

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 *dhammas*, hindrance ... etc, by the mundane concentration of various absorptions, is designated as *vikkhambhana pahāna*. Hindrance of desire to sensual pleasure (*kamacchandaniṭṭhāraṇa*) 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._____

vikkhambhanapphāneṇca 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 *dhammas* 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 *dhammas* are unable to suppress until last death-consciousness. In other words _____ it should be recognized the fact that both former part of practice (*pubbabhāgaṭṭhāna*) 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*

In other words____ among (18) kinds of great *vipassanā* practice, perception of permanence (*nicca saññā*) is abandoned by *aniccanupassanā ñāṇa* (= contemplation on character of impermanence). Perception of bliss (*sukhasaññā*) is abandoned by *dukkhānupassanā ñāṇa* (= contemplation on character of suffering). Perception of self (*attasaññā*) is abandoned by *anattānupassanāñāṇa* (= contemplation on character of non-self). The enjoyment (*nandi*) called *sapītīkatarūpa* (= craving with pleasure) is abandoned by *nibbidānupassanāñāṇa* (The Knowledge of Disenchantment). Passion (*rāga*) is abandoned by *virāganupassanāñāṇa* (= Knowledge of Dispassionateness), that discerns *nibbāna* over and over again. The origin (*samudaya*) of passion is abandoned by *nirodhānupassanāñāṇa* (= Knowledge of Cessation of Passion), which discerns *nibbāna*, the cessation of passion, over and over again. Strong grasping (*ādāna*) is abandoned by *paṭinissaggānupassanāñāṇa* (Knowledge of Forsaking), which discerns *nibbāna*, The forsaking of passing, over and over again. Perception of Compactness (*ghanasaññā*), by which masses of corporeality and mentality occur simultaneously by means of *sansatighana* (compactness of continuity), *samūhaghana* (compactness of form), *kiccaghana* (compactness of function), *ārammaṇaghana* (compactness of object), is abandoned by *khayānupassanāñāṇa* (Knowledge of Destruction), which discerns the nature of destruction and passing away of conditioned things, over and over again.

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Endeavouring of volition leading to arising of process of NONE in future, called *āyūhana*, is abandoned by *vayanupassanāñāṇa* (Knowledge of Decay), which discerns the instant of the perishing phase of conditioned things. Perception of stability (*dhuvasaññā*) that holds the position as “conditioned things are stable,” is abandoned by *vipariṇāmanupassanāñāṇa* (Knowledge of Change and Alteration) which discerns on the nature of change to worse of conditioned things through aging (*jarā*) that is static phase (*ṭhiti*) and death (*marana*), that is perishing phase (*bhanga*) of conditioned things.

The obsession of permanence of conditioned things, called *nicca nimitta* is abandoned by *animittānupassanāñāṇa* = *aniccānupassanā ñāṇa*. Desire of bliss (*sukhapaṇidhi*) towards conditioned things is abandoned by *appanīhitānupassanāñāṇa* = *dukkhānupassanāñāṇa*. Taking into heart by wrong way (*attabhīnivesa*), as “self (*atta*) is present apparently in the Ultimate sense,”... is abandoned by *suññātānupassanāñāṇa* = *anattānupassanāñāṇa*, which is capable of discerning on the nature of void of self of conditioned things. Taking into heart by wrong way called *sārādānābhīnivesa*, which is capable of obsessing on five aggregates without essence, as ‘essence of permanence, essence of self are present,’ is abandoned by *adhipaṇṇādhamma vipassanā ñāṇa*, which scrutinizes the nature of void of self and the nature of nothingness (*suññāta*) by discerning on dissolution of two kinds of ultimate *dhammas*, observed “conditioned things” called *ñāta* and observing “conditioned things” called *ñāṇa*.

Taking into heart with indecisiveness called *sammohabhīnivesa*, which arises through wrong believes with sceptical doubts, such as “did I exist in the past?”, ... “the world is become by creator (*issara*), such as Brahama, Vishnu, God etc” ... is

abandoned by *yathābhūtañāṇadassanāñāṇa* = *sappaccayanamarūpapariggahañāṇa* (Knowledge of Analyzing Mentality and Corporeality, together with Cause and Condition), which is capable of knowing and seeing on conditioned things as they really are. Taking into heart conditioned things as refuge and taking into heart three kinds of realms as desirable ones, both kinds of ways of taking into heart called *ālayabhinivesa*, are abandoned by *ādinavānupassanāñāṇa* (Knowledge of Danger), which discerns disadvantage of all kinds of existences, resulting from *bhayatupaṭṭhāna* which appears as great terror of conditioned things. It occurs as a result of seeing on none of desirable *dhammas* as refuge and protection in (31) realms. Delusion, which is opposite of consideration, is abandoned by (*paṭisankhānupassanāñāṇa*) (Knowledge of Consideration) called wisdom (*paññā*) which causes indirectly deliverance from three realms.

Taking into heart defilements, such as associating with sensual pleasure (*Kāmasamyoga*) etc, called *abhinivesa*, (= arising of defilements, *kāmasamyoga*, etc), is abandoned by *vivaṭṭānupassanāñāṇa*, which is common usage of Knowledge of Neutrality, Towards Formations (*saṅkhārupekkhāñāṇa*), Knowledge of Adaptation (*anulomañāṇa*), which enters fastly into *nibbāna* with any cyclic *dhamma*. These ways of abandonment are called *tadangappahāna* (abandonment with temporariness). (Vs-2-335, 335)

17.B.3. Samucchedapahāna _____ Eradication of unwholesome *dhammas*, fetter (*samyojana*) etc, without any remains through the Noble Path-Knowledge, as a thunderstruck tree can not proliferate again, is designated as *samucchedapahāna* (abandonment by extirpation). With regarding to that *samucchedapahāna*, it is preached in The Pali Text, *Paṭisambhida Magga*, page 27, That “in the continuum of a person

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who develops and achieves The Noble Path that reaches to *nibbāna*, which is Supramundane *dhamma*, which is finishing off all actions and defilements, and all conditioned things, The abandonment by extirpation (*samucchedapahāna*) occurs simultaneously. (Vs-2-337)

Among these three Kinds of abandonment, in saying on *abhisamaya*, as “*samudaya sacca* is known through *pahānābhisamaya*”, only the third one, *samucchedapahāna*, is worth desiring. This is the word said as unchangeable usage (*nippariyāya*) without discursion (*pariyāya*). For the practising *meditator*, however, previous kinds of abandonment, *vikkhambhanapahāna* and *tadangappahāna* have the advantageous result called that *samucchedapahāna*. It means the previous two kinds of abandonment are fundamental constituents of the Noble Path with *samucchedapahāna*. This is because in the absence of those two kinds of previous abandonment, *vikkhambhanapahāna* and *tadangappahāna*, the third one, *samucchedapahāna* can not be accomplished. In other words _____ in the continuum of that practising person, *vikkhambhanapahāna*, *tadangappahāna*, which are previous to the Noble Path, have advantageous result called the Noble Path only. Due to that reason, those kinds of abandonment have the function of the Noble Path. It

should be recognized that three kinds of abandonment, therefore, are the function of the Noble Path discursively.

Worldly simile _____ A king who becomes kingship after killing on enemy king is worth doing such function of administration which is previous period before kingship. It can be said that function as “this so - called administrative function and so forth are worth doing for a king.” Similarly, although *vikkhambhanapahāna* and *tadangappahāna* are accomplished by mundane *Vipassanā* Knowledge, it is worth saying as the occurrence of function of the Noble Path which arises through *samucchedapahāna*. This is because _____ both the occurrence of presence of advantage called the Noble Path, of those *vikkhambhana* and *tadangappahāna*, and the occurrence of falling into continuity of mind of *samatha* and *vipassanā* practices called those *vikkhambhana*, *tadanga*, of the Noble Path. (Vs-2-337, 338, *Mahāṭṭi* -2-510)

9.17.C. *Sacchikiriya*abhisamaya (= realization as personal experience)

The explanation, “the Noble Path-Knowledge knows penetratively *nibbāna*, *nirodha sacca*, through *sacchikiriya*abhisamaya (realization by experiencing),” should be recognized in this way.

There are three kinds of *sacchikiriya*, to wit, one is mundane kind and two are supramundane kinds, as follows _____

1. *lokiya sachikiriya* = mundane realization as personal experience,
2. *lokuttarā dassanasacchikiriya* = Supramundane realization as first experience.
3. *lokuttarā bhavanā sacchikiriya* = Supramundane realization as advanced experience.

17. C. 1. *lokiyasacchikiriya* _____ Coming and contact with (*phassanā*) the first absorption etc, such as, ‘I have got the first absorption’, ‘I have faced with The first absorption,’ is designated as *lokiya sacchikiriya*. The word, *phassana*

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(coming and contact with) means coming and contact of knowledge which can be said that “realization as personal experience,” such as, “I have got this absorption,” after the first absorption etc, has been attained. It is right. _____ With referring to this meaning, after preaching in a way that ... “the understanding (*paññā*), which is capable of realizing through the meaning of “coming and contact, is designated as the Knowledge (*ñāṇa*) (*Paṭisam*-2)”, exegesis of realization as personal experience (*sacchikiriyaniddesa*) has been preached that “such various *dhammas* are worth realizing, that various *dhammas* are worth coming and contact with Knowledge (*Paṭisam* -85),” in similar way. (Vs-2-338)

With regarding to this word, *paccakkhato* = “as personal experience,” the way of taking the object through hypothetical reckoning is rejected. Knowing on the absorption (*jhāna*) as personal experience by means of reflecting on absorption as “this *dhamma* has this kind of nature...” etc, is worth designating as “*ñāṇaphassa* = coming and contact with Knowledge,” in this case. (*Mahāṭṭi*-2-510).

In another method_____ Although absorption, Path and Fruition has not been achieved in the continuum of oneself, such *dhammas* are worth Knowing through *aprappaccaya ñāṇa*, the knowledge that is not relying on others, and then those *dhammas* have been realized as personal experience. It is right. _____ These kinds of preaching, therefore, as “*bhikkhus ... all kinds of dhammas should be realized, bhikkhus ... which all kinds of dhammas are worth realizing; bhikkhus ... the eye (cakkhu) should be realized,*” (*Paṭisam* - 34) etc. were preached. Furthermore, another kind of preaching, such as ... “ Corporeal *dhamma* has, been faced after realizing as personal experience; Feeling ... R ... Perception ... R ...; *Kamma*-formations ... R ...; Consciousness has been faced after realizing as personal experience; the eye (*cakkhu*) ... R ..., Aging-death ... R ...; Death-less element *nibbāna* has been faced after realizing as personal experience. Such various *dhammas* have been faced; that various *dhammas* have being come and contact with Knowledge” ... (*Paṭisam* - 34), is also preached. (*Vs-2 -338*)

The Knowledge, which occurs after attainment of the Path - and Fruit - Knowledge, which are capable of eradicating on delusion by means of abandoning of infatuation that is capable of concealing on *sacchikātabba dhamma* (= those *dhammas* which are worth realizing), is designated as *aprappaccayañāṇa* due to lack of relying on other. It means that it is actively realizable knowledge but not passively relying on other. (*Phyi-Vs-trans-5-405*)

According to these explanations, the Knowledge that knows penetratively into mundane fie aggregates of clinging to existence (*lokiya pañcupādānakkhandhā*), twelve bases, eighteen elements, principle of Dependent-Origination. The reflecting Knowledge that reflects. The absorption; and the reflecting Knowledge that reflects Supramundane *dhammas*, Path, Fruition, *nibbāna*, are actually *lokiyasacchikiriya* (= mundane realization as personal experience).

2. *dassanasacchikiriya* _____ Seeing on *nibbāna* at the Path (-moment) of Upstream-enterer, is designated as “*dassanasacchikiriya*”, that is realization through the Path of Upstream-enterer called *dassanā*.

3. *bhavanā sacchikiriya* _____ Seeing on *nibbāna* at the Path (-moment) of Once-returner, the path (-moment) of Non-returner, The Path (-moment) of Arahant, is designated as *bhāvanāsacchikiriya* that is realization through Upper Paths called *bhavanā* (advanced).

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In these words of *abhisamaya* showing how Noble Ones see *nirodhasacca* through *sacchikiriyaabhisamaya*, those two kinds, *dassanasacchikiriya* and *bhāvanāsacchikiriya* are worth desiring. Therefore, it should be recognized the fact that realizing on *nibbāna*, *nirodhasacca* through the Path called *dassanā* and the Path called *bhāvanā* is designated as the function of this Supramundane Path-Knowledge. (*Vs - 2- 338*)

Although the Knowledge of Trans-lineage sees *nibbāna* earlier than the Path-Knowledge, it is not worth designating as *dassana*, due to inability to perform eradication of defilements after realizing on *nibbāna*. Furthermore, with regarding to above words, “realizing on *nibbāna*, *nirodhasacca* through the Path called *dassana*

and the Path called *bhāvanā*,” the word, “ realizing on *nibbāna* through reflecting knowledge, which arises by means of none of the Noble Path, is rejected. With regarding to the word, “realizing on *nibbāna* is worth desiring,” in this case, realizing on the Path and Fruition through reflecting knowledge is rejected. (*Mahāṭṭi - 2- 511*)

9.17.D. *Bhavanā bhisamaya* (realization as advancement)

In the word, the Noble Path knows penetratively *magga sacca* through *bhāvanābhisamaya*, there are two kinds of *bhāvanā* (advancement), *lokiyabhāvanā* (mundane advancement), *lokuttarābhāvanā* (Supramundane advancement).

17.D.1. *Lokiyabhāvanā* _____ Advancement of mundane virtue, concentration and wisdom and instilment of those virtue, concentration and wisdom, into the continuity of corporeality and mentality of one self is designated as *lokiyabhāvanā*.

17.D.2 *Lokuttarābhāvanā* _____ Advancement of Supramundane virtue, concentration and wisdom and instilment of those virtue, concentration and wisdom, into the continuity of corporeality and mentality of oneself is designated as *lokuttarābhāvanā*. For those two kinds of *bhāvanā*, in these words relating to *ñāṇadassanāvisuddhi*, that is showing how the Noble Path knows and sees penetratively *magga sacca* through *bhāvanā bhisamaya*, the second one, *lokuttarābhāvanā* only is worth desiring but not *lokiyabhāvanā*. It is because *lokiyabhāvanā* is only fundamental basis of that *lokuttarābhāvanā*.

It is right. _____ Both all kinds of Four Noble Path-Knowledge give rise to each three kinds of Supramundane factors of Path of both virtue and concentration or Supramundane factors of Path of virtue, concentration and wisdom. The way how they give rise to ... is that _____ those ones factor or Path of virtue etc ... are given rise by efficiency of relation of compatibility (*sahajāta paccaya*) etc. In another method, those are given rise by efficiency of relation of compatibility etc, and relation of contiguity (*anantarapaccaya*) etc.

The Noble Path-Knowledge eradicates those defilements which are source of committing wrong speech, bodily misconduct, wrong livelihood without any remains. It also eradicates delusion which is capable of concealing on factors of Path of concentration called right endeavouring, right mindfulness, right concentration. The Fruit Knowledge extinguishes again those defilements eradicated by that Path-Knowledge by means of *paṭipassambhana* (subsidence) in order to attain complete ease.

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The Noble One instils with Supramundane factors of Path of virtue, concentration and wisdom, which are produced by Path-Knowledge and Fruit-Knowledge through *samucchidana* (eradication without any remain), *paṭipassambhana* (subsidence), into the continuity of corporeality and mentality of himself. Only *lokuttarābhāvanā*, therefore, is designated as the function of that Noble Path-Knowledge. (*Vs-2- 338, 339*)

The Noble Path Knowledge called Right View (*sammādiṭṭhi*) benefits associating seven factors of Path by means of efficiency of relation of compatibility etc. The Right View that is associating with the consciousness of Fruition (-moment) etc. benefits Right Endeavoring R.... Right Concentration by means of both efficiency of relation of contiguity and efficiency of relation of determinative dependence (*upanissaya paccaya*). The Noble Path-Knowledge, therefore, not only gives rise to virtue, concentration and wisdom which are bases of factor of Path, but also instils with those into the continuity of corporeality and mentality, resulting in designating as *bhāvanā* (advancement) consequently. It means that kind of *bhāvanā* (Supramundane advancement) is worth desiring in *bhāvanābhisamaya* (realization as advancement).

***ñāṇadassana visuddhiniddesa* finished**

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9.18 Advantage of advancement of wisdom (*paññābhāvanā*)

Due to ability of giving rise to great purified beneficial effects, *pakatisāvakabodhi* (enlightenment of usual disciple), *mahasāvakabodhi* (enlightenment of great disciple) *aggasāvakabodhi* (enlightenment of Supreme Disciple), *paccekabodhi* (enlightenment of *paccekabuddha*) who is one enlightenment by himself, i.e., one who has attained to the supreme and perfect insight, but dies without proclaiming the truth to the world), *sammāsambodhi* (enlightenment of the Supreme Buddha), this advancement of wisdom (*paññābhāvanā*) has numerous advantageous benefits. It is uneasy to be explicit advantageous benefits of advancement of wisdom even for giving very long time, due to presence of abundant benefits. However, there are four kinds of advantages of advancement of wisdom in brief, viz,

1. *ñāṇakilesa viddhamsana* = eradicating of various defilements.
2. *ariyaphalarasānubhāvanā* = enjoying the flavour of bliss of Noble Fruit,
3. *nirodhasamāpattisamāpajjanasamaṭṭhatā* = ability to enter the cessation absorption (*nirodha samapatti*)
4. *āhuneyyabhāvādisiddhi* = finishing of the nobility of worthy of offerings or of sacrifice (*āhuneyya*) amongst (9) kinds of nobility of *sangha*.

Among those four kinds, it will be presented on the section of enjoying the flavour of bliss of Noble Fruit in this paper . (*Vs - 2 - 340*)

9.18.A. Speech on Fruition - Absorption (*Phala-samapattikathā*)

These questions are essential to be understood with relating to the Fruition - Absorption,

1. What is the Fruition-Absorption?
2. Who are able to enter into that Fruition-Absorption?
3. Who are unable to enter into the Fruition-Absorption?
4. Why do they enter into the Fruition-Absorption?
5. How does the process of entering into the Fruition-Absorption occur?

6. How stability is maintained into the Fruition-Absorption?
7. How does the process of emerging from the Fruition-Absorption occur?
8. Which *dhamma* will arise contiguously after the Noble Fruition?
9. Which *dhamma* is contiguously followed by the Noble Fruition?

1. Among those questions, the answer of that first one is that ____ such nature of fixing of thought on an object (*appanā*) of *nibbāna*, *nirodhasacca*, which is an absorption associating with the Noble Fruit, is present; that nature of fixing of thought on an object is designated as the Fruition - Absorption (*phalasamāpatti*) . (Vs - 2 - 341)

Appanā — According to the phrase, "*takko vittakko sankappo appanā byappanā cetaso abhiniropana sammāsankappo*", found in Pali Text, *Dhammasaṅgaṇī* (Abhi-1 8) the term *appanā* is designated of *vitakka* (initial application) . "*Cittam arammaṇe appeti abhiniropetiti appanā*" = Due to capable of initial applying of associating consciousness on to the object, the initial application (*vitakka*) is called "*appanā*" (fixing of thought on an object).

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Terminology of commentary _____ *Pali Qustation (Mūlaṭṭī-1-101)*

In the Pali Text of *Dhammasaṅgaṇī*, the term *vitakka* (initial application) is designated as *appanā* (fixing of thought on an object). However in the usage of commentary, the "**concentration of first absorption**" of mundane and Supramundane sphere, which is reaching into stable situation on respective object of *samatha* or object of *nibbāna*, resulting from special performance of *vitakka* in order to apply the mind on object, is designated as "*appanā*", due to occurrence of association with *vitakka* called *appanā* within one mind moment , according to preaching methodology, *sahacaraṇa* (=arise together with). Both mundane and Supramundane concentration of second absorption etc, which are same degree of concentration of the first absorption, are also designated as *appanā* due to occurrence of stability on respective object of *samatha* or object of *nibbāna*, resulting from removing of opposite hindrances by concentration of the first absorption, according to preaching methodology, *sadisūpacāra* (= same condition). It means that the usage of all kinds of absorptions of both mundane and Supramundane sphere, as *appanā*, is the terminology of commentary. (*Mūlaṭṭī-1-101*)

2. Who are able to enter into that Fruition - Absorption?
3. Who are unable to enter into that Fruition - Absorption?

If it is question in this way _____ all kinds of worldlings called worldling with actively acquired mundane absorption, worldling without mundane absorption, are unable to enter into Fruition - Absorption due to lack of attainment of those Noble Path and Fruit. All Noble Ones are able to enter into respective Fruition-Absorption due to presence of various kinds of actively acquired Path and Fruit. During entering into Fruition - Absorption, it is different from mundane absorptions in which those persons with upper absorptions can enter lower absorptions. Those upper Noble Ones, Once-returnee etc, never enter into lower kinds of Fruition-Absorption called Fruition

absorption of Upstream-enterer, etc.,. This is because ____ after reaching into upper kinds of Noble Ones, Once-returnee etc, the preceding lower Fruition-Absorption has been extinguished, resulting in the nature with non-reappearance again. Then lower kinds of Noble Ones, the Upstream-enterer, etc. are also unable to enter into the Fruition - Absorption of Once-returnee, etc, due to lack of attainment of those upper ones. It can be said in sooth,

1. the Upstream-enterer is able to enter into the Fruition-Absorption of Upstream-enterer (*sotāpattiphalasamāpatti*) , while,
 2. the Once-returnee, the Fruition-Absorption of Once-returnee,
 3. the Non-returnee, the Fruition-Absorption of Non-returnee,
 4. the Arahant, the Fruition-Absorption of Arahant respectively.
- Respective acquired Noble Fruition-Absorption of themselves can be entered specifically. (Vs-2-341, 342)

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4. Why do they enter into the Fruition - Absorption?

They enter into the Fruition - Absorption in order to stay with blissfulness in recent life (*ditthadhammasukhavihārattam*). It means that they enter into the Fruition - Absorption for the purpose of staying with quiescence through extinguishing the fire of defilements which are capable of burning, in recent life. As the king chakavatin enjoys the flavour of bliss of kingship, similarly Noble Ones enters into the Fruition - Absorption, whenever they wish by determining of desired duration, in order to enjoy total happiness of quiescent element, *nibbāna*, which is free from defilement, passion etc, resulting in extremely purified and noble Supra - mundane bliss of Fruition - Absorption . (Vs-2-342).

5. Way of entering 6. Way of stability 7. Way of emerging

Entering into that Fruition -Absorption can be performed through two kinds of factors, viz,

1. not taking into heart any objects other than *nibbāna*,
2. taking into heart (= realizing) *nibbāna* only *Pali Quotation (M - 1 - 370, 371)*.

Āvuso – Koṭṭhika... there are two kinds of factors in order to enter the Fruition - Absorption which is called *cetovimutti* (emancipation of heart) with the object of *nibbāna*, in another method ____ which is called *cetovimutti* which is entered through *aniccanupassanā* as in front. These two kinds are ____ both non- realizing and not taking into heart phenomena of all kinds of conditioned things due to occurrence of abandonment after seeing faults, and realizing and taking into heart the Unconditioned element, *nibbāna*, called *animitta*, due to occurrence of void of all phenomena of all kinds of conditioned things, through the mental concomitant, intention (*manasikāra*) which is associating with consciousness of the Fruition - Absorption. (M-1-370, 371, *Mahā Vedalla Sutta*; Vs-2-342).

In this case, the reason why another factor, 'not taking into heart any objects other than *nibbāna*', is explicit further even though only one factor, 'taking into heart (realizing) *nibbāna* only', is worth saying enough for desire essence, is as follows: __
Pali - Quotation (M-1 -89)

Due to cessation of *vitakka vicāra*, it will be reached into the second absorption, which is capable of purifying consciousness of continuum of oneself internally, which is capable of developing supreme noble concentration of mind, which is lacking *vitakka vicāra* but pleasurable interest (*pīti*) and bliss (*sukha*), which is produced by the concentration of first absorption or associating concentration. (*M-1-89*).

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When the Buddha preached about mundane absorptions, as shown in above Pali Text, it had been preached further about factors of absorption that are worth rejecting, as " ... due to cessation of *vitakka, vicāra* ", even though attainment of the second absorption is worth accomplishing when three factors of absorption, *pīti, sukha, ekaggatā* are fulfilled.

As rejected factors of absorption are preached beforehand, due to occurrence of various absorption which are worth getting only when those factors of absorption which should be rejected, can be overcome, similarly _____ it should be said the fact, 'not taking into heart any objects other than *nibbāna*', even though the Fruition - Absorption can be accomplished by realizing *nibbāna* only. This is because _____ it can be accomplished through the occurrence of consciousness which falls back to take object of all kinds of conditioned things. Therefore it should be said on the factor, "not taking into heart any object other than *nibbāna*", beforehand. For a Noble One with the mind which is void from selfish desire on conditioned things after disenchanting of all conditioned things through cascade of *Vipassanā* Knowledge, the Knowledge of Arising and Passing Away etc., the consciousness of Fruition - Absorption which has the object of *nibbāna*, deliverance from those all kinds of conditioned things, arises consequently. It means that is worth saying on both two factors of occurrence of consciousness of Fruition - Absorption produced by that mode, as 'not taking into heart any objects other than *nibbāna*' and 'taking into heart (= realizing) *nibbāna* only'. (*Mahāṭṭ-2-517*)

Way of entering _____ Way of entering into the Fruition - Absorption is as follows:

The Noble One who desire to enter into the Fruition - Absorption approaches to quiet place, after avoiding from various kinds of sensual objects, *vipassanā* practice must be performed by generalizing on conditioned things by means of (9) kinds of *Vipassanā* Knowledge from the Knowledge of Arising and Passing Away to the Knowledge of Adaptation. In the continuum of that Noble One with cascade of *Vipassanā* Knowledge, the Knowledge of Arising Passing Away, the Knowledge of Dissolution, the Knowledge of Terror etc, which are arisen, due to discerning in that way, at the end of Knowledge of Trans-lineage which is worth designating as Purity (*vodāna*) with the object of phenomena of conditioned things, the consciousness arises through full concentration of Fruition - Absorption (*appanājhāna phlasamāpatti*) by taking the object of *nibbāna, nirodha sacca*. Due to occurrence of inclination of the mind towards Fruition - Absorption during entering into Fruition - Absorption by means of cascade of *vipassanā* practice (*anupubba vipassanā*), for a

sekkha person (belonging to training, one who has not yet attained Arahantship), only the Fruition-Absorption occurs but not the Noble Path. (*Vs-2-342*)

Trans-lineage with the object of conditioned things _____

The reason why the Knowledge of Trans-lineage has not get the object of *nibbāna* during entering into Fruition-Absorption, which is comparable to the Knowledge of Trans-lineage previous adjacent to the Noble Path - Knowledge, which has the object of *nibbāna*, is that _____ the Noble Fruition is not the cause of deliverance from suffering of rounds of rebirth, dissimilar the Noble Path which is the cause of deliverance of rounds of rebirth. It is right _____. The Noble Path *dhammas* only are the real cause of deliverance from suffering of rounds of rebirth. Evidence is as follows:_____

Katame dhamma niyyānikā, cattāro maggā apariyāpaññā. (Abhi-1-254, 298).

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= Which *dhammas* are real causes of deliverance from rounds of rebirth? Those are four kinds of Noble Path-Knowledge which are not belonging to rounds of rebirth. (*Abhi-1-254, 298*).

These words were preached by the Buddha. Actually, the Knowledge of Trans-lineage, which arise before the Path - Knowledge with the nature of deliverance from rounds of rebirth through emerging from two situations, *nimmitta*, *pavatta*, which is the factor of relation of contiguity for the Noble Path, is worth emerging from *saṅkhāra nimitta* (phenomena of conditioned things). Therefore the occurrence of the Knowledge of Trans-lineage, just before the Noble Path, with the object of *nibbāna*, is an appropriate occurrence. In contrariwise saying _____ the Knowledge of Trans-lineage, which is worth designating as Purity (*vodāna*), which is previous adjacent to the Fruit-Knowledge that is the consequence of the Path-Knowledge and is unable to eradicate defilements by means of *samucchedapahāna*, and it lacks the nature emerging (*vuṭṭhāna*), is not worth getting the object of *nibbāna* as object by all means. This is because _____ those kinds of Knowledge of Adaptation occurring in two kinds of cognitive processes of Path and Fruit, have different conditions, indeed.

It will be explicit _____ In the cognitive process of Noble Path, those kinds of Knowledge of Adaptation (*anuloma*) arise through conformity with the Noble Path- Knowledge after reaching to the apex of all kinds of *Vipassanā* Knowledge, due to penetrating extraordinarily into grosser and grosser masses of selfish desire, anger, delusion, which are unexperienced to the penetrated previously. However those kinds of Knowledge of Adaptation (*anuloma*) which are occurring in the cognitive process of Fruition-Absorption, arise as a preliminary work (*parikamma*), due to occurrence of finishing of eradication of defilements, resulting in lack of responsibility to further eradicating function with merely to be accomplished the bliss of Fruition - Absorption of Noble Ones. Therefore, it is unusual occurrence of emerging of those kinds of Knowledge of Adaptation previous adjacent to that Noble Fruition by any means. It means that "due to emerging from phenomena of conditioned things (*saṅkhāranimitta*), the last Knowledge of Adaptation among those kinds proceeding of the Noble Fruition, can take the object of *nibbāna* through such means, the

emerging with that mean is unusual situation indeed". Due to this reason, this explanation of the commentary, "due to occurrence of inclination of the mind towards Fruition-Absorption during entering into Fruition-Absorption by means of cascade of *vipassanā* practice, for a *sekkha* person, only the Fruition- Absorption occurs but not the Noble Path ", is complete well. Therefore, the commentary explained that "for a *sekkha* person, only the Fruition - Absorption occurs but not the Noble Path". (*Mahāṭṭi-2-518, 519*).

Phalasamāpatti (Fruition-Absorption) ____ The continuous occurrence of consciousness of the Noble Fruit, for such desired determined period without interruption, by taking the object of *nibbāna*, *nirodhasacca* through the full absorption (*appanājhāna*), is called *phalasamāpatti* (Fruition-Absorption). (*Mahāṭṭi-2-519*).

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Inclination of the mind towards Fruition-Absorption ____.

"If the process of entering into the Fruition - Absorption, by means of cascade of *Vipassanā* Knowledge which are discerning on conditioned things from the Knowledge of Arising and Passing Away to the Knowledge of Adaptation in sequence, is achieved, for a *sekkha* person, an upper Noble Path is worth arising through cascade of *Vipassanā* Knowledge in that way ", to which is worth arising a kind of interrogative reasoning and with referring to that reason the commentary explained as "*phalasamāpattinnatāya* = due to occurrence of inclination of the mind towards the Fruition-Absorption, for a *sekkha* person the Noble Fruition occurs but not the Noble Path".

With regarding to that word, it shows that *vipassanācāra* which can arise the Noble Path is a specific kind while *vipassanācāra* (= occurrence of *vipassanā* practice) which leads to Fruition- - Absorption is only another one. (*Mahāṭṭi-2-518, 519*)

Rebutment to opinion of another school of *Abhayagīri* group said that "If the Upstream-enterer performs *vipassanā* practice for the purpose with Fruition--Absorption of Upstream enterer, he becomes the Once-returner, if the Once-returner performs *vipassanā* practice for the purpose with Fruition-Absorption of Once-returner, he becomes the Non-returner". It is worth debuting a charge in this way, that "if the Upstream-enterer becomes the Once-returner, the Once-returner becomes the Non-returner through performing *vipassanā* practice for the purpose with each Fruition-Absorption, the Non-returner will become Arahant, the Arahant will become the *pacceka* Buddha, the *pacceka* Buddha will also become the Supreme Buddha with the Knowledge of Omniscience." Therefore, if *vipassanā* practice is performed for the purpose with Fruition-Absorption, there is not any results other than the Noble Fruition-.

The word said by those teachers staying *Abhayagīri* with mistaken opinion, should be rejected by means of reference of Pali Text of *Paṭisambhida Magga*, "*dasa gotrabhuddhamma vipassanāvasena uppajjanti*". (*Paṭisam-65*)

= Ten kinds of *gotrabhuddhamma* (Trans-lineage *dhammas*) arise by means of *vipassanā* practice. (*Paṭisam-65*) If should be rejected by means of preaching in Pali

Text of *Paṭisambhida Magga*, by which those *vipassanā* practices are separately preached as *vipassanā* practice which gives rise to the Noble Path and *vipassanā* practice which gives rise to the Noble Fruition. If it is said in sooth ____ "for a *sekkah* person who wants to enter the Fruition-Absorption, only the Noble Fruition arises but not the Noble Path due to presence of inclination of the mind towards the Fruition- - Absorption" and then it should be recognized on this principle only certainly. (Vs-2-342)

Furthermore, if this Noble Disciple has got the Noble Path which is association with the first absorption, The Noble Fruition occurring in that Fruition-Absorption will also arise by associating with the first absorption only. If the Noble Path which is associating with any kind of absorptions, second absorption etc, The Noble Fruition occurring in the Fruition-Absorption will arise by associating with each specific kind of absorption, The second absorption etc, respectively. Thus firstly the process of entering into Fruition-Absorption occurs for the Noble Ones. (Vs-2-342)

Pali Quottion (Mahāṭī-2-519)

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These words of commentary, mentioned above, are the explanations which show that the Supramundane consequence (*lokuttarā vipāka*) is also the same with the wholesomedeed as lofty consequence (*mahaggaṭā vipāka*). By showing the same occurrence of the Noble Path and Noble Fruition-, by means of associating with specific absorption, in this section of Fruition-Absorption, it should be recognized the fact that "The same occurrence of those ones, by means of associating with *bojjhanga magganga* (factors of Enlightenment and factors of Path) has also been shown similarly. (*Mahāṭī-2-519*)

The consciousness never ceases

There is a question whether or not This Fruition- Absorption is a kind of absorption with cessation of consciousness. The Buddha, himself, preached that it is not Fruition-Absorption with cessation of consciousness. The Venerable *Ānanda* asked the Buddha as follows _____

"*Bhante ... for a bhikkhu, " he is not a person with perception of earth on the earth, not a person with perception of water on the water, not a person with perception of fire on the fire; not a person with perception of wind; on the wind not a person with perception of boundless space on the boundless space; not a person with perception of boundless consciousness on the boundless consciousness, not a person with perception of emptiness on the emptiness, not a person with perception of neither-perception-nor-non-perception; on the neither-perception-nor-non-perception, not a person with perception of this world on this world, not a person with perception of other world on the other world; although it occurs in that way, how will the improvement of concentration with the nature called he may be a person with perception, be occurred?" asked by the Venerable Ānanda. (Ang-3- 262, 263)*

At that time the Buddha answered as follows_____

Pali Quotation (Ang -3-263)

"*Ānanda*..... under this Noble Admonishment, the *bhikkhu* is the person with perception as "***nibbāna***, which is extinguished of all conditioned things, which is abandonment of all grounds (*upadhis*), which is finishing of craving which is void of passion; which is cessation of person, is quiescent, that ***nibbāna*** is superior". *Ānanda*.... in this way for the *bhikkhu* "he is not a person with perception of earth on the earth, not a person with perception of water on the water, not a person with perception of fire on the fire; not a person with perception of wind; on the wind not a person with perception of boundless space on the boundless space; not a person with perception of boundless consciousness on the boundless consciousness, not a person with perception of emptiness on the emptiness, not a person with perception of neither-perception-nor-non-perception; on the neither-perception-nor-non-perception, not a person with perception of this world on this world, not a person with perception of other world on the other world;

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although it occurs in that way, the improvement of concentration with the nature called "he may be a person with perception will be occurred," preached by the Buddha. (*Ang -3-263*)

It will be presented further explanation for those ones who can not clear understand. A such Noble One enters into the first absorption with the object of earth-***kaṣiṇa*** by spreading circular object of earth-***kaṣiṇa*** up to infinite solar systems. Those mental ***dhammas*** of the first absorption are mental ***dhammas*** with the perception of earth-***kaṣiṇa*** or perception of earth on the earth, indeed. That Noble One enters into the Fruition- Absorption through ***vipassanā*** practice that is discerning on three general characters of mental ***dhammas*** with the object of that earth-***kaṣiṇa***. Those consciousness of Noble Fruition- takes the object of ***nibbāna*** only but not the earth-***kaṣiṇa***, resulting in lacking perception of earth on the earth. The stable concentration which is associating with the perception of ***nibbāna*** only occurs continuously. It should be recognized similarly on the process of entering into the Fruition-Absorption through ***vipassanā*** practice that is discerning on mental ***dhammas*** of the second, third, and fourth absorption respectively. Then after taking into heart the space one sidedly through that earth-***kaṣiṇa*** object, the absorption of boundless space is being entered by spreading that space out until infinite solar systems, resulting in the occurrence of a person with perception of boundless space on the boundless space. Furthermore, he enters into the Fruition-Absorption through ***vipassanā*** practice that is discerning on mental ***dhammas*** of the absorption of boundless space. Those mental ***dhammas*** of Fruition-Absorption, take the object of ***nibbāna*** only, but not the concept of boundless space, resulting in the occurrence of a person who is lacking perception of boundless space on the boundless space.

It should be recognized similarly on the process of entering into the Fruition-Absorption through ***vipassanā*** practice that is discerning mental ***dhammas*** as of the absorptions of boundless consciousness (***viññāṇaṇcāyatanaḥ***), emptiness

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(*akiñcaññāyatanajhāna*), neither perception nor non perception (*nevasaññā nā saññāyatanA jhāna*) respectively. Those mental *dhammas* of Fruition- Absorption, take the object of *nibbāna* only, but not any of these objects, boundless consciousness, concept of emptiness, mentality of neither perception nor non perception (very subtle perception), resulting in the occurrence of a person who is lacking perception of any kind of these, boundless consciousness, emptiness, neither perception nor non perception. However, he will be a person with perception. It should be understood similarly on remaining *kasiṇa* objects water-*kasiṇa*, fire-*kasiṇa* wind-*kasiṇa* etc. These are brief account of meaning of above Pali Text. Furthermore, it will be presented on exegesis found in commentary, of meaning of above Pali Text.

Pali Quotation (Ang-3-288)

This Fruition- Absorption is a kind of absorption with perception. It consists of consciousness and called *sacittakasamāpattai* (absorption with consciousness). In the continuum of Noble One who is entering into the Fruition-Absorption, after reaching into *appanāphala* (fixing of mind on object of *nibbāna*), by taking into heart as "*etam santam, etam santam* = this *nibbāna* is quiescent, this *nibbāna* is quiescent," the continuity of consciousness of Fruition-Absorption occurs as "*santa, santa* = quiescence, quiescence thorough out the day. In the continuum of Noble One who is entering into the Fruition- Absorption, after reaching into *appanāphala*, by taking into heart as "*paṇita, paṇita*, = superior, superior, " the continuity of consciousness of Fruition-Absorption occurs as "*paṇita, paṇita* " throughout the day. In the continuum of Noble One who is entering into the Fruition-Absorption, after reaching into *appanāphala* by taking into heart as "*nibbāna nibbāna*, the continuity of consciousness of Fruition-Absorption occurs as "*nibbāna, nibbāna*," throughout the day. All these words were preached by the Buddha with referring to the concentration of the Fruition-Absorption. This Fruition- Absorption is called *sacittakasamāpatti* = an attainment with consciousness really. (Ang -A-3-288)

According to these Pali Text and commentary, the Fruition-Absorption is not attainment with cessation of consciousness. The attainment with cessation of consciousness is only the Cessation-Absorption (*nirodha samāpatti*). It should be read the following exegesis of commentary.

Pali Quotation (Vs- 2-347) (Mahāṭṭi -2-526)

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Noble Ones called Non-returnees and Arahant who have got Eight kinds of Attainment (*aṭṭhasamāpatti*) are able to enter the Cessation Absorption (*nirodha samāpatti*). The reason why they enter into the Cessation-Absorption is that _____ due to disgusting of seeing the process of arising and passing away of conditioned things every time, resulting in taking into heart a way that they will stay peacefully as reaching into *anupādisesa nibbāna* (= complete extinction of *khandha* life) which is the cessation of mind and mental concomitants including perception feeling, they enter into the Cessation Absorption called *nirodhasamāpatti*. (Vs-2-347)

aṭṭha samāpattilābhino pana anāgāmino, khīṇāsavā ca samāpajjanti. (Vs-2-344)

This Cessation-Absorption is a kind of attainment (*samāpatti*) which can be achieved to enter for only Non-returnee and Arahant who have got eight kinds of

mundane absorptions. Unless a *meditator* has achieved eight kinds mundane absorptions or unless he becomes any kind of Noble Ones, Non-returnee or Arahant, it should be reasoned whether or not a kind of absorption with cessation of consciousness will be occurred in the continuum of himself. It is because in the commentary called *Visuddhi Magga-2-344*, it is explained that the following persons, to wit,

1. all worldling persons (*pathujjana*)
2. all kinds of Upstream-enterer (*sotāpanna*)
3. all kinds of Once-returnee (*sakadāgāmī*)
4. Non-returnee without any absorption of mundane sphere (*suddhavipasska anāgāmī*)
5. Arahant without any absorption of mundane sphere (*suddhavipassaka arahanta*), are unable to enter Cessation Absorption (*nirodha samāpatti*) really Now it will be continued to present about the Fruition-Absorption.

Three factors for long range maintenance in the Fruition-Absorption

PaliQuitation (M-1-371)

Āvuso Kotṭhika..... there are three kinds of factors for long range maintenance in the Fruition-Absorption which can be said emancipation of heart (*cetovimutti*) with the object of *nibbāna* which lacks phenomena of conditioned things in other words, which can be said emancipation of heart through contemplation of impermanence (*anicca nupassanā*) as in front, i.e.,

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1. not taking into heart phenomena of all conditioned things,
2. taking into heart (= realizing) the Unconditioned Element, *nibbāna*, which is called *animitta*, due to void of phenomena of conditioned things,
3. strong determination by means of exact duration of absorption , as "it will be emerged from Fruition-Absorption when either, the moon or the sun reaches to this range," before entering into Fruition- Absorption.

By means of these three factors, the long range maintenance in the continuity of consciousness of Fruition- Absorption occurs continuously. (*M-1-371*)

pubbe ca abhisāṅkhāra ____ Among those three factors, the third one, "*pubbe ca abhisāṅkhāra*", means strong determination before entering into Fruition-Absorption, as "it will be emerged from the Fruition-Absorption when the moon or the sun reaches to this ranges." It is right. ____ Due to presence of strong determination that "it will be emerged from Fruition-Absorption at this "range", for such predetermined range of duration is not enough yet, The maintenance of continuity of consciousness of Fruition-Absorption, occurs continuously throughout that range of duration. If should be recognized that long range maintenance in The Fruition-Absorption occurs in this way. (*Vs - 2- 343*)

Two factors for emerging from The Fruition-Absorption

Pali Qustation (M-1-371)

Āvuso ... Kotthika ... There are two kinds of factors for emerging from The Fruition-Absorption, to wit,

1. both taking into heart phenomena of all kinds of conditioned things, and
2. not taking into heart (non-realizing) the Unconditioned Element, which is called *animitta*, due to void of phenomena of conditioned things.

Due to preaching on these two factors, the process of emerging from that Fruition-Absorption occurs through these two factors. (*M-1-371*)

In that Pali Text, the word, *sabbanimittānam* (= phenomena of all conditioned things) means phenomena of all corporealities, feelings, perceptions, *kamma*-formations, consciousness. The *meditator* can not take into heart phenomena of those all kinds of conditioned Things simultaneously. However, this word, '*sabbanimittānam*' was preached by means of thorough discerning on all kinds (*sabbasangahika*) without any remains. Due to inability to take the object of phenomena of all kinds of conditioned things simultaneously, among three kinds of objects of life-continuum, i.e. *Kamma - Kammanimitta - gatinimitta*, for the Noble One who takes into heart any one of those objects by mental concomitant called the intention (*manasikāra*) associating with the consciousness of life-continuum, the process of emerging from the Fruition-Absorption occurs consequently. (*Vs - 2- 343*)

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8. Which *dhamma* will arise contiguously after the Noble Fruition?
9. Which *dhamma* is contiguously followed by the Noble Fruition?
1. After preceding consciousness of Fruition-Absorption succeeding consciousness of Fruition-Absorption only arises contiguously.
2. After the last consciousness of Fruition-Absorption the life-continuum arises contiguously.

Then there are various kinds of arising of the Noble Fruit, to wit,

1. The Noble Fruit which arises contiguously after the Noble Path,
2. The Noble Fruit which arises contiguously after the Noble Fruit,
3. The Noble Fruit which arises contiguously after Trans - lineage (*gotrabhu*) that is also called *anuloma*,
4. The Noble Fruit which arises contiguously after wholesome deed, indifferent function (*kiriya*) of absorption of neither-perception-nor-non-perception, respectively.
1. Among those, in the cognitive process of Noble Path, the first Noble Fruit arises contiguously after the Noble Path.
2. The Noble Fruit that arises contiguously after preceding Noble Fruit that occurs either in the cognitive process of Noble Path or in the cognitive process of Fruition-Absorption, is called the second kind, i.e., the Noble Fruit which arises contiguously after the Noble Fruit.
3. In cognitive processes of Fruition-Absorption, the first Noble Fruit arises contiguously after Trans-lineage that is also called *anuloma*.

It should be recognized *anuloma* as Trans-lineage (*gotrabhu*) in these cognitive processes of Fruition-Absorption. It is preached in the Pali Text of *Paṭṭhāna* as follows _____

arahato anuloman phalasamāpattiyā anantarapaccayena paccayo. sekkhānam anulomam phalasamāpattiyā anantarapaccayena paccayo. (Paṭṭhāna-1-138)

= The Adaptation (*anuloma*) of Arahant benefits the Fruition-Absorption of Arahant by efficiency of relation of contiguity (*anantarapaccaya*). The Adaptation of *seekha* person benefits the Fruition-Absorption by efficiency of relation of contiguity. (*Paṭṭhāna-1-138*)

If a Non-returnee with eight kinds of mundane absorption wants to enter the Cessation-Absorption (*nirodhasamāpatti*), he has to practice both *samatha* and *vipassanā* from the first absorption until the absorption of boundless consciousness by yoking method (*yuganaddha naya*). Then the absorption of emptiness is entered emerging from it, four kinds of predeterminable functions (*pubba kicca*) must be carried out. Afterwards, the absorption of neither-perception-nor-non-perception must be entered. After arising of two or three times of absorption of neither-perception-nor-non-perception, the consciousness becomes absent (= reaching into Cessation-Absorption).

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When the process of emerging occurs in due, an impulsion of Fruition-Absorption of Non-returnee arises. It is the impulsion of Fruition-Absorption of Non-returnee that arises just after wholesome impulsion of absorption of neither-perception-nor-non-perception. If an Arahant also wants to enter the Cessation Absorption, he has to practice similarly. Significance is that _____ only those impulsions of indifferent function (*kiriya javana*) can be occurred in the continuum of Arahant. Therefore, it should be recognized the fact that the impulsion of Fruition-Absorption arises contiguously after impulsion of indifferent function of absorption of neither-perception-nor-non-perception.

Separation of duration _____ If the Non-returnee or Arahant enters into the Cessation-Absorption throughout seven days, there will be separation of duration for seven days between the impulsion of neither-perception-nor-non-perception, which has arisen before reaching into Cessation-Absorption of Non-returnee or Arahant, which is the first one after emerging from the Cessation-Absorption. During the Cessation-Absorption, consciousness, mental concomitants and corporealities produced by mind (CPM) are totally ceased. Corporealities produced by *kamma* (CPK), Corporealities produced by temperature (CPT) and corporealities produced by nutriment (CPN) only occur continuously.

Although impulsion of neither-perception-nor-non-perception and impulsion of the Noble Fruit are separated by seven days in that way, it can not be said no separation between them, due to presence of separation with corporeal *damma* which has different nature from mental *dhamma*, resulting in designating as impulsion of Fruition-Absorption which arises contiguously after impulsion of neither-perception-nor-non-perception for those pre-and post-Cessation-Absorption mental *dhammas*.

Among various kinds of impulses of Fruition-Absorption, remaining Noble Fruits, except those occurring in the cognitive process of Noble Path, are designated as The Noble Fruit that arises by means of the Fruition-Absorption. The Noble Fruit, which occurs in the cognitive processes of either Path (-moment) or Fruition-Absorption, which has been extinguished by the fire of defilements totally, which has the object of deathless element called *nibbāna*, which is very comely due to lack of any ugly impurity of defilements, which has *forsworn lokāmisā* called selfish-desire, which is real peaceful, calmed, tranquil and quiescent, which is consequence of the Noble Path, is soaking wet with the supreme subtle bliss called *anuttara sukha*, which is full of essence of Truth as the honey mixed with ambrosia, which is extremely purified and pleasant; which is much more pleasant than wholesome deeds of lofty ones (*mahaggata*) and Supramundane ones (*lokuttarā kusala*, due to presence of more quiescent nature than the bliss of Noble Path, due to lack of drabness.

If the wise *meditator* has strenuous effort to develop *vipassanā* practice, that kind of bliss of Fruition-Absorption, which is the property of Noble Ones only, due to presence of deserving flavour for Noble Ones only, which is the essence of flavour of Fruition- - Absorption, which is incomparable flavour for all beings, can be obtained. Therefore, the enjoyment of this incomparable flavour of the Noble Fruit is worth designating as the advantage of *vipassanā* practice in this admonishment of the Buddha really. (Vs-2-343, 344)

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9.18.B Three kinds of *vipassanā* practices

Pali Quotation. (Vs-2-347, 348)

There are three kinds of *vipassanā* practices_____

1. *Vipassanā* practice which is capable of keeping in mind conditioned things,
2. *Vipassanā* practice which is capable of carrying out the Fruition-Absorption,
3. *Vipassanā* practice which is capable of carrying out the Cessation-Absorption.

1. Among those three kinds, *vipassanā* practice which is capable of keeping mind conditioned things (*sañkhāra parigaṇhanakavipassanā*), is the proximate cause of the Noble Path actually, whether it is strong or not. (Vs - 2- 347)

If *vipassanā* practice is retarded, it can accomplish the Path with retarded enlightenment (*dandhābhīṇṇā magga*). If *vipassanā* practice is sharp, it can accomplish the Path with quick enlightenment (*khippābhīṇṇā magga*). This is significance of occurrence of sharp or retarded *vipassanā* practice. It should be recognized the fact that every *vipassanā* practice which reaches to the stage with real nature of *vipassanā*, is the fundamental cause of the Noble Path, indeed. (*Mahāṭṭi-2-526*)

2. *Vipassanā* practice, which is capable of carrying out the Fruition-Absorption (*phalasamāpatti vipassanā*) should be sharp kind of *vipassanā* practice. Although that *vipassanā* practice has the object of conditioned things, it occurs through both falling back to take the object of conditioned things and occurrence of causal *dhamma* of the Noble Fruit which takes the object of *nibbāna*, void of conditioned things (*visañkhāra*) as the Noble Path. It is similar to advancement of the Noble Path (*maggabhavana*) (Vs-2-348, *Mahāṭṭi-2-526, 527*)

3. *Vipassanā* practice which is capable of carrying out the Cessation-Absorption (*nirodha samāpatti vipassanā*), indeed, should be neither retarded nor sharp but moderate one as appropriate one for the purpose with entering into the Cessation-Absorption. (*Vs-2-348*)

Very retarded *vipassanā* practice is unable to cease conditioned things, due to predominance in *samatha*, resulting in ending as *samatha* only. Very sharp *vipassanā* practice, on the other hand, is predominant with knowledge due to ability to see faults of conditioned things exceedingly, resulting in ending as the Fruition-Absorption. Therefore the commentary explained as “*nirodhasamāpatti vipassanā* should be neither retarded nor sharp, but moderate one as appropriate one.” (*Mahāṭṭ - 2- 527*)

According to explanation of above commentary, the Noble One who wants to enter the Fruition-Absorption, has to endeavour for attainment of very sharp *Vipassanā* Knowledge.

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If *vipassanā* practice is performed for purpose with attainment of the Upper Path and Fruit, to eradicate remaining defilements, but not intention to enter The Fruition-Absorption, that *vipassanā* practice is the supporting factor as the relation of determinative dependence (*upanissaya paccaya*) for attainment of the Upper Path and Fruit, really.

Pali Quotation (Sam - 2 - 249, 250)

Bhikkhus ... without “penetrative knowing on all factors of the fivefold clinging to existence (*upādānakkhandhā*) through the full understanding on object (*ñātāpariññā*), the full understanding on propagation of *vipassanā* practice (*tīraṇāpariññā*), without practising in order to abandon strong selfish-desire on those all factors of the fivefold clinging to existence through full understanding on abandonment (*pahānāpariññā*), it is” not worth extinguishing sufferings...R...

Bhikkhus ... by means of “penetrative knowing on all factors of the fivefold clinging to existence (*upādānakkhandhā*) through the full understanding on object (*ñātāpariññā*), the full understanding on propagation of *vipassanā* practice (*tīraṇāpariññā*), without practising in order to abandon strong selfish-desire on those all factors of the fivefold clinging to existence through full understanding on abandonment (*pahānāpariññā*), it is” worth extinguishing sufferings.

With referring to above Pali Text preached by the Buddha, here the way of practice to distinguish all factors of fivefold clinging to existence through three kinds of full understanding, which is designated as *nibbānagaminipatipadā* (= the Way of Practice Leading to *nibbāna*) has been accomplished completely with intention to facing with *nibbāna* which is finishing of all sufferings of rounds of rebirth.

9.18.C The incitement of The Buddha

Bhikkhus ... for every person ... “if these four kinds of application of mindfulness (*satipaṭṭhāna*) are developed throughout seven years as the preaching of myself (= the Buddha), it is worth wishing to attain any kind of these two kinds of Fruition-Absorption, Fruition-Absorption of Arahant or of Non-returnee with remains

of factors of fivefold clinging to existence, for one who practices in that way in this very life.”

Bhikkhus ... it will be set aside for seven years, *bhikkhus* ... for every person ... if these four kinds of application of mindfulness are developed throughout six years ...R... five years ...R... four years ...R... three years ...R... two years ... R... one years ...R...

Bhikkhus ... it will be set aside for one year, for every person ... if these four kinds of application of mindfulness (*satipaṭṭhāna*) are developed throughout seven ymonths as the preaching of myself (= the Buddha), it is worth wishing to attain any kind of these two kinds of Fruition-Absorption, Fruition-Absorption of Arahant or of Non-returnee with remains of factors of fivefold clinging to existence, for one who practices in that way in this very life.

Bhikkhus ... if will be set aside for seven months, *bhikkhus* ... for every person ... if these four kinds of application of mindfulness are developed throughout six months

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... R ... five months ... R ... four months ... three months ... R ... two months ... R ... one month ... half month ... R

Bhikkhus .. if will be set aside for half month, *bhikkhus* ... for every person ... if these four kinds of applications of mindfulness are developed throughout seven days as the preaching of myself (= The Buddha) it is worth wishing to attain any kind of these two kinds of Fruition-Absorption, the Fruition-Absorption of Arahant or the Fruition-Absorption of Non-returnee with remains of factors of fivefold clinging to existence, for one who practices in that way in this very life. (*M - 1- 90*)

Pali - Quotation (M - A - 1 - 305)

Above preaching of the Buddha, with determinating maximum range of seven years and minimum range of seven days, was said by means of referring to *neyya* person with moderate sharp wisdom. For the person with sharp wisdom, the words as “f an admonishment is given at morning, the Supra - mundane Path and Fruition will be accomplished at evening, if an admonishment is given at evening, the Supra - mundane Path and Fruition will be accomplished at the next morning”(M-2-300), reached by the Buddha himself in *Bodhirāja kumāra Sutta. (M-A-1-305)*.

“*Bhikkhus* ... This path (journey) is a single path, for purification of mind of beings, for overcoming worries and lamentation, for attainment of the Noble Path, for facing with *nibbāna*. That path (journey) is these four kinds of application of mindfulness really,” manifested by myself (the Buddha). This manifesto is said with the intention of availability of any one of two beneficialness called these Fruition-Absorption of Non - returnee and Fruition-- Absorption of Arahant really by myself (= the Buddha). (*M-1-90, 91*)

9.18.D Advantages of mindfulness of breathing

Bhikkhus ... if the mindfulness of breathing is thoroughly developed, four kinds of application of mindfulness (*saṭipaṭṭhāna*) will be fulfilled. If four kinds of application of mindfulness are thoroughly developed, seven factors of enlightenment

will be fulfilled. If seven factor of enlightenment are thoroughly developed, The Path and the Fruit of Arahant will be fulfilled. (**M-3-124**)

Rāhula ... such in breath and out-breath, which are final result of mindfulness of breathing, through developing and improving over and over again as the way of preaching by these (16) modes, are present. Those in-breath and out-breath are also ceased through those are worth obvious knowing. Without obvious knowing on it, they never cease. (**M-2-89**)

For those in-breath and out-breath which are final result (*carimaka*), there are three kinds of final results by means of cessation of in-breath and out-breath, viz,

1. ***bhavacarimaka*** = in-breath and out-breath which are final result by means of life,
2. ***jhāna carimaka*** = in-breath and out-breath which are final result by means of absorption,
3. ***cuticarimaka*** = in-breath and out-breath which are final result by means of death moment.

Among various existences, in-breath and out-breath occur in existence of sensual sphere only, but not in existences of fine-material and immaterial spheres. Therefore those kinds of in-breath and out-breath are designated as ***bhavacarimaka***. Among various absorptions, in-breath and out-breath occur in previous three kind of absorptions, i.e., first, second and third absorption only but not in the fourth absorption. Therefore those kinds of in-breath and out-breath are designated as ***jhānacarimaka***. Such in-breath and out-breath occur together with previous 16th mind moment backward from death-consciousness (= counting as death-consciousness excluded) or 16th mind moment backward from end of one life (=counting as death-consciousness also included). Those in-breath and out-breath cease together with death-consciousness resulting in designating as ***cuticarimaka***. In this section that showing advantages of practice of mindfulness of breathing these kinds of in-breath and out-breath so called ***cuticarimaka*** are worth desiring.

Due to presence of capable of thorough distinguishing on the objects of in-breath and out-breath if the arising (*uppāda*) of in-breath and out-breath which will occur synchronously with the arising of previous 16th mind moment backward from death consciousness of 17th mind moment backward from death-consciousness or 17th mind moment backward from end of one life, is reasoned by insight, it will be obvious in the continuum of practising *bhikkhu* who endeavours the practice of mindfulness of breathing over and over again. If the static stage (*thiti*) is reasoned by insight, the static stage of those in-breath and out-breath is also obvious. If the perishing stage (*bhaṅga*) is reasoned by insight, the perishing stage of those in-breath and out-breath is also obvious.

It is right. ____ The *bhikkhu* who attained the Fruition-Absorption of Arahant through any meditation subject other than this practice of mindfulness of breathing can or can not predetermine life-expectancy of himself exactly. An Arahant who attained the Fruition-Absorption of Arahant through developing on mindfulness of breathing with (16) modes thoroughly, indeed, can predetermine life-expectancy of himself exactly. That *bhikkhu* understands that “now my life span will remain as far as this duration, it will not exist beyond this time” and closes his eyes after having shower, dressing lower robe, full dressing upper robe with neatness and tidiness as he

wishes. These Noble **Mahā Theras**, namely, Venerable **Tissa Thero** who lived in **Koṭapabbata** Monastery, Venerable **Mahā Tissa Thero** who lived in **Mahakarañjiya** Monastery, where a timber tree yielding a very hard, durable wood, **Milletia pendula**, Venerable **Pindapātika Tissa Thero** who lived in **Devaputta** state, two brothers of **Theras** who lived in **Cittāla Pabbata** Monastery, were an example worth following as Noble **Theras** with the practice of mindfulness of breathing, indeed.

One true story ____ In two brothers **Theras**, one of those **Theras**, after finishing **pātimokkha** ceremony (= twice monthly meeting of **bhikkhus** for keeping watch the Monastic Codes commanded by the Buddha), on one of full moon days, during returning back his dwelling place surrounding with many **bhikkhus** and standing at the front of corridor ____ due to seeing the grounds covered with silver-like sand and open sky at early part of night with marvellous sight of moon-light as the flow of milk which is being poured out from ten directions, by seeing on shining moon-light

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peacefully and then by having reason on life span of himself that “both recent time and place are very delightful, resulting, in conformity with my purified inner desire... how long does it take to bear this burden of body, after knowing and seeing on extinguishing of life-span in recent and said to surrounding **bhikkhus** as follows.

“*Avuso* ... which kind of deportment have you seen in order to take complete extinction of **khandha**-life among **bhikkhus**...?”

Some **bhikkhus** asked that ... “*bhante* ... we have seen **Mahā Theras** who took complete extinction of **khandha**-life by sitting deportment only on sitting place”.

Some **bhikkhus** asked that ... “*bhante* ... we have seen **Mahā Theras** who took complete extinction of **khandha**-life by sitting deportment in the sky.” At that time the Venerable **Mahā Theras** said as follows ____

“*Avuso* ... now I would like to show my way of taking complete extinction of **khandha**-life by walking deportment only,” said by **Mahā Thera**.

Then that Noble **Mahā Thera** drew a cross line on a place of corridor. Afterwards he said that ...

“*Avuso* ... after walking from this extremity of corridor to that extremity of corridor and then return back, when I just arrive on this line I would like to take complete **nibbāna**.”

After saying in that way, he walked other extremity of corridor and then returned back again and when he just trod on the line the complete extinction of **khandha**-life was accomplished.

Due to presence of great benefits, up to attaining complete extinction of **khandha**-life, through the practice of mindfulness of breathing which is thoroughly developed by means of (16) modes in that way, the wise who wants to become the Noble One as Eight Kind called Arahant, should like to endeavour The practice of mindfulness of breathing with many advantages, over and over again, by means of carelessness on advancement of **samatha vipassanā** for all the time actually in accordance with presenting in this work, namely as **Nibbānagaminipaṭṭipadā**, which

has been accomplished depending upon various references of Pali Texts, commentaries and sub-commentaries. (*Vs-1-283, 284, Mahāṭṭ-1-346*)

Setion of *Vipassanā* Finished

Buddhist Era. 2538
Myanmar Era 1356,
Full-moon day of Natdaw
A . D 1994, 17, December
10:40 a.m.

Translation Finished _____

Myanmar Era 1365
2nd waxing of the moon, Pyatho
A.D 2003, 24, December
2:44 p.m.

Venerable Pa - Auk Tawya Sayadaw
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