

NIBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

SECTION OF SANKHĀRUPEKKHĀ ÑĀṆA

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BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑATARA BHIKKHU (ASHIN ÑĀṆAGAVESAKA)

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. (*Mahāṭṭī-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)

(*Mahāṭṭī-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 attā*' which is related with *attā* again.

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attā 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 '*attā*'(self), which is related with that creator, '*attā*', 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 *attā* of oneself and property related with *attā (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 '*attā*' 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 '*attā*' of other is present as paraphernalia of himself that deserves to be worried for internal external *dhammas*. It means that '*attā*' 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 '*attā*' of other and that '*attā*' 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 *attā* 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 "*attā*" of himself and "*attā*" of other.

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

4. ***(mama) kisaninci kincanatatti*** _____ This four kind of discernment instructs in order to see the nature of absence of relationship between '*attā*' 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 *attā, 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*. (*Mahāṭṭi-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 ādīnavo. (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 departments 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, "*bahulikaroti* = 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 (*hkaṇṭikasamādhī*) 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 (*pīti*).

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, *appañihitavimokkha* 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*, *appañithitavimokkha*, 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 *appañihita* 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 *appañihita* 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 *appañihita*”, are significant words to show direct meaning how designation as *suññata* and *appañihita* 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 (*sotāpattimaggaṭṭhāna*) 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