which has been scrutinized and reasoned inductively by generalizing on three general characters). All three kinds of full understanding, therefore, are the function of the Noble Path-Knowledge only indirectly. It is because of the facts as follows. _____

It is explained that “such *dhammas* are abandoned, and then it is natural fixed occurrence that those *dhammas* are both *ñāta dhamma* (= the *dhamma* which has been known thoroughly) and *tīritadhamma* (= the *dhamma* which has been scrutinized and reasoned inductively by generalizing on three general characters)” because both *pahānapariññā* can not occur in the absence of *ñātapariññā* and *tīraṇapariññā*, and as if the function of *pahānapariññā* is finished, that of *ñātapariññā* and *tīraṇapariññā* are also finished. It is right. _____ It can be said that when the Noble Path-Knowledge arise through *pariññābhisamaya* of *dukkha sacca*, it knows penetratively specific characters of each ultimate element, five aggregates clinging to existence (*upādānakkhandha*) called *dukkha sacca*, as well as general characters called *anicca, dukkha, anatta* of those ultimate elements respectively. It is because the Noble Path-Knowledge has eradicated delusion which is capable of concealing on specific and general characters of those ultimate elements, not to be known, through relinquishing by extirpation (*samuccheda pahāna*). It should be

understood that all three kinds of full understanding, therefore, are the function of the Noble Path-Knowledge only indirectly. (*Vs - 2- 334,335; Mahāṭṭi-2-507, 508*)

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9.17.B *Pahānabhisamaya* (= realization through abandonment)

There are three kinds of abandonment (*pahāna*) concerning with abandoning of defilements, viz,

1. *vikkhambhanappahāna* (abandonment with a moderate duration)
2. *tadangappahāna* (abandonment with temporariness)
3. *samucchadappahāna* (abandonment by extirpation).

B.1 *vikkhambhanappahāna*_____ Among those three kinds, as spreading out of duckweeds due to putting of earthen pot into water with duckweeds, the abandonment with a moderate duration of opposite *dharmas*, hindrance ... etc, by the mundane concentration of various absorptions, is designated as *vikkhambhana pahāna*. Hindrance of desire to sensual pleasure (*kamaccandanīvaraṇa*) etc, are not stood in the continuity of mind and mental concomitant by means of out bursting nature (*pariyuṭṭhāna*) and the mind is not oppressed by those hindrances etc, through such mode. Performance of prohibiting not to be oppressed by that mode is called *vikkhambhana* (abandonment). That abandonment can be said as “a kind of relinquishing (*pahāna*), resulting in designated as *vikkhambhana pahāna* (abandonment with a moderate duration). It can be found in Pali Text as follows._____

vikkhambhanapphāneñca nīvaraṇānaṃ jhānaṃ bhāvayato. (Paṭisam- 26)

= “and abandonment (*pahāna*) called relinquishing of defilements of a person who develops the first absorption”... (*Paṭisam - 26*)

Relinquishing of hindrances *dharmas* only has been preached through this way etc. It should be recognized the fact that kind of preaching is performed due to obvious occurrence in others also, such as, “this person has the consciousness that is not suppressed by anger and lacking in sloth and torpor,” etc. It is right, _____ Hindrances are unable to suppress immediately the mind of practice both before and after the absorption. Initial application, sustained application, pleasurable interest, agreeable feeling, perception of form (*rūpasāññā*) etc., are removed during the moment, entering into the second, third, fourth absorptions etc. Although those are removed in that way, they (*hindrances*) can arise in the continuum of a person who just emerges from various absorptions, the second absorption ... etc. This is because emerging from absorption can be achieved through the consciousness of sensuous sphere (= only when consciousness of sensuous sphere arises). (*Vs-2-335, Mahāṭṭi-2-508*)

It is explained the words, “hindrances are unable to suppress immediately the mind of practice both before and after the absorption,” by means of just acquired absorption only. For a person with well developed and proficient absorption (*pagunajhāna*), hindrances *dharmas* are unable to suppress until last death-consciousness. In other words _____ it should be recognized the fact that both former part of practice (*pubbabhāgaṭṭipadā*) that is a period before absorption and during

endeavouring to attain absorption, and in the continuum of a person who is busy with various social dealings, hindrances are unable to suppress the mind immediately. (*Mahāṭṭ-2-508*)

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B. 2. (1) *tadangappahāna* _____ As the cloud of darkness disappears at night due to lighting on open oil lamp, abandoning of various *dhammas*, which are worth abandoning by means of opposite nature of causal *dhamma* called various kinds of knowledge that are partial of *Vipassanā* practice, is designated as *tadangappahāna* (= abandonment with temporariness). (This word can be said in order to show such kind of *tadangappahāna* that is reaching into the field of *vipassanā* practice. It should be recognized the fact the various *dhammas*, which are worth abandoning, can be abandoned temporarily by purifying of virtue (*sīlavisodhana*) etc. (*Vs-2- 335, Mahāṭṭ-2-508, 509*)

Previously twenty kinds of wrong views of personality (*sakkāya diṭṭhi*) are abandoned by the Knowledge of Analyzing Mentality and Corporeality (*namarūpa pariccheda ñāṇa*). The wrong view of “denier of a cause” (*a-hetuka diṭṭhi*), the wrong view on creators, such as Brahma, Vishnu, God etc, (*visamahetu*), skeptical doubts which have (16) kinds of standing bases, skeptical doubts on eight kinds of standing bases, are abandoned by the Knowledge of Discerning Cause and Condition (*paccaya pariggahañāṇa*). Wrong perception of Noble Path on false Noble Path is abandoned by the Knowledge of Arising and Passing Away (*udayabbayañāṇa*) which discriminates the real Path and Not-Path (*magāmagga vavaṭṭhāna*). Wrong view of annihilation (*ucchedadiṭṭhi*) which holds misbelief that “the self (*atta*) is annihilated after death”, is abandoned by discerning on the arising (*udaya*) of five aggregates. Wrong view of eternalism (*sassatadiṭṭhi*), which holds misbelief that “the self is eternal and never destroyed,” is abandoned by discerning on the perishing way (*vaya*) of five aggregates. Wrong perception on all conditioned things as “without terror” (*a-bhayasaññā*) is abandoned by the Knowledge of Terror (*bhayatupaṭṭhānañāṇa*). Wrong perception on five aggregates, which arises by means of pleasurable ones (*assāda*), is abandoned by the Knowledge of Danger (*adīnavanupassanāñāṇa*), which is capable of discerning on dissolution all conditioned things. Wrong perception called *abhiratisaññā*, which arises by means of extreme desirable ones, is abandoned by the Knowledge of Disenchantment (*nibbidñāṇanupassanāñāṇa*). The situation with non-desire for deliverance is abandoned by the Knowledge of Desire for Deliverance (*muñcitu kamyatāñāṇa*). Delusion (*moha*) which is opposite of the Knowledge of Reflection (*paṭisankhānupassanāñāṇa*), is abandoned by the latter. The nature of non-naturalizing towards conditioned things (*anupekkhanalakkhaṇa*) is abandoned by the Knowledge of Neutrality Towards Formations (*sañkhārupekkhāñāṇa*). Those obsessions on conditioned things, permanence etc, which are opposite of attainment of *magga sacca*, are abandoned by the Knowledge of Adaptation (*anulomañāṇa*). This kind of abandonment is designated as *tadangappahāna* (abandonment with temporariness). (*Vs-2-335*)

17.B.2(2) Eighteen kinds of Great *Vipassanā*