

impulsion, Trans-lineage, the six one, the consciousness of Noble Path; only one, consciousness of Noble Fruition will occur in the continuum of that person. The words of those teachers are not worth believing as an essence. It is because either fourth time or fifth time of impulsion is able to occur by means of full absorption (*appanā*), but more than fifth time is unable to occur by means of full absorption resulting from occurrence of quite adjacent to the life continuum. It deserves to reject and ideology of teachers of other thought of school (*kecivāda*), therefore, it is not worth believing. (Vs-2-315)

Only when the Noble Fruition occurs contiguously after the first Noble Path with so far as this extent, this practising *meditator* becomes the second Noble One called the Upstream-enterer (*sotāpanna*). Although he is full of forgetfulness due to reaching into status of forgetfulness, kingdom of heavenly beings, kingdom of *chakkavatin* (= sovereign of the four islands of the universe) etc, he is able to perform the end of suffering after running seven times of both existences of heavenly beings and human beings alternatively. At the end of Noble Fruition, the consciousness of that practising *meditator* falls into life continuum. Afterwards, due to interruption of life continuum, the mind door advertence arises in order to reflect the Noble Path. After ceasing of that advertence seven times of impulsions, which reflects the Noble path, arise successively. This is the cognitive process of reflecting (*paccavekkhana vithi*), which reflects the Noble path. Then, after falling into life continuum, the next advertence etc, arises in order to reflect the Noble Fruition etc in that way. Due to occurrence of those advertence and consciousness of impulsion, it can be said the Upstream enterer.....

1. reflects the Path,
2. reflects the Fruition,
3. reflects defilements that had been eradicated,
4. reflects remaining defilements that has not been eradicated yet,
5. reflects *nibbāna*.

That person reflects the path as "I came through this path." Afterwards the Fruition is reflected as "I am worth getting this remarkable benefit." Afterwards defilements that had been eradicated are reflected as "I have finished to eradicate these kinds of defilements." Afterwards, those defilements, which should be

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eradicated by the Upper Three Noble Paths, are related as "I have still remain these kinds of defilements." Finally, the deathless state of *nibbāna*, where there is no more rebirth or re-death, is reflected as "I have realized this *dhamma* by taking it as object." Thus in the continuum of the Noble Disciple who is the Upstream enterer, five times of reflecting cognitive processes arise consecutively. Similarly five times of reflecting cognitive processes arise in each continuum of the once returnee and Non-returnee respectively. Especially it should be recognized that there is no reflecting on remaining defilements to be eradicated for Arahant. (It means that in the continuum of an Arahant four kinds of reflecting cognitive processes can raise.) Thus there are (19) kinds of reflecting cognitive processes totally. (Vs-2-315,316)

Revealing in this way is the method showing maximum of limitation indeed. It is right .Reflecting on defilements that had been eradicated and reflecting on defilements that has not been eradicated yet, can or can not be carried out for the lower Three Noble Ones who has not yet attained Arahantship (*sekkha*). It is right. The capability to reflect defilements that had been eradicated and remaining ones can be carried out by some dower Three Noble Ones but not by some lower Three Noble Ones. Due to this reason, the prince *Mahānāma* asked the Supreme Buddha that "Supreme Buddha.... due to presence of such defilements that has not been eradicated yet, sometimes the selfish desire also causes to stand my finished consciousness of wholesome deeds, sometimes the anger also causes to stand it; sometimes the delusion also causes to stand it, which kinds of defilements are those still remains to be eradicated in the internal continuum of mine? (*M-1-126*) It should be understood on this entire sutta in detailed. (*Vs -2-316*)

In the commentary of *Cūḷa dukkhakkhandha Sutta, Mūlapaññāsa*, it is explained as follows._____

Pali Quotation (*M-A-1- 366*)

Those kinds of reflecting cognitive processes are not carried out completely and certainly for all Noble Ones. One kind of Noble Ones reflects only defilements that had been eradicated, while one kind of Noble one reflects only remaining defilements to be eradicated, one kind of Noble Ones, the Noble Path only, one kind of Noble ones, the Noble Fruition only, one kind of Noble ones, *nibbāna* only. Among these five kinds of reflecting cognitive processes, either one kind or two kinds can be carried out appropriately. Thus as if such person can not fulfil five kinds of reflecting cognitive processes, it will be resulting from absence of cleverness in terminology of defilements eradicated by each Noble Path for that person. (*M-A-1-366*)

According to above commentary, among five kinds of reflecting cognitive processes either any one kind or two kinds must be carried out certainly.

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However it never says definitely on which kind. With regarding to the words, " it will be resulting from absence of cleverness in terminology of defilements eradicated by each Noble Path, it can be concluded that those kinds of reflecting on defilements that had been eradicated or not yet ones, can not be carried out generally but those three kinds of reflecting on the Path, the Fruition, and *nibbāna* can be carried out certainly.

9.2 Stage of Second Path-Knowledge

Then that Noble Disciple who became as the Upstream enterer after reflecting in this way, endeavours in order that both strong sensual desire, ill will, will be scarce and the Second Fruition called Fruition of Once-returner will be reached by sitting on that same place or by staying in any other place appropriately. After performing to mature those controlling faculties, strength, factors of enlightenment that person bears in mind all kinds of *saṅkhāra dhammas*, viz, corporeality, feeling, perception, *kamma*-formation, consciousness, over and over again by means of scrutinizing and discerning as *anicca, dukkha, anatta*. *Vipassanā* Knowledge has been occurred over and over again resulting in falling in the continuity of *vipassanā* practice. For that

Upstream enterer person who is practising through the way mentioned above, previously the knowledge of Arising and Passing Away occurs as mentioned above and then at the end of Knowledge of Neutrality Towards Formations later, when the Knowledge of Adaptation and the Knowledge of Trans-lineage in the next method, the Knowledge of Adaptation and the Knowledge of Purity (*vodāna*) occur successively through one mind door advertence, the path of once returnee arises contiguously after the Knowledge of Purity which is similarly to the Knowledge of Trans-lineage. The Knowledge associating with that Path of Once-returnee is designated as the Path Knowledge of Once-returnee. After this Path Knowledge of Once returnee, those contiguous times occurring consciousness of Fruition should be recognized similar to mentioned above. So far as this extent this practising Noble One becomes the Fourth Noble One called the Once-returnee (*sakadāgāmi*) who returns only once for the process of NONE in this sensual world and he is able to achieve the end of suffering of rounds of rebirth. After reaching to the Fruition of Once-returnee, those reflecting cognitive processes arise similar to mentioned above. (*Vs -2-316,317*)

2.9.1 Scarcity of defilements

How the scarcity and weakness of those strong and rough sensual sensual desire and ill will can be known is that_____

“by means of these two kinds of situations,

1. either infrequent occurrence in sometimes or
2. the occurrence of less strong and weak nature of over exertion (*pariyuṭṭhāna*) which arise as three time phases, *uppāda-ṭhiti-bhanga*, in the continuity of mind, it can be known in this way. Although various kinds of defilements arise continuously in the continuum of common peoples who always walk along with rounds of rebirth, defilements never arise continuously for the once returnee person.

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Sometimes they arise discontinuously and infrequently. Although they arise discontinuously and infrequently some times, they never arise randomly by suppressing concealing making cloud of darkness. Actually due to occurrence of finishing to remove by two kinds of Path the Path of Upstream-enterer and the Path of Once-returnee, they arise with very subtle and scarce condition. It should be recognized on the nature of scarcity of defilements by observing on these conditions. (*Mahāṭṭ-2-487*)

Trans-lineage (*gotrabhu*)_____

Due to ability to both suppress the lineage of worldling and improve the lineage of Noble One, the knowledge, which arises before the Path Knowledge of Upstream-enterer, should be designated as *gotrabhu* (= Trans-lineage) directly. The knowledge which arises before the Path Knowledge of Once-returnee on the other hand, should be designated as *gotrabhu* indirectly and metaphorically (= *sadisūpacāra*) due to similar to that real *gotrabhu*. The reason why it should be designated as "purity (*vodāna*)" is that both due to presence of purification without

some impurities (*samkilesa*) and due to taking the object of extremely purified *nibbāna* as object. Therefore in the Pali Text of *Paṭṭhāna* (conditional relations) it is preached as follows:_____

***anulomam vodānassa anantarapaccayena paccayo.*(Abhi-1-138)**

The knowledge of Adaptation benefits the knowledge of purity by efficiency of relation of contiguity (*anantara paccaya*). (*Abhi-1-138*)

As if the term, the "purity" is a designation as directly, the reason why the commentary of *Visuddhi Magga* explained as "*gotrabhuanantaram* = contiguously after Trans-lineage", without explaining as "*vodānantaram* = contiguously after purity, " is that it explained by following the course of Pali Text called *Paṭisambhidā Magga*.

In the Pali Text called *Paṭisambhidā Magga*, pp 65, in these phrases depending upon the meaning of predominance, *uppāda* (= arising) etc, " eight kinds of Trans-lineage *dhammas* arise by means of *vipassanā* practice," etc,_____ those names of knowledge before the Path Knowledge of Once-returnee etc, are designated as the term, Trans-lineage (*gotrabhu*). Therefore it is also explained as "*gotrabhuanantaram* = contiguously after Trans-lineage", in this commentary called *Visuddhi Magga*. (*Mahāṭṭi-2-487, 488*)

9.2.2 The Once returnee person (*sakadāgāmi*)

The statement in above explanation of commentary of *Visuddhi Magga*, "the fourth Noble One who returns only once for the process of NONE in this sensual world and he is able to achieve the end of suffering of rounds of rebirth is called the Once returnee," is presumed only one kind among five kinds of Once- returnee, excluding four kinds of remaining ones.

1. Some persons get complete extinction of *khandha* life (*parinibbāna*) in this human existence after attaining the Fruition of Once-returnee in this human existence.

2. Some persons get complete extinction of *khandha* life in heavenly existence after attaining the Fruition of Once-returnee in this human existence.

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3. Some persons get complete extinction of *khandha* life in that heavenly existence. After attaining the Fruition of Once-returnee in heavenly existence, some persons get complete extinction of *khandha* life in that heavenly existence.

4. After attaining the Fruition of Once-returnee in heavenly existence, some persons get complete extinction of *khandha* life in this human existence, by taking the process of NONE (*paṭisamdhi*) again.

Without presuming these four kinds of persons it should be recognized the fact that the commentary of *Visudhi Magga* explained by presuming this kind only,

5. "after attaining the Fruition of Once-returnee in this human existence then the process of NONE (*paṭisamdhi*) occurs in heavenly existence and lives for through out that existence, afterwards such person gets the process of NONE again in this human existence and gets complete extinction of *khandha* life in this human existence." (*Mahāṭṭi -2- 488*)

9.3 Stage of Third Path Knowledge

That Noble Disciple who became as the Once-returner, after reflecting on the Path Fruition, *nibbāna* etc, performs strenuously *vipassanā* practice over and over again, in order that both scarce subtle fetter of sensual desire and fetter of repulsion (*paṭigha samyojana*) will be eradicated totally and the Third Fruition called Fruition of Non returner will be reached by sitting on that same place or by staying in any other place appropriately. After performing to mature those controlling faculties, strength, factors of enlightenment that person bears in mind and kneads all kinds of *saṅkhāra dhammas* occurring in three realms, over and over again by means of scrutinizing and discerning as *anicca, dukkha, anatta*. *Vipassanā* Knowledge has been occurred over and over again resulting, in falling in the continuity of *vipassanā* practice. It means the performance for the successive occurrence of *Vipassanā* Knowledge from the knowledge of Arising and Passing Away to the end of Knowledge of Neutrality Towards Formations. For that Once-returner person who is practising through the way mentioned above, at the end of Knowledge of Neutrality Towards Formations, when the knowledge of Adaptation and the Knowledge of Trans-lineage (= purity, *vodāna*) occur successively through one mind door advertence, the path of Non returner arises contiguously adjacent to the Knowledge of Trans-lineage (= purity, *vodāna*). The knowledge associating with that path of Non returner is designated as the Path Knowledge of Non returner. (*Vs-2-314*)

After this Path Knowledge of Non returner those contiguous times occurring consciousness of Fruition should be recognized similar to mentioned above. So far as this extent this practising Noble One becomes the sixth Noble One called the Non returner (*anāgāmi*) who never returns for the process of NONE in this sensual World, who is able to reborn without visible cause (i.e. Without parents) in the Realm of Pure Abode (*suddhāvāsa*) and who usually gets complete extinction of *khandha* life in that realm. After reaching to the fruition of Non returner, those reflecting cognitive processes arise similar to mentioned above. (*Vs -2-317*)

By means of process of NONE (*paṭisandhi*) only it is the nature of never return from that *brahmā* world. In order to pay respect the Supreme Buddha and to listen the Noble preaching those heavenly beings usually return of the sensual

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world including this human world. They come back the sensual world in order to preach *dhamma* in *sudhammā* congregation hall as a *brahmā* called *Sanankumāra*. (*Mahāṭṭi-2-488, 489*)

9.4 Fourth Path and Fruition (*arahatta maggaphala*)

That Noble Disciple who became as the Non-returner, after reflecting on the path, Fruition, *nibbāna* etc in this way, performs strenuously *vipassanā* practice over and over again in order that both five fetters belonging to the upper part

(*uddhānabhagiya samyojana*) viz, desire to fine material sphere (*rūparāga*) desire to immaterial sphere (*a-rūparāga*), conceit (*māna*), unrest (*uddhacca*), ignorance, will be eradicated totally and the Fourth Fruition called Fruition of Arahant will be reached by sitting on that same place or by staying in any other place appropriately. After performing to mature those controlling faculties, strength, factors of enlightenment, that person bears in mind and kneads all kinds of *saṅkhāra dhammas* occurring in three realms, over and over again by means of scrutinizing and discerning as *anicca, dukkha, anatta*. *Vipassanā* Knowledge has been occurred over and over again resulting in falling in the continuity of *vipassanā* practice. It means the performance for successive occurrence of *Vipassanā* Knowledge from the knowledge of Arising and Passing Away to the end of Knowledge of Neutrality Towards Formations. For that Non returnee who is practising through the way mentioned above at the end of knowledge of Neutrality Towards Formations, when the Knowledge of Adaptation and the Knowledge of Trans-lineage (purity, *vodāna*) occur successively through one mind door advertence, the Path of Arahant arises contiguously adjacent to the knowledge of Trans lineage (= purity, *vodāna*). The knowledge associating with that Path of Arahant is designated as the path knowledge of Arahant. (*Vs-2-317,318*)

After this Path Knowledge of Arahant, those contiguous times occurring Consciousness of Fruition should be recognized similar to mentioned above. So for as this extent this fulfilled Noble One becomes the Eight Noble One called Arahant. An Arahant is peak of Noble One among eight kinds of Noble Disciples, who is

1. *mahākhīṇāsava* = great powerful person without any kind of cankers (*āsava*) and worth worshipping,
2. *antima dehadhārī* = capable carrying final burden of body,
3. *ohitabhāra* = having burden of body, burden of defilements, burden of accumulation of *kamma*, merit or demerit (*abhisāṅkhāra*) which had been put down well,
4. *anuppattasadattha* = having remarkable benefit called fruition of Arahant which has been attained in order,
5. *parikkhīṇābhavasamyojana* = having (10) kinds of finished fetters of existence,
6. *sammā dañṇavimutta* = especially delivered from defilements after knowing on the nature of aggregates (*khandha*) etc,
7. *aggadakkhineyya* = worth accepting noble devotional offering of all beings including heavenly beings.

These kinds of knowledge which are associating with Four kinds of Noble Path mentioned in this way are known as the purification of path knowledge (*ñāṇadassana visuddhi*).

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9.4 Four kinds of application of mindfulness (*satipaṭṭhāna*) has been fulfilled

It has been presented in detail up to section of elaborate discerning of the knowledge of Arising and Passing Away including,

1. with regarding to “*samudayadhammanupassī*”, way of discerning on the nature of arising (*samudaya*),

2. with regarding to "*vayadhammanupassī*", way of discerning on the nature of decaying (*vaya*), and
3. with regarding to "*sarmudaya vayadhammanupassī*", way of discerning on the nature of arising decaying (*samudayavaya*).

In later Sections after that way of elaborate discerning of the knowledge of Arising and Passing Away, those cascade ways of discerning which has been presented from the section of matured knowledge of Arising and Passing Away which frees from defilements to this Fruition of Arahant are only the elaborate way of discerning found in the following preaching of *saṭipatṭhāna* (application of mindfulness).

Pali Quotation (M-1-71) (M-1-75,76)
(M- 1-76) (M-1-78)

1. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere all bodily constituents is present.”
That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “all bodily constituents” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind all bodily constituents. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhamma* any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādāna- khandha*) as “I, mine”. *Bhikkhus*..... thus the *bhikkhu* usually stays by discerning on all bodily constituents over and over again. (M-1-71)
2. with regarding to “*vayadhammānupassī*”, way of discerning on the nature of decaying (*vaya*), and
3. with regarding to “*samudayavayadhammānupassī*”, way of discerning on the nature of arising-decaying (*samudaya-vaya*).

In later Sections after that way of elaborate discerning of the Knowledge of Arising and Passing Away, those cascade ways of discerning, which has been presented from the Section of matured Knowledge of Arising and Passing Away which frees from defilements to this Fruition of Arahant, are only the elaborate way of discerning found in the following preaching of *Saṭipatṭhāna* (application of mindfulness).

Pali Quotation (M-1-71) (M-1-75-76)
(M-1-76) (M-1-78)

1. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere all bodily constituents is present”.
That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “all bodily constituents” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind “all bodily constituents”. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhammas*, any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādāna- khandhā*) as “I, mine”. *Bhikkhus*..... thus the *bhikkhu* usually stays by discerning on “all bodily constituents” over and over again. (M-1-71)

2. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere feeling”.

That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “feeling” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind “feeling”. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhammas*, any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādana- khandhā*) as “I, mine”. *Bhikkhus*..... thus the *bhikkhu* usually stays by discerning on “feeling” over and over again. (M-1-75,76)

3. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere consciousness”.

That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “consciousness” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind “consciousness”. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhammas*, any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādana- khandhā*) as “I, mine”. *Bhikkhus*..... thus the *bhikkhu* usually stays by discerning on “consciousness” over and over again. (M-1-76)

4. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere principle of *dhamma*”.

That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “principle of *dhamma*” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind “principle of *dhamma*”. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhammas*, any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādana- khandhā*) as “I, mine”. *Bhikkhus*..... thus the *bhikkhu* usually stays by discerning on “principle of *dhamma*” over and over again. (M-1-71)

9.6 Thirty seven qualities of associating *dhammas* of enlightenment (*bodhipakkhiya dhammas*)

Due to presence of ability to realize Four Noble Truths, due to occurrence of association with the Noble Path which is worth designating as *bodha* (= enlightenment), due to occurrence of standing as beneficial associates, these (37) kinds of *dhammas* viz, four kinds of application of mindfulness (*satipaṭṭhāna*) four kinds of strenuous effort (*sammappadhāna*), four kinds of psychic powers (*iddhipāda*) five kinds of controlling faculties, (*indriya*), five kinds of strength (*bala*), seven kinds of constituents of knowledge (*bojjhanga*), eight kinds of purified factors of Noble Path (*ariya magganga*), are designated as “*bodhipakkhiya dhamma*” (= associating *dhammas* of enlightenment).

A. Four kinds of application of mindfulness (*satipaṭṭhana*)

Among those qualities of associating *dhammas* of enlightenment, the mindfulness(*sati*), itself, is called *satipaṭṭhana* due to occurrence of ability to stand on objects of bodily constituents, feeling, consciousness, principle of *dhamma*, by means taking the object as the nature of repulsiveness (*asubha*), the nature of impermanence (*anicca*), the nature of suffering (*dukkha*), the nature of non self (*anatta*) (= by means of performing the function which rejects perception of desirability (*subha*), perception of permanence (*nicca*), perception of happiness (*sukha*) perception of self (*atta*).

Qualities of associating *dhammas* of enlightenment are available in various kinds of consciousness during occurring of mundane *vipassanā* knowledge before the Noble Path. The way of availability is as follows.

For the *meditator* who discerns and keeps in mind bodily constituents (*rūpakāya*) by these 14 modes, viz,

1. *ānāpānāpabba* = section of developing mindfulness of breathing
2. *iriyāpāthapabba* = section of discerning on deportment
3. *sampajaññapabba* = section of discerning on clear comprehension
4. *paṭikūla manasikārapabba* = section of discerning on the nature of repulsiveness (loathsomeness)

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5. *dhātumanasikārapabba* = section of taking into heart the nature of elements

6-14 *navasivathikapabba* = section of contemplation of nine kinds of corpses, 14 sections of contemplation of the bodily constituents (*kāyanupassanā satipaṭṭhāna*) is available.

Among those sections, section of developing mindfulness of breathing (*ānāpānāpabba*) etc, if *vipassanā* practice has been performed by this cascade of ways, firstly concentration is developed and that concentration is applied as the fundamental of *vipassanā* practice, secondly corporeality and mentality are kept in mind through the former corporeality; as priority after wards causal *dhammas* of those corporeality and mentality are scrutinized; and thirdly, those conditioned things (*sankkhāra dhamma*) called corporeality and mentality with causal *dhammas* which are occurring in both three periods and two continuums, i.e., internal and external, are discerned, are discerned as three general characters, *anicca*, *dukkha*, *anatta*, it is designated as *kāyānupassanā satipaṭṭhāna* (contemplation of the bodily constituents) due to priority of corporeality to be discerned. _____ (1)

For the *meditator* who keeps in mind “feeling” through (9) kinds of modes , contemplation of the feeling (*vedanānupassanā*) is available. During keeping in mind mental *dhammas*, the feeling as priority together with associating mental *dhammas* are kept in mind simultaneously. After keeping in mind mentality object-corporeality and depended base corporeality of those mental *dhammas* must be kept in mind again. If *vipassanā* practice has been performed by this cascade of processes as shown in this way, it is designated as *vedanānupassanā satipaṭṭhāna* (contemplation of the feeling). _____ (2)

For the *meditator* who keeps in mind “consciousness” through (16) kinds of modes, contemplation of the consciousness (*cittānupassanā satipaṭṭhāna*) is

available. During keeping in mind mental *dhammas*, the consciousness as priority, together with associating mental *dhammas* are kept in mind simultaneously. After keeping in mind mentality object-corporeality and depended base corporeality of those mental *dhammas* must be kept in mind again. If *vipassanā* practice has been performed by this cascade of processes as shown in this way, it is designated as *cittānupassanā satipaṭṭhāna* (contemplation of the consciousness). _____ (3)

For the *meditator* who keeps in mind conditioned things (*saṅkhāra dhamma*) called corporeal and mental *dhammas* through these five kinds of modes,

1. *nīvaraṇapabba*= section of discerning on hindrances as priority together with corporeality and mentality,

2. *khandhapabba* = section of discerning on five aggregates (*khandhā*) ,

3. *āyatanapabba* = section of discerning on twelve bases (*āyatana*),

4. *bojjhangapabba* = section of discerning on seven factors of enlightenment as priority,

5. *sacca pabba* = section of discerning on four Noble Truths through *dukkasacca* and *samudaya sacca*, as priority, contemplation of the principle of *dhammas* (*dhammānupassanā satipaṭṭhāna*) is available. Among three kinds of practices on mentality (*nāmakammaṭṭhāna*), a kind of *vipassanā* practice, through which this cascade of processes includes, viz, the contact (*phassa*) as priority together with associating mental *dhammas* are kept in mind, then object corporeality and depended base-corporeality of those mental *dhammas* are kept in mind, afterwards causal *dhammas* of those mentality and corporeality are scrutinizes, lastly those mentality and corporeality together with causal *dhammas* are discerned as *anicca, dukkha, anatta*, is also designated as *dhammānupassanā satipaṭṭhāna* (contemplation of the principle of *dhammas*. An another kind of *vipassanā* practice, through which this cascade of processes includes, viz, conditioned things which are objects of *Vipassanā* Knowledge are kept in mind through aggregate method, base method, factors of enlightenment method, four Noble Truths method, then causal *dhammas* of those ultimate corporeal and mental *dhammas* are scrutinized, lastly those mentality and corporeality together with causal *dhammas* are discerned as *anicca, dukkha, anatta*, is also designated as *dhammānupassanā satipaṭṭhāna*. _____ (4)

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For all four kinds of contemplation, those objects as priority ones, bodily constituents (*kāya*), feeling (*vedanā*), consciousness (*citta*), principle of *dhammas*, (*dhamma*), are only conditioned things (*saṅkhāra dhamma*) called corporeality, mentality causes and results. If *vipassanā* practice is carried out over and over again by means of discerning as three general characters of conditioned things occurring in three periods, and two continuums, it can be said that four kinds of contemplation are developed simultaneously. However because during mundane *vipassanā* practice, all four kinds of contemplation cannot be achieved, simultaneously within the same mind moment, it can be said that "during mundane *vipassanā* practice, all four kinds of contemplation can be achieved at each mind moment respectively". However at the moment of Noble Path all four kinds of contemplation occur simultaneously.

B. Four kinds of strenuous effort (*sammappaddhāna*)

Due to seeing both the unwholesome deed, which is occurring in the continuum of others but it is never experienced in the continuum of oneself in this recent life and the punishment which is worth killing, bondage through that unwholesome deed, by taking into heart like this , "for the person who practices by means of such way this kind of punishment through unwholesome deed can arise," by the time strenuous effort is fulfilled not to arise that kind of punishment through unwholesome deed, the first strenuous effort (*sammappaddhāna*) called trying not to arise unexperienced unwholesome deed, is available. (1) Due to seeing unwholesome *dhammas*, which is being arisen frequently in the continuum of oneself, which is accustomed to being done, by the time strenuous effort is fulfilled in order to eradicate that kind of unwholesome *dhamma*, the second strenuous effort called trying for eradication of experienced unwholesome *dhamma*, is available. (2)

For the person who endeavours strenuously in order to arise both unexperienced absorption (*jhāna*) and unexperienced *vipassanā* in the continuum of oneself in this recent life, the third strenuous effort called trying to arise unexperienced wholesome *dhamma*, is available. (3)

If both experienced absorption (*jhāna*) and experienced *vipassanā* in the continuum of oneself in this recent life are being arisen by such means, it never falls back. For the person who endeavours by that means over and over again, the fourth strenuous effort called trying to improve experienced wholesome *dhamma* is available. (4)

C. Four kinds of psychic powers (*iddhipāda*)

By the time wholesome *dhammas*, *samatha*, *vipassanā* etc are being arisen through "willing wish" as a chief, which is an ambitious to attain various kinds of wholesome *dhammas*, *jhāna*, *vipassanā*, *magga*, *phala* and *nibbāna*, the psychic power of willing wish (*chand-iddhipada*) is available. (1)

By the time wholesome *dhammas*, *samatha*, *vipassanā* etc, are being arisen through "willpower" as a chief, the psychic power of willpower (*cittiddhipāda*) is available. (2)

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By the time wholesome *dhammas*, *samatha*, *vipassanā* etc, are being arisen through "strenuous effort" as a chief, the psychicpower of "strenuous effort" (*viriyiddhipāda*) is available. (3)

By the time wholesome *dhammas*, *samatha* *vipassanā* etc, are being arisen through "investigation (= wisdom)"as a chief, the psychic power of investigation (*vīmansiddhipāda*) is available. (4)

D. Five kinds of controlling faculties (*indriya*)

Both unwholesome *dhammas* which are opposite of firm faith (*saddhā*) and wrong decision (*micchā dhimokkha*), which is respectful on living, non-living things which are out of Triple Gems, which is a kind of false belief are designated as

assaddhiya (= unbelieving). The controlling faculty of firm faith (*saddh indriya*) can suppress, overcome on those "*asssaddhiya dhammas*". It is capable of controlling on associating *dhammas* which are factors of deliverance from *assaddhiya*. (1)

The controlling faculty of effort (*vīriyindriya*) can suppress, overcome on idleness (*kosajja*) which is worth designating as arising of unwholesome mind moment with significant sloth torpor (*thina middaha*). It is capable of controlling on associating *dhammas* which are factors of deliverance from idleness (*kosajja*) (2)

The controlling faculty of mindfulness (*satindriya*) can suppress, overcome on negligence (*pamāda*) called unwholesome aggregate which is caused by carelessness, forgetfulness. It is capable of controlling on associating *dhammas* which are factors of deliverance from negligence (*pamāda*). (3)

The controlling faculty of concentration (*samādhindriya*) can suppress, overcome on mental derangement (*vikkhepa*) called restlessness of mind. It is capable of controlling on associating *dhammas* which are factors of deliverance from mental derangement (*vikkhepa*). (4)

The controlling faculty of reason (*paññindriya*) can suppress, overcome on infatuation (*sammoha*) with the nature of nescience on the object of ultimate *dhammas* as they really are .It is capable of controlling on associating *dhammas* which are factors of deliverance from infatuation (*sammoha*). These five kinds of controlling faculties, actually, can arise simultaneously within the same mind moment during mundane *vipassanā* practice. (5)

E. Five kinds of strength (*bala*)

Due to occurrence of both undeserving to oppress by those *dhammas*, viz, *asssaddhiya*, *kosajja*, *pamāda*, *sammoha*, and unshaking and stability (on the object of conditioned things), five kinds of *dhammas* called firm faith (*saddhā*) strenuous effort (*virīya*), mindfulness (*satī*) concentration (*samādhī*) reason (*paññā*) are designated as the strength (*bala*). These five kinds of strength (*bala*) can also arise simultaneously within the same mind moment during mundane *vipassanā* practice.

F. Seven factors of enlightenment (*bojjhanga*)

Due to occurrence of basis of a being who is capable of knowing on Four kinds of Noble Truths these seven kinds of *dhammas* mindfulness, investigation of doctrine (*dhamma vicāya*) effort, pleasurable interest (*pīti*), tranquility (*passaddhi*) concentration, neutrality (*upekkhā*) are designated as *bojjhanga* (= factors of enlightenment). These seven kinds of factors of enlightenment can also arise simultaneously within the same mind moment during mundane *vipassanā* practice.

The mindfulness which is capable of keeping in mind *sañkhāra dhammas* (conditioned things) called all bodily constituents, feeling, consciousness, principle of *dhamma* together with causal *dhammas*, is known as *satisambojjhanga*, while *Vipassanā* Knowledge which is capable of penetrative knowing on the phenomena of impermanence, suffering, non-self of those *sañkhāra dhammas* after investigating reasoning and determining on those phenomena correctly, is known as *dhammavicāya sambojjhanga*, the effort associating with that *Vipassanā* Knowledge is *viriyasambojjhanga*; the pleasurable interest, *pītisambojjhanga*, the tranquility,

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passaddhisambojjhanga, the concentration, *samādhisambojjhanga*; the mental concomitant called complete equanimity (*tatra majjhhattatā*), *upekkhā sambojjhanga*. This is how seven kinds of factors of enlightenment arise simultaneously during mundane *vipassanā*.

By the time the supra mundane Noble Path (-moment) the mindfulness that is capable of keeping mind the object of *nibbāna*, is known as *satisambojjhanga*; while the Noble path knowledge, which is capable of penetrative knowing and seeing on *nibbāna* is known as *dhammavicāya sambojjhanga*, effort, pleasurable interest, tranquility, concentration, complete equanimity (*tatramajjhhattatā*) are *viriyasambojjhanga*, *pītisambojjhanga*, *passaddhisambojjhanga*, *samādhisambojjhanga*, *upekkhāsambojjhanga*, respectively.

G. Eight factors of Noble Path (*magganga*)

Due to occurrence of basis of deliverance from all kinds of suffering of rounds of rebirth, these eight factors, *sammādiṭṭhi* (right views), *sammāsankappa* (right thought), *sammavāsā* (right speech), *sammākamanta* (right conduct), *sammāṭṭiva* (right livelihood), *sammāvāyama* (right effort), *sammāsati* (right mindfulness), *sammāsamādhi* (right concentration) are designated as factors of Noble Path (*magganga*).

Among those eight factors, during refraining from wrong speech, *sammāvaca* (right speech), is available, during refraining from wrong conduct, *sammākamanta* (right conduct); and during refraining from wrong livelihood, *sammāṭṭiva* (right livelihood) is available respectively. Those remaining five factors of Noble Path, *sammādiṭṭhi* etc., can arise simultaneously within the same mind moment during mundane *vipassanā* practice. *Vipassanā* Knowledge, which is capable of penetrative knowing and seeing on phenomena of impermanence, suffering, non-self of *saṅkhāra dhammas* called *dukkha sacca*, *samudaya sacca*, is known as right view (*sammādiṭṭhi*), while the initial application (*vitakka*) associating with that *Vipassanā* Knowledge, is known as right thought (*sammāsankappa*), the effort, right effort (*sammāvāyama*); the mindfulness, right mindfulness (*sammāsati*); the concentration, right concentration (*sammāsamādhi*) respectively. These five factors of Noble Path can arise simultaneously within the same mind moment during mundane *vipassanā* practice. During Supra-mundane Noble Path (-moment) those eight factors of Noble Path can arise simultaneously within the same mind moment appropriately. All factors of Noble Path take the object of *nibbāna* at that mind moment.

Especially those qualities of associating *dhamma* of enlightenment, *vimamsiddhipāda*, *paññindriya*, *paññābala*, *dhammavicaya sambojjhanga*, *sammādiṭṭhimagganga*, which are interpreted the basis as mental concomitant called *paññindriya* (reason, knowledge), is not associated with the consciousness of mundane *vipassanā* without knowledge (*ñāṇavipayutta*) sometimes. Thus (37) qualities of associating *dhammas* of enlightenment (*bodhipakkhiya dhamma*) are available in various mind moments during mundane *vipassanā* practice.

On the other hands, by the time these Four Kinds of Noble Path-Knowledge arise, actually, these (37) qualities of associating *dhammas* of enlightenment are

available simultaneously within the same mind moment. During arising of Fruition (-moment), remaining (33) qualities of associating *dhammas* of enlightenment, except four kinds of strenuous effort (*samma ppadhāna*), are available. During Supramundane mind moments, all kinds of *bodhipakkhiya dhamma* take the object of *nibbāna*.

(See Vs - 2 - 320).

All kinds of *bodhipakkhiya dhamma*, actually, concern with the arising of mind moment of Noble Path. Due to occurrence of function of strenuous effort (*sammappaddhana*) with extremely performance at the moment of the Noble Path, though they concern in that way, the commentary explained that "during arising of Fruition (-moment), except four kinds of strenuous effort." Although it explained that "during arising of Fruition (-moment), (33) qualities of associating *dhammas* of enlightenment are available, it should be recognized that "it is not worth getting directly but by means of indirect way". (*Mahāṭṭ-2-492*).

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9.7 How qualities of associating *dhammas* of enlightenment arise at Noble Path (-moment).

Pali Quotation (Vs-2-320)

At one Noble Path (-moment) all available kinds of those (37) qualities of associating *dhammas* of enlightenment take the object of *nibbāna*. If the consciousness of Path arises through the first absorption (*pathamajhānika*) it consists of (37) mind and mental concomitants. According to tetrad method (*catukka naya*), if the consciousness of Path arises through the second absorption, it consists of (35) mind and mental concomitants, excluding *vitakka*, *vicāra*. If it arises through the third absorption, it consists of (34) mind and mental concomitants, excluding *Pīti*. If it arises through the fourth absorption, it also consists of (34) mind and mental concomitants, but agreeable feeling is replaced by neutrality feeling at that moment. All mind and mental concomitants of that arising of Path (-moment) takes the object of *nibbāna*. Among those arising mind and mental concomitants, the mindfulness (*sati*) is also included. There is a reasonable question that how a single mindfulness takes objects of four kinds *satipatthāna dhammas* (= application of mindfulness) simultaneously. The answer is as follows: -

Among the *bodhipakkhiya dhammas* which are worth getting within one mind moment, a single kind, the mindfulness, which arises by taking the object of *nibbāna*, performs the function of removing of ...

1. perception of pleasant (*subhasaññā*) on all bodily constituents (*kāya*);
2. perception of happiness (*sukhasaññā*) on feeling;
3. perception of permanence (*niccasaññā*) on consciousness;
4. perception of self (*attasaññā*) on principle of *dhammas*; simultaneously.

Thus due to finishing to eradicate these kinds of perception, pleasant, happiness, permanence, self on *satipatthāna* called *kāya*, *vedanā*, *citta*, *dhamma* by the Noble Path together with mindfulness, those kinds of perception are totally free from *kāya*, *vedanā*, *citta*, *dhamma*. Whenever *kāya*, *vedanā*, *citta*, *dhamma* are taken as object, those kinds of perception, pleasant, happiness, permanence, self, never arise

but only those kinds of perception, repulsiveness, suffering, impermanence, non-self of *kāya*, *vedanā*, *citta*, *dhamma*, arise consequently. This way of realizing can be said that four kinds of application of mindfulness (*satipaṭṭhāna*) are by functional accomplishment (*kicca-siddhi*). Thus among those *bodhipakkhiya dhammas* which are worth getting within one mind moment of Noble Path, a single kind called the mindfulness can be designated as "four kinds of application of mindfulness (*satipaṭṭhāna*) " by means of the function of eradication of four kinds of perception, pleasant, happiness permanence, self on *kāya*, *vedanā*, *citta*, *dhamma*.

Similarly, a single kind called the effort which is worth getting within one mind moment of Noble path, can be designated as "four kinds of strenuous effort (*sammappadhāna*), by means of finishing four kinds of functions, trying not to arise unexperienced unwholesome *dhamma*. There are no variation in numbers of bases of interpretation for *iddhipāda*, *indriya*, *bala*, *bojjhanga*, *magga*. (Vs-2-320)

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[Notes___ If the Noble Path arises through the first absorption, (37) kinds of *bodhipakkhiya dhamma* can be available appropriately. It arises through the second absorption, the initial application (*vitakka*) will not associate resulting in decreased in factor of right thought (*sammā-sankappa magganga*). According to tetrad method, if it arises through third absorption, *pūṭisambojjhanga* (factor of enlightenment of pleasurable interest) and *sammā-sankappa magganga* will be excluded. If the Noble path arises through fourth absorption *pūṭisambojjhanga* and *sammā-sankappa magganga* will be excluded similarly.]

To be noticed * _____ In above explanation, it must be noticed especially on the word, "the mindfulness which takes the object of *nibbāna* or the mindfulness together with the Noble Path accomplishes the function of eradication of those kinds of perception, pleasant, happiness, permanence, self on *kāya*, *vedanā*, *citta*, *dhamma*."

In the field of *vipassanā* practice,

1. with regarding to the word, "*kāya*", all bodily constituents (*rūpa kāya*) called 28 kinds of corporeality must be interpreted by means of significant method (*padhānaya*) while *nāmakāya* (mentally constituents) called mental *dhammas* which arise depending on those corporeal *dhammas* by taking the object of those corporeal *dhammas* must be interpreted by means of non significant method (*appadhānaya*)

2. with regarding to the word, "*vedanā*, " nine kinds of feeling must be interpreted by means of significant method. After discerning on feeling as priority, both mental *dhammas* together with that feeling and object corporeality and depended corporeality of those mental *dhammas* must also be interpreted by means of non significant method. (*appadhānaya*).

3. with regarding to the word, "*citta*," (16) kinds of consciousness or various kinds of consciousness which are worth getting in the continuum of *meditator*, must be interpreted by means of significant method. After discerning on consciousness as priority, both mental *dhammas* together with that consciousness and object

corporeality and depended corporeality of those mental *dhammas* must also be interpreted by means of non significant method.

4. with regarding to the word, "*dhamma*," remaining mental concomitants, which are led by contact (*phassa*), volition (*cetana*), except "those corporeality, feeling, consciousness, which are interpreted as *kāya*, *vedanā*, *citta*, by means of significant method," must be interpreted by means of significant method (*paddaānaya*). Both those feeling, consciousness which are associating *dhammas* of those mental concomitants and object corporeality and depended corporeality of those mental *dhammas* must also be interpreted by means of non-significant method. In other words with regarding to the word, "*dhamma*," five aggregates (*khandha*) twelve bases (*āyatana*), seven factors of enlightenment (*bojjhanga*), four Noble Truths, must be interpreted.

Because the Noble Path accomplishes the function of eradication of delusion, that is concealing on those *kāya*, *vedanā*, *citta*, *dhamma*, not to be known, simultaneously with the moment of seeing *nibbāna*, if the *meditator* reflects those *kāya*, *vedanā*, *citta*, *dhamma* again, it can be realized easily.

If a *meditator* suggests himself as a Noble One, above specification is a kind of touchstone in order to test whether oneself achieves become *ariyhood* or not. Unless mere (28) kinds of corporealities are kept in mind and discriminated, unless mind

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and mental concomitants are kept in mind and discriminated by knowledge through natural fixed law of consciousness (*cittaniyāma*); unless Doctrine of Dependent Origination called causal relationship between *dukkha sacca* and *samudaya sacca*, is kept in mind and scrutinized by knowledge, even though oneself believes strongly himself as "he has got attainment of *ariyhood*," he must decides certainly that "I'm not *ariyhood* yet". This is because the Noble Path had already eradicated delusion (= ignorance) which is capable of concealing on Four Noble Truths or *kāya*, *vedanā*, *citta*, *dhamma*, not to be known as they really are, indeed.

For a *meditator*, the occurrence of real Noble Disciple in accordance with the desire of the Supreme Buddha is great beneficial rather than the occurrence of non real Noble One who ends the goal by an other airy philosopher. It should be recognized that one who boasts so as to became *ariyhood* depending on flattering of other will continue to float in the ocean of infinite rounds of rebirth. These *kāya*, *vedanā*, *citta*, *dhamma*, actually, are not only the *dhammas* which can be known after attaining as ariyhood but also the *dhammas* which are worth endeavouring to be known before *ariyhood* to be attained. This is because these *kāya*, *vedanā*, *citta*, *dhamma* belonging to *dukkha sacca*, *samudaya sacca* are objects of *Vipassanā* Knowledge indeed.

9.8 Way of interpreting on bases of *bodhipakkhiya dhammas*

Among these qualities of associating *dhammas* of enlightenment (*bodhipakkhiya dhamma*) if pure bases of interpretation are carried out commonly without mixing words each other by *aggahitaggahana* (= the method by which

unhold one must held or counted) there are (14) qualities of associating *dhammas* of enlightenment viz, *sati*, *vīriya*, *chanda*, *citta*, *pañña*, *saddhā*, *samadhi*, *pīti*, *passaddhi*, *upekkhā* (= *tatramajjhataṭṭā*) *sammāsankappa*, *sammāvacā*, *sammākamanta*, *sammāājiva*, totally.

Among those *dhammas*, some *dhammas sati* (mindfulness) etc, are preached as various interpretations, (8) kinds etc, though they possess a single nature due to occurrence of finishing of various functions, *kāyāupassanā* etc depending upon efficiency of each kind. Some *dhammas*, *cittiddhipāda* (psychic power of willpower) etc., are preached as one kind each, due to occurrence as character (*sarūpa*).

In this case, it is interpreted on (14) qualities of associating *dhammas* of enlightenment as bases resulting from maximum available bases of *bodhipakkhiya dhamma*. Only for the Path (-moment) through first absorption, (14) kinds of *dhammas* can be available. For the Path (-moment) through second absorption, (13) kinds of *dhammas* can be available due to inavailability of *sammāsankappa*, while the Path (-moment) through third absorption, fourth absorption fifth absorption, each (12) kinds of *dhammas* can be available due to inavailability of *pītisambojjhanga*, respectively according to pentad method (*pañcakanaya*).

Nine kinds, (1) status._____ those *dhammas* with only one character are of nine kinds viz, *chanda*, *citta*, *pīti*, *passaddhi*, *upekkhā*, *sammāsankappa*, *sammāvacā*, *sammākamanta*, *sammāājiva*. They occur as each status, *chandiddhipāda*, *cittiddhipāda* *passaddhi sambojjhanga*, *upekkhā sambojjhanga*, *sammāsankappa magganga*, *sammāājiva magganga*, respectively. _____

Saddha (faith) (2) status._____ The faith varies as two kinds, *saddhindriya*, *saddābala* and it has got two status.

Samādhi (concentration) (4) status._____ The concentration varies as four kinds, *samādhindriya*, *samādhibala*, *samādhisambojjhanga*, *sammāsamadhi magganga* and it has got four status.

Pañña (wisdom) (5) status._____ The wisdom varies as five kinds *vīṃamsiddhipāda*, *paññindriya*, *paññābala*, *dhammavicāgyasambojjhanga*, *sammāditthi magganga* and it has got five status.

Sati (mindfulness) (8) status._____ The mindfulness varies as four *satipaṭṭhāna*, *satindriya*, *satibala*, *satisambojjhanga*, *sammāsati magganga* and it has got eight status.

Vīriya (effort) (9) status._____ The effort varies as nine kinds, four *sammappadhāna*, *vīriyiddhipada*, *vīriyindriya*, *vīriyabala*, *vīriyasambojjhanga*, *sammāvāyāmamagganga* and it has got nine status.

Due to occurrence of association with the Noble Path which is worth designating as *bodha* (= enlightenment) due to occurrence of standing as beneficial associates of the Noble Path, these (37) kinds of *dhammas*, basically (14) kinds of *dhammas* are designated as *bodhipakkhiya dhamma*. During mundane *vipassanā* practice, These *bodhipakkhiya dhammas* are available appropriately.

Pali Quotation (M-3-124)

= *Bhikkhus* if the mindfulness of breathing (*ānāpānassati*) is developed, four kinds of application of mindfulness (*satipaṭṭhāna*) will be fulfilled. If four kinds of application of mindfulness is developed seven kinds of factors of enlightenment

(*bojjhanga*) will be fulfilled. If seven kinds of factors of enlightenment is developed, the Path of Arahant and the Fruit of Arahant will be fulfilled. (*M-3-124*)

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9.9. Way of emerging from *nimitta-pavaṭṭa*

There are two kinds of *vipassanā*, mundane *vipassanā* and supra-mundane *vipassanā*.

The Noble Path knowledge is also designated as *vipassanā* due to occurrence of ability to know and see on Four Noble Truths through four kinds of *abhisamaya* (= clear understanding), viz,

1. discriminating on *dukkha sacca* by means of *pariññābhisamaya* (= clear understanding of all objects of *vipassanā* practice)
2. abandoning of *samudaya sacca* by means of *pahānabhisamaya* (= clear understanding on all objects to be abandoned)
3. facing with *nirodhasacca* by means of *sacchikiriyābhisamaya* (= clear understanding on the object to be faced)
4. developing of *maggasacca* by means of *bhāvanābhisamaya* (= clear understanding on the Path to be developed). It is the *supramundane vipassanā*, indeed.

In those two kinds of *vipassanā*, *lokiyavipassanā* (mundane *vipassanā*) and *lokuttara vipassanā* (supra mundane *vipassanā*), the former is unable to emerge from *saṅkhāra nimitta*, (= phenomena of conditioned things) due to presence of object called *saṅkhāra nimitta*. It is also unable to emerge from *pavaṭṭa* (= cyclic *dhammas* which are capable of continuous occurring and are called five aggregates) due to inability to remove totally to *samudaya sacca*, which is the basis of consequent aggregates (*vipāka khandhā*).

The knowledge of Trans-lineage is unable to emerge from *pavaṭṭa* due to inability to eradicate *samudaya sacca* totally. It emerges from *saṅkhāra nimitta* due to taking the object, of *nibbāna* as object resulting in designating as "*ekatovutthana*" (= the *dhamma* which emerges from one side).

These four Kinds of Noble Path, indeed, emerges from not only *saṅkhāra nimitta*, due to presence of the object of *nibbāna* called *animitta*, that is void of *saṅkhāra nimitta*, but also *pavaṭṭa*, due to ability to eradicate *samudaya sacca* totally. Those *dhammas*, therefore, are designated as "*ubhatovuṭṭhāna*" (= the *dhamma* which emerges from both sides). (*Vs -2-321*)

Pali Quotation (Mahāṭṭi-2-494)

Taking the object of *nibbāna* as object after abandoning the object of *saṅkhāra nimitta*, is known as *nimittato vuṭṭhāna* (= emerging from phenomena of conditioned things). The ability to reach a situation with the nature of incapable of arising *upādinna-kapavaṭṭa* (= reoccurrence of consequent aggregates in future), resulting from total cessation of caused *dhammas* or *samudaya sacca* called ignorance, craving, clinging, *kamma*-formation, action, is known as *pavaṭṭato vuṭṭhāna* (=emerging from *pavaṭṭa*). It should be recognized the fact that due to arising of the path of Upstream-enterer those causal *dhammas*, *samudaya sacca*, i.e., ignorance,

craving, clinging, *kamma*-formation, action, which are causes to reach woeful existence, are ceased totally and so forth. Therefore the commentator explained that "the Knowledge of Trans-lineage is unable to emerge from "*pavaṭṭa*" due to inability to eradicate *samudaya sacca* totally." (*Mahāṭṭ-2-494*)

According to these explanations of *Visuddhi Magga* and *Mahāṭṭika*, it may be intended to interpret on only "*upādinna-kapaṭṭa*" with regarding to the word, '*pavaṭṭa*'. However the opinion of *Atthasālinī Atthakathā* has been presented previously. According to that commentary, with regarding to the word '*pavaṭṭa*' it must be interpreted on both '*anupādinna-kapaṭṭa*' and '*upādinna-kapaṭṭa*.'

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9.10. The Knowledge of Trans-lineage (*gotrabhuñṇāṇa*)

The Knowledge of Trans-lineage is a kind of "reason" which occurs by means of emerging , falling back and leaving from external *saṅkhāra nimitta*. The meaning of external *saṅkhāra nimitta* is explained in the commentary of *Paṭisambhidā Magga* as follows._____

Pali Quotation (Paṭṭsam -A-1-253)

The external *saṅkhāra nimitta* means phenomena of corporeality and mentality which are external to unwholesome mental aggregates occurring in the continuum of oneself. It is right *_____. Due to both occurrence of causal phenomena to arise defilements and appearing as forms, outward appearance, man, woman, person, being, human, heavenly being, *brahma* etc, for worldling without eye of wisdom every mundane conditioned thing is worth designating as *nimitta dhamma*. (*Paṭṭsam-A-1-253*)

According to this exegesis, defilements occurring in the continuum of oneself is internal *dhamma*. It is trusted person of oneself. It should be recognized the fact that all kinds of *saṅkhāra dhammas*, except those defilements all *dhammas* occurring in three Realms or (31) spheres, whether internal or external, whether it is living *upādinna-kapaṭṭa* or nonliving *anupādinna-kapaṭṭa*, are external *saṅkhāra dhammas*. The fact relating to the way of emerging from these external *saṅkhāra dhammas* and entering into *nibbāna* is preached in *Paṭṭisambhidā Magga* as follows.

After emerging (leaving) from "*uppāda*" which is arising of consequent aggregates in this life due to presence of previous action (*kamma*), it is capable of entering into "*anuppāda*" which is non arising of consequent aggregates. Therefore it is designated as "*gotrabhu*" (Trans-lineage). After emerging (= leaving) from *upādinna-kapaṭṭa* which is continuous processes of continuity of consequent aggregates due to presence of previous action (*kamma*), it is capable of entering into "*appavaṭṭa*" called *nibbāna* where continuous processes of continuity of consequent aggregates never arise ...R... After emerging (= leaving) from "*ayūhana*" which is endeavouring to perform "action (*kamma*)" called the cause of process of NONE in future, it is capable of entering into '*anāyūhana*' called *nibbāna* which is void of endeavouring to perform "action (*kamma*), the cause of process of NONE R.... After emerging (= leaving) from "*paṭisandhi*" which is arising of consequent aggregates in future, it is capable of entering into *nibbāna* without *paṭisandhi*R....

After emerging (= leaving from “existence” which is dependence of '*paṭisandhi*', it is capable of entering into *nibbāna* which is void of 'existence' the dependence of '*paṭisandhi*' ... R ... After emerging (= leaving) from '*nibbatti*' which is obvious occurrence of five aggregates, it is capable of entering into *nibbāna* without “*nibbatti*” called obvious occurrence of five aggregates ... R ... After emerging from '*vipakāpavatti*' which is arising of continuity of consequent aggregates, it is capable of entering into *nibbāna* without *vipakāpavatti* ... R ... After emerging (= leaving) from 'birth (*jāti*)' which is arising of aggregates as a beginning of one life, it is capable of entering into *nibbāna* without birth (*jāti*) R ... After emerging (= leaving) from aging (*jarā*) it is capable of entering into *nibbāna* without again... R ... After emerging (= leaving) from 'decaying ' (*vyādhī*), it is capable of entering into *nibbāna* without decaying ... R.... After emerging (= leaving) from 'death (*maraṇa*), it is capable of entering into *nibbāna* which is void of death (*maraṇa*), ... R ... After emerging (= leaving) from sorrow (*soka*), it is capable of entering into *nibbāna* which is void of sorrow (*soka*), ... R ... After emerging (= leaving) from 'lamentation (*parideva*), it is capable of entering into *nibbāna* which is void of lamentation ... R ... After emerging (= leaving) from woe it is capable of entering into *nibbāna* which is void of woe (*upāyāsa*) ... R ... After emerging (=leaving) from phenomena of external conditioned things (*bhiddha saṅkhāra nimitta*), it is capable of entering into *nibbāna* which is the cessation of *saṅkhāra*. (*Paṭṭsam-63,46*)

9.11. *Ubhatovuṭṭhāna* (both sides emerging) the Path Knowledge

How the Path Knowledge called “the wisdom” which occurs by means of emerging (= falling back and leaving) from both sides of “*nimitta*”, '*pavatta*' arise _____ *sammādiṭṭhi* _____ At the moment of the Path of Upstream-enterer, *sammādiṭṭhi* (right view) emerges from (62) kinds of wrong views (*micchādiṭṭhi*) through the meaning of clear realizing on very profound essence of Four Noble Truths with the characters of *pariññābhisamaya*, *pahānābhisamaya*, *sacchikiriya-bhisamaya*, *bhānābhisamaya*. It emerges from both those defilements, *vicikicchā* (scepticism) etc, that follows successively to wrong views, the cause of reaching to woeful existence, and aggregates (*khandhā*) that follows successively to that wrong view. It emerges from all kinds of external phenomena of conditioned things (*bhiddha saṅkhāra nimitta*), except defilement aggregate occurring in the continuum of oneself. Therefore it can be said that the wisdom (*paññā*) which occurs by means of emerging, falling back, leaving from both sides of '*nimitta, pavatta*', is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

tadanuvattaka kilesa (defilements that following to wrong view) _____ The Path-Knowledge of Upstream-enterer emerges from (62) kinds of wrong through eradicating to underlying tendency of wrong view (*diṭṭhānusaya*) without any remains. It also emerges from various kinds of defilements, which are associating with wrong view within the same mind moment, which have supporting factor of the relation of determinative dependence (*upanissaya paccaya*) of wrong view, which always follow wrong view. With regarding to that word, it means removing on *tadekaṭṭha kilesa* (= defilements with the same dependence of that wrong view). There are two kinds of *ekaṭṭha*, *sahajekaṭṭha* and *pahānekaṭṭha*.

Sahajekaṭṭha ____ Those defilements which are occurring both within one mind moment, and in the continuum of one person, associating with that wrong view until it is removed by the Noble Path, is **tadekaṭṭha** (= defilements with the same dependence of that wrong view). When the Noble Path eradicates wrong view (**diṭṭhi**) both these defilements, selfish desire (**lobha**), delusion (**moha**), unrest (**uddacca**), shamelessness (**ahirika**), dreadlessness (**anottappa**) which are associating with that wrong view in two kinds of consciousness, consciousness with wrong view rooted in greed unprepared (**lobhamūla diṭṭhigata sampayutta a-saṅkhārika citta**) and these defilements, selfish-desire, delusion, sloth (**thina**), unrest, shamelessness, dreadlessness, which are associating with that wrong view in two kinds of consciousness, consciousness with wrong view rooted in greed, prepared (**lobha mūla diṭṭhigata sampayutta saṅkhārika citta**), are also eradicated by the Path of Upstream-enterer through **sahajekaṭṭha**.

Pahanekaṭṭha ____ When the path knowledge of Upstream-enterer eradicates the defilement called wrong view, these defilements, selfish desire, hate, delusion, conceit, sceptic, sloth, unrest, shamelessness, dreadlessness, which are causes to reach woeful existence, which are occurring together with wrong view in the continuum of one person, are also eradicated by means of **phānekaṭṭha**.

Khandehi ____ In the word, "it emerges from aggregates (**khandha**) that follows successively to that wrong view," those aggregates are ____

(a) Four mental aggregates of consciousness and mental concomitants with wrong view, rooted in greed, which are associating with that wrong view within the same mind moment and are following successively to that wrong view, (**sahajekaṭṭhakhandha**),

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(b) four mental aggregates of consciousness and mental concomitants without wrong view rooted in greed (**lobhamūla diṭṭhigatavippayutta citta cetasika**), four mental aggregates of consciousness and mental concomitants rooted in hate (**dosamūlacitta cetasika**), four mental aggregates of consciousness and mental concomitants, rooted in delusion (**mohamūla citta cetasika**), which are associating with defilements, selfish desire, hate, delusion etc, that are causes to reach woeful existence and are **phanekaṭṭha** with that wrong view, (**pahanekaṭṭha khandha**),

(c) corporeal aggregate (**rūpakkhanda**) called corporeality produced by mind (CPM) (**cittajarūpa**), which are caused by unwholesome mind and mental concomitants of those **sahajekaṭṭha** and **pahanekaṭṭha** kinds, totally five aggregates, (These are five kinds of aggregates called **anupādinna pavaṭṭa**), and

(d) consequent five aggregates which are worth arising future, due to presence of those defilements, that wrong view etc, (These are five kinds of aggregates called **upādinna pavaṭṭa**).

The Path Knowledge of Upstream-enterer emerges from these five kinds of aggregates of both **anupādinna** and **upādinna pavaṭṭa**, really.

(e) **Pali Quotation (Paṭisam-A-1-255-256)**

If should be recognized the fact that "*bahiddhā ca sabbanimittēhi*" means all kinds of (internal, external) *saṅkhāra dhammas*, excluding defilement aggregate occurring in the continuum of oneself, from which the path of Upstream-enterer emerges. (*Paṭṭsam-A-1-255,256*)

This exegesis of commentary of *Paṭṭsamabhida Magga*, shows the same opinion, as previous mentioned in the commentary of *Aṭṭhasalini*, that "the Noble Path emerges from both two kinds of *khandha pavatta*, *anupādinna*, *upādinna*, and all kinds of phenomena of conditioned things (*saṅkhāra nimitta*).

Sammasankappa: Right thought (*sammasankappa*) associating with the Noble Path emerges from wrong thought (*micchā sankappa*) through the meaning of ability to apply associating *dhammas* on the object of *nibbāna*. It emerges from both defilements and aggregates (*khandha*) which are capable of following to wrong thought. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavatta*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

The Path Knowledge of Upstream-enterer emerges from wrong thoughts (= initial application, *vitakka*) which are associating with both five kinds of consciousness, viz, four kinds of consciousness with wrong view (*diṭṭhigata sampayutta citta*), one kind of consciousness with sceptic, which are worth removing by the Path of Upstream-enters, and remaining kinds of unwholesome consciousness which are causes to reach woeful existences (*apāyagamanīya*). (*Paṭṭsam-A-1-256*)

Sammāvācā Right speech (*sammāvācā*) associating with the Noble Path emerges from wrong speech (*micchāvācā*) through the meaning of ability to keep. It emerges from both defilements and aggregates (*khandha*), which are capable of following to wrong speech. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavatta*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

It means that it emerges from both lying (*musāvāda*) and slandering (*pisunavācā*), speech with vulgar slang (*pharusavācā*), flattering (*samphappalāpavācā*).

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Sammākamanta _____ Right conduct (*sammākamanta*) associating with the Noble path emerges from misconduct (*micchākamanta*) through the meaning of ability to occur polite bodily manners but not rude manners. It emerges from both defilements and aggregates (*khandha*) which are capable of following to misconduct (*micchākamanta*). It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavatta*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

It emerges from killing being (*pāṇātīpātā*) stealing (*adinnadānā*) and sexual misconduct (*kamesumicchācāra*).

sammāājīva _____ Right livelihood (*sammāājīva*) associating with the Noble Path emerges from wrong livelihood (*micchājīva*) through the meaning of capable of purifying the livelihood. It emerges from both defilements and aggregates (*khandha*), which are capable of following to wrong livelihood. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavaṭṭa*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

It emerges from these kinds of wrong livelihood, viz, three kinds of bodily misconducts, four kinds of verbally misconducts, relating to livelihood, such as deceit (*kuhana*), talking over (*lapana*), prognostication (*nemittikatā*), insinuation (*nippesikatā*) to obtain four requisites, covetousness through giving little worldly gain for great ones (*lābhena labham nijigīsanatā*).

Sammāvāyāma _____ Right effort (*sammāvāyāma*) associating with the Noble path emerges from wrong effort (*micchāvāyāma*) through the meaning of capable of supporting to associating *dhammas* of the Noble path in order to reach on the object of *nibbāna*. It emerges from both defilements and aggregates (*khandha*) which are capable of following to wrong effort. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavaṭṭa*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

It emerges from various kinds of wrong effort which are associating with both these five kinds of consciousness, viz, four kinds of consciousness with wrong view, one consciousness with sceptic and remaining kinds of unwholesome consciousness which are causes to reach woeful existences (*apāyagamanīya*).

Sammāsati _____ Right mindfulness (*sammāsati*) associating with the Noble Path emerges from wrong mindfulness through the meaning of capable of fixed standing on the object of *nibbāna*. It emerges from both defilements and aggregates (*khandha*) which are capable of following to wrong mindfulness. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavaṭṭa*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

Pali Quotation (Paṭṭsam -A- 1-256) (Mahāṭṭ-2-494)

Various kinds of unwholesome consciousness and mental concomitants, which are arising by means of the opposite nature of mindfulness and remembering on unwholesome deeds, are known as wrong mindfulness (*micchāsati*). (*Paṭṭsam-1-256*)

sammāsamādhi_____ Right concentration (**sammāsamādhi**) associating with the Noble Path emerges from wrong concentration (**micchāsamādhi**) through the meaning of calmness on the object of **nibbāna** without wandering on other ones. It emerges from both defilements and aggregates (**khandha**) which are capable of following to wrong concentration. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (**pañña**) which occurs by means of emerging, falling back, leaving from both sides of **nimitta**, **pavatta**, is known as the knowledge arising at the Noble Path (-moment). (**Paṭṭsam-66**)

It emerges from various kind of wrong concentration, which are associating with the mental concomitant called one-pointedness (**ekaggatā**) which is associated with both five kinds of consciousness, viz, four kinds of consciousness with wrong view, one consciousness with sceptic, and remaining kinds of unwholesome consciousness that are causes to reach woeful existences (**apāyagamanīya**).

[Notes _____ In various **Pali Text** of **Sutta** it was also preached on these factors of path (**magganga**) viz, wrong speech, misconduct, wrong livelihood, wrong mindfulness. There is no specific basis of meaning for those factors of path. For every kind of mindfulness, there is only one adorning mental concomitant (**sobhaṇa cetasika**) called **sammāsatī** (right mindfulness). Due to lack of specific basis of meaning in that way it was not preached in Pali Text of **Abhidhamma**. It should be recognized the fact that those unwholesome consciousness and mental concomitants that are occurring while various kinds of wrong speech relating to four verbally misdeeds, are designated as **micchāvācā**, while those unwholesome **dhammas** that are occurring while various kinds of misconducts relating to three bodily misdeeds, as **micchākammanta**, those unwholesome **dhammas** that are occurring while various kinds of wrong livelihood , as **micchājīva**, those unwholesome **dhammas** which are predominant with unwholesome perception (**akusala saññā**) while various misdeeds are remembered again, as **micchāsati** respectively.]

Because the Path of Upstream-enterer eradicates both five kinds of unwholesome consciousness and mental concomitants, i.e., four kinds of consciousness with wrong view and one consciousness with sceptic, and remaining unwholesome consciousness and mental concomitants which are causes to reach woeful existences it can be said the Path of Upstream-enterer emerges from unwholesome mental **dhammas** together with wrong view and sceptic and remaining unwholesome consciousness and mental concomitants which are causes to reach woeful existences.

This is the way showing how eight factors of path emerge from both opposite **dhammas**, **micchādiṭṭhi** etc, those defilements that follows to opposite **dhammas**, **micchādiṭṭhi** etc, various aggregates and all kinds of phenomena of external conditioned things (**bahiddha saṅkhāra nimitta**) at the arising of Path (-moment) of Upstream-enterer. Now it will be continued to present how those processes of emerging from defilement aggregates etc, occur at arising of Path (-moment) of Once-returnee etc.

Path (moment) of Once-returnee _____ At the path (-moment) of Once-returnee, right view (**sammādiṭṭhi**) emerges from wrong view through the meaning

of capable of knowing on Four Noble Truths ... R ... Right concentration emerges from both gross fetters of sensual desire (*kamarāga*) and repulsion (*paṭigha*) and gross underlying tendency of sensual desire (*kamarāgānusaya*) and gross underlying tendency of repulsion (*paṭighānusaya*) through the meaning of calmness in the object of *nibbāna* ... R ...

Path of Non-returnee ____ At the Path (-moment) of Non-returnee right view (*sammādiṭṭhi*) emerges from wrong view through the meaning of capable of knowing on Four Noble Truths ... R ... Right concentration emerges from both scarce, subtle fetters of sensual desire (*kamarāga*)

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and repulsion (*paṭigha*) and scarce, subtle underlying tendency of sensual desire and scarce, subtle underlying tendency of repulsion through the meaning of calmness on the object of *nibbāna* ... R

Path of Arahant ____ At the Path (-moment) of Arahant, right view (*sammādiṭṭhi*) emerges from wrong view through the meaning of capable of knowing on four Noble Truths ... R ... Right concentration emerges from both fetters of desire to existence of fine material sphere and immaterial sphere (*rūparāga arūparāga*), fetter of conceit, fetter of unrest, fetter of ignorance, and these kinds of underlying tendency, conceit, desire to existence, ignorance through the meaning of calmness on the object of *nibbāna* without wandering on other ones. It emerges from both defilements that follows to "desire to existence of fine material sphere" etc and aggregates (*khandha*) which follows to that defilement. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavatta*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

In three kinds of Upper Noble Path, the path of Once-returnee, the Path of Non-returnee, the Path of Arahant, the right view (*sammādiṭṭhi*) emerges from conceit which is worth eradicating by each kind of Noble Path. It is right ____ That conceit stands in the place of wrong view by means of "I am". However it should be recognized on the fact that it is never preached specifically on emerging of these three kinds of Upper Noble path as "emerges from wrong view" etc, but it has been preached specifically on emerging from fetters and various kinds of underlying tendency which are worth eradicating by each Noble Path respectively. (*Mahāṭṭ-2-495*)

9.12.A. Efficiency of *samatha*, efficiency of *Vipassanā*

While eight kinds of mundane attainment (*samāpatti*) are being developed, the efficiency of *samatha* (*samathabala*) is predominant due to occurrence of practice of concentration (*samādhībhāvanā*). While contemplation on impermanence (*aniccanupassanā*) etc are being developed, the efficiency of *Vipassanā* (*vipassanābala*) is predominant, due to presence of extremely strong *Vipassanā*

Knowledge. Then at the Noble Path (-moment), actually, those concentration and wisdom called *samatha vipassanā* arise harmoniously as two bulls with equal strength, which are yoking together (*yuganaddha*), due to lack of predominance of *samatha* or *vipassanā* on each other. Therefore in these four kinds of Path Knowledge, both kinds of efficiency of *Samatha* and efficiency of *Vipassanā* are yoking together with equal range of strength. (*Vs-2-322*)

9.12. B. Way of preaching in *Paṭṭsamhida Magga*

Pali Quotation. (Paṭsam-289)

The concentration associating with the Noble Path knowledge, which is emerging from both those defilements that are associated and predominated by unrest (*uddhacca*) and aggregates that follows successively to unrest, which is the opposite of wandering of mind, *vikkhepa*, that is called an occurrence of mind with only one object; has the

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object called *nibbāna*. Due to presence of ability of repeated discerning over and over again of the mind, which emerges from both defilements predominated by ignorance and aggregates following to that ignorance, *vipassanā* practice has the object called *nibbāna*.

Thus *samatha* (= concentration) and *vipassanā* (=wisdom) have the same function through the occurrence of capable of emerging from both *nimitta* (= phenomena of conditioned things) and *pavaṭṭa* (= *upadinnka pavaṭṭa anupādinna kapavaṭṭa*). As two bulls with same strength, which are being yoked together, they arise harmoniously but not predominantly . Therefore it can be said that *samatha* and *vipassanā* are developed equally, as two bull with same strength, which are being yoked together, through the occurrence of capable of emerging from *nimitta* and *pavaṭṭa*. (*Paṭsam- 289*)

This is how *yuganaddha* (yoking together) can be occurred, due to presence of equal strength and equal efficiency of controlling faculties of concentration and wisdom at the Noble Path (-moment) and how the Noble Path Knowledge associates with both kinds of efficiency of *samatha* and *vipassanā* . The way of *yuganaddha* can be occurred during *vipassanā* practice has been presented previously with reference to *Yuganaddha Sutta*.

9.13. Defilements (*kilesā*) eradicated by the Noble Path

1. If the Noble Path eradicates past defilements, it can be said the Noble Path finishes defilements which had been finished; it ceases defilements which had been ceased; it voids defilements which had been voided. It can be said the defilement that had been reached into cessation, had been reached into cessation again. These past defilements had been ceased naturally when life span of three time phases called *uppāda-ṭhiti-bhanga*, had been finished resulting in designating as “void of defilements after ceasing in that way are eradicated by the Noble Path. Therefore it is not true that the Noble Path eradicates past defilements.

2. If the Noble path eradicates future defilement, it can be said that that Noble Path eradicates defilements which are not arising yet because future defilements are not obviously present in the continuity of corporeality and mentality by means of three time phases, *uppāda-ñhi-bhanga*, it eradicates defilements which are not reaching it eradicates defilements which are not reaching, into three time phases, *uppāda-ñhi-bhanga*, it eradicates defilements which are not arising apparently, it eradicates defilements which are not obviously present because future defilements are not obviously present in the continuity of corporeality and mentality. Therefore, it is not true that the Noble path eradicates future defilements.

3. If the Noble Path eradicates present defilements, it can be said that the lust (*rāga*) is eradicated during attaching with lust, the hate (*dosa*) is eradicated during burning with hate, the delusion (*moha*) is eradicated during ignoring with delusion, conceit is eradicated during arising of harsh consciousness with conceit, wrong belief with wrong view is eradicated during paying unwise attention with wrong view, the unrest (*uddhacca*) is eradicated during reaching into the situation with unrest, the sceptic (*vicikicchā*) is eradicated during reaching into the undecided situation with sceptics, the underlying tendency of defilement (*anusaya kilesa*) is eradicated during possessing with both *thāmagata* defilements and underlying tendency, which are reaching into fixedly standing situation. It can be said that unwholesome and wholesome *dhammas* are associating together within the same mind moment as those yoking bulls. It can be said the Noble Path that is associating with impurified *dhammas* (*samkilesa*) which are causes of impurity of mind, is developed. Therefore, it is not true that the Noble Path eradicates present defilements.

Unless the Noble Path eradicates those defilements occurring in past, future and present in that way, there is a reasonable question that due to occurrence of defilements in only three periods whether developing of the Noble path called *maggabhāvana* is present or not, (= whether the function of eradicating defilements, which has been finished by occurrence of developing of the path, is present or not); whether facing with the Noble Fruition (*ariya phala*) is present or not; whether eradication of defilement is present or not; whether penetrative knowing and seeing on the four Noble Truths is present or not, etc. The answer is that it is present really, and not absence either.

Worldly simile ____ There is a such fruitless tender plant. One man cuts roots of that fruitless plant. There will be such fruits which are not reaching into fruition stage yet in that tender plant. These fruits, which are not reaching into fruition stage, are not arising apparently, due to absence of apparent arising only, those are not appearing due to absence of appearance only, those are not occurring yet due to absence of occurrence only, those are not present apparently due to absence of apparent presence only.

Similarly, those aggregates belonging to round of consequence (*vipāka vaṭṭa khandha*) which have the nature of arising (*uppāda*) in recent life due to previous actions (*kamma*) is not only a direct cause (*hetu*) but also an indirect supporting cause (*paccaya*) of occurrence of defilements depending upon those aggregates. After seeing the faults of "five kinds of *upādinnaka* aggregates with that nature of arising" the

mind enters into *anuppāda nibbāna* (eternal peace with non-reappearing cessation of aggregates), which is void of *upādinna* aggregates with that nature of arising.

Because the mind enters into that *anuppāda nibbāna*, such defilements could be occurred obviously due to presence of *upādinna* aggregates with that nature of arising. "Those defilements are not arising apparently due to absence of apparent arising only; those are not appearing, due to absence of appearance only; those are not occurring obviously due to absence of obvious occurrence only; those are not present apparently, due to absence of apparent presence only; thus due to cessation of defilements which are causal *dhammas*, the cessation of resultant suffering, which will be arisen in future, occurs consequently."

In order to arise defilements continuous occurrence of continuity of *upādinna* aggregates called *pavaṭṭa* is not only a direct cause (*hetu*) but also an indirect supporting cause (*paccaya*) of occurrence of defilements depending upon those aggregates ... R...

Phenomena of conditioned things (*saṅkhāra nimitta*) is not only a direct cause (*hetu*) but also an indirect supporting cause (*paccaya*) of occurrence of defilements depending upon those phenomena of conditioned things ... R ...

Endeavouring of actions (*āyūhana*) which is the cause of process of NONE in future is not only a direct cause (*hetu*) but also an indirect cause (*paccaya*) of occurrence of defilements depending upon that endeavoring of actions. After seeing the faults of "endeavouring of actions (*āyūhana*), " the mind enters into *anuppāda nibbāna* (eternal peace with non reappearing cessation of aggregates), which is void of endeavoring of actions (*āyūhana*). Because the mind enters into that *anuppādanibbāna* without *āyūhana*, such defilements could be occurred obviously due

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to presence of that endeavoring of actions (*āyūhana*). "Those defilements are not arising apparently due to absence of apparent arising only; those are not appearing, due to absence of appearance only; those are not occurring obviously due to absence of obvious occurrence only; those are not present apparently, due to absence of apparent presence only; thus due to cessation of defilements which are causal *dhammas*, the cessation of resultant suffering, which will be arisen in future, occurs consequently."

Thus the developing of the Noble Path called *maggabhāvanā* is present the facing with the Noble Fruition (*ariyaphala*) is present, the eradication of defilements is present, the penetrative knowing and seeing on the four Noble Truths is present. (*Paṭṭsam-394, 395*)

As if fruitless tender plant is having roots cut, those fruits with unfruition stage, which are worth arising in future unless cutting in that way is achieved, will be damaged, similarly as if those defilements, which are worth occurring unless developing of the Noble Path called "*maggabhāvana* is achieved, will not be arisen due to achievement of developing of the Noble Path called '*maggabhāvana*', it can be said that those defilements are eradicated actually. Thus it should be paralleled between object of comparison (*upamāna*) and subject of comparison (*upameyya*).

9.14. A *Bhūmiladdhuppanna* defilements

Pali Quotation (Vs-2-328)

With regarding to above exegesis found in Pali Text of *Paṭṭisambhida Magga*, which meaning should be shown? It will be shown on eradication of underlying tendency of defilements called *bhūmiladdha*. There is a question whether those underlying tendency of defilements called *bhūmiladdha* are any kind of *dhammas* of past, future or present. The answer is that _____ those defilements can be designated as "*bhūmiladdhuppanna*" only.

Pali Quotation (Vs-2-328-329)

Unwholesome deed (*akusala*) which is worth designating as '*uppanna*' with the presence of the nature of arising, because it is not worth designating as the "absence", through the occurrence which is not reached into a situation with the nature of non reappearance in continuums of various kinds of corporealities and mentalities and in various factors of the clinging to existence (*upadāna kkhandaḥā*) called living creatures of human beings, heavenly beings etc, through the occurrence of non eradicated by the Noble Path, through lacking of eradication of the Noble Path only, is designated as "*bhūmiladdhuppanna*". In this case it should be understood on the significance of *bhūmi* and *bhūmiladdha*. The *termbhūmi*, means five kinds of aggregates occurring in three realms, which are objects of *Vipassanā* Knowledge, which are not distinguished by three kinds of full understanding (*pariññā*), i.e., full understanding on object (*ñātapariññā*), full understanding on propagation of the course (*tīraṇapariññā*), full understanding on course of abandoning (*pahānapariññā*). It is right. Those five aggregates occurring in three realms, *kāma*, *rūpa*, *arūpa*, which have not been distinguished by three kinds of full understanding, are designated as "*bhūmi* (realm), where defilements arise depending on it.

Pali Quotation (Mahāṭṭi-2-500)

All kinds of defilements which are worth occurring in those various factors of the clinging to existence (*upādānakkhandhā*) of three realms, are designated as "*bhūmiladdha*". This is because _____ those all kind of defilements deserve to get that '*bhūmi*' (realm) called various factors of the clinging to existences occurring in three realms; which have not been distinguished by three kinds of full understanding; which is the standing place of defilements. Those all kinds of defilement therefore, can be designated as "*bhūmiladdha*".

That '*bhūmi*' (realm) is not worth designating by means of taking object through those defilements. If it is accepted the opinion that "it is worth designating by means of taking object," it will be resulted in an inerasable fault as follows.

If a worldly being with defilements takes those objects of even past and future aggregates, so to speak moreover the objects of present, defilements can be occurred in the continuum of that being by means of taking object with unwise attention previously and significantly. Defilements can be occurred by taking objects of physical appearance of even the Supreme Buddha and Arahant who had achieved as "*pariññāta*" due to presence of three kinds of full understanding (*pariññā*) on all aggregates. It should be recognized the fact similar as defilements were being arisen in the continuum of Soreyya, a son of wealthy person, by taking the object of physical

appearance of Venerable Mahā Kaccayana Thera; defilements were being arisen in the continuum of Nanda, a young guy who was a first cousin of *Bhikkhunī Uppalavanna Therī*, by taking the object of physical appearance of that *bhikkhunī*. Aggregates of Venerable Mahā Kaccayana Thera, actually, were ‘*pariññāta*’ aggregates which had been distinguished by Three kinds of full understanding of himself. Aggregates of Uppalavanna Therī were also ‘*pariññāta*’ aggregates which had been distinguished by three kinds of full understanding of herself. Because defilements can also be occurred in the continuum of other beings, like a young guy called Nanda, by taking objects of those ‘*pariññāta*’ aggregates, if it is accepted the opinion that “it is worth designating by means of taking object”, it will be resulted in an inevitable fault, “anyone cannot eradicate defilements which are fundamental roots of existence,” due to occurrence of falling of all defilements in the continuum of other beings, like Soreyya, a son of wealthy person and Nanda, a young guy, resulting from inability to eradicate defilements occurring in the continuum of other beings through the Path - Knowledge of Noble Arahants, like Venerable Maha Kaccayana Thera and *Bhikkhunī Uppalavanna Therī*. It will be reached into the meaning that defilements called “*bhūmiladdha*” is latently underlain in the physical appearance of Arahant.

Therefore those defilements, which are arisen by means of taking objects of both “*pariññāta*” aggregates of the Buddha, Arahants and *a-pariññāta* aggregates (=which has not been distinguished by three kinds of full understanding), of remaining persons, should not be designated as “*bhūmiladdha*”. Actually _____ it should be understood on “*bhūmiladdha*” as the standing base or depended situation of defilements. It is right. _____ In such such existence or such such continuity of corporeality and mentality *a-pariññāta* aggregates, which has not been distinguished by *Vipassanā* Knowledge, are occurring. In that that existence or that that continuity

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of corporeality and mentality, from the beginning of arising of those aggregates, defilements that are fundamental roots of rounds of rebirth are latently underlying in those aggregates due to lack of any other factor except the occurrence of defilements that has not been eradicated by The Noble Path. There force, it should be recognized the fact that all kinds of defilements that are latent underlying in those aggregates, are designated as “*bhūmiladdha*” (= defilements which are acquired on a certain stage of existence) due to occurrence of non-eradicated situation by The Noble Path. (Vs-2-328, 329)

According to this exegesis, the aggregate with eradicated defilements are known as “*pariññāta khandha*”. Those *pariññāta khandha* are not the sources of defilements (*uppaṭṭhāna*). The aggregate with non-eradicated defilements are known as “*a-pariññāta khandha*.” That “*a-pariññāta khandha*” is known as the source of defilements (*uppaṭṭhāna*). The former one, *pariññāta khandha* are aggregates of *asekkha* (= full filled) person called Arahants, while the second one, *a-pariññāta khandha* are aggregates of remaining Noble Ones and worldlings (*puthujana*), except Arahants. Those *a-pariññāta khandha* are ‘*bhūmi*’, the place where defilements arise, indeed. Underlying tendency of defilement (*anusaya kilesā*) which are

deposited latently in those ‘*bhūmi*’ is called ‘*bhūmiladdha*’, and it should be recognized in this way.

Way of depositing _____ Among those aggregates, which are sources of defilements, in aggregates of such person, underlying tendencies of defilements are deposited latently, due to lack of eradication through the Noble Path. Only those aggregates of that person, which are the places of depositing of those underlying tendencies of defilements, are known as the standing bases, sources, plot of farmland of those underlying tendencies of defilements. Those aggregates of other persons, however, are not designated as standing bases, sources, plot of farmland of those underlying tendencies of defilements.

For those underlying tendencies of defilements, which were deposited in past aggregates due to lack of eradication through the Noble Path, only those past aggregates were standing bases, sources, plot of farmland of those kinds. But present aggregates and future aggregates can not be designated as standing bases, sources, plot of farmland of those kinds. For those underlying tendencies of defilements which will be deposited in future aggregates due to lack of eradication through The Noble Path, only those future aggregates will be standing bases, sources, plot of farmland of those kinds. But present aggregates and past aggregates can not be designated as standing bases, sources, plot of farmland of those kinds. “For those underlying tendencies of defilements which are deposited in “present aggregates” due to lack of eradication through the Noble Path, only” these present aggregates” are standing bases, sources, plot of farmland of those kinds. But “past aggregates and future aggregates” can not be designated as standing bases, sources, plot of farmland of those kinds. (*Vs-2-329*)

With regarding to these words, *bhūmiladdha* occurs by means of standing bases but not by means of object. Therefore it shows that destruction of Those underlying tendencies occurs through destruction of standing bases. (*Mahāṭṭ-2-501*)

Furthermore, “For those underlying tendencies of defilements which are deposited in “aggregates of sensual sphere” due to lack of eradication through the Noble Path, only” these aggregate of sensual sphere are standing bases, sources, plot of farmland of those kinds. But aggregates of fine material and immaterial sphere can not be designated as standing bases, sources, plot of farmland of those kinds. “For those underlying tendencies of defilements which are deposited in “aggregates of fine-material sphere” due to lack of eradication through the Noble Path, only these aggregates of fine-material sphere are standing bases, sources, plot of farmland of those kinds. But aggregates of sensual sphere and immaterial sphere can not be designated as standing bases, sources, plot of farmland of those kinds. “For those underlying tendencies of defilements which are deposited in “aggregates of immaterial sphere” due to lack of eradication through the Noble Path, only these aggregates of immaterial sphere, are standing bases, sources, plot of farmland of those kinds. But “aggregates of sensual sphere and five material sphere can not be designated as standing bases, sources, plot of farmland of those kinds. (It means that during cycling in rounds of rebirth only existing aggregates of various specific spheres are standing bases, sources of those respective underlying tendencies of elements (*anusaya dhātu*). Those aggregates which are occurring in either separated periods,

past, future etc, or separated spheres, are not standing bases of underlying tendencies with different periods and spheres. (*Vs-2- 329*)

9.14.B. Aggregates That are not worth designating as ‘*bhūmi*’

Especially ____ Among Those Noble Ones, the Upstream-enterer etc, in aggregates of such such Noble One, various kinds of underlying tendencies of defilements, which are fundamental roots of rounds of rebirth, are eradicated by respective Noble Path. Those aggregates of that Noble One can not be designated as ‘*bhūmi*’ because those aggregates are not standing bases, sources, plot of farmland of underlying tendencies of defilements which had already been eradicated. The nature of latent depositing in continuity of aggregates as the underlying tendencies of defilements can be known by having reasoned inductively through suppressing of outburst of defilements (*pariyuṭṭhāna kilesa*), which arise apparently in the continuity of mind as three-time-phases, *uppāda-ṭhiti-bhanga*. This is because if the element of underlying tendency is not present apparently, that nature of suppressing of outburst of defilements can not be occurred consequently. In the continuum of such person, elements of underlying tendencies has been eradicated by The Noble Path. It can be said that that person has overcome well on those elements of underlying tendencies because five kinds of aggregates, which are standing bases of underlying tendencies, has been distinguished by three kinds of full understanding. Therefore, it means that those five aggregates (= that standing basis) can not be designated as ‘*bhūmi*,’ the standing bases of those elements of underlying tendencies. (*Vs-2-329, Mahāṭṭ-2- 501, 502*)

9.14.C. Which aggregate is deposited?

For a worldling (*puthujana*) with various kinds of defilements, due to lack of eradication of any kind of underlying tendency, any kind of actions of bodily, verbally, mentally, can be occurred as either wholesome deed or unwholesome deed randomly because none of underlying tendencies of defilements, which are fundamental roots of rounds of rebirth, has been eradicated. Due to presence of non-eradicated elements of underlying tendencies, the consequent round (*vipāka vaṭṭa*) is cycling through action defilements (*kamma kilesa*) for that world ling. It should not be said that for that worldling those elements of underlying tendencies are deposited either in the corporeal aggregate only but not feeling aggregate etc, or in the consciousness aggregate only, but not corporeal aggregate etc. This is because elements of underlying tendencies are deposited in all kinds of aggregates generally. (*Vs-2-329*)

Worldly simile ____ It should be understood as the essence of structural constituents of earth (*pathavirasa*) and the essence of structural constituents of water (*āporasa*) which are existing within a tree. It will be explicit. If a kind of tree exists

until the end of world by successive seeds occurring in generation by generation after growing with roots, stem, branches, foliage flowers, fruits, which are filled out into the sky, due to presence of essence of earth (*pathavirasa*) and essence of water (*āporasa*) depending upon those essence of the ground, it should not be said that those kinds of essence of earth and water spread through roots only but not stem, branches, foliage s ... R ... those kinds of essence of earth and water spread through fruits only but not root etc. It should not be said in that way because it spreads through all kinds of roots, stem, branches, foligaes, flowers, fruits. Similarly, it should not be said that those elements of underlying tendencies are also deposited in any kind of aggregates only but not others etc due to depositing through all five kinds of aggregates thoroughly. (Vs-2-329)

The nature of reverse meaning _____ A man who disgusts only flowers, fruits of that tree, beats all arial shoots of that tree with poisonous sting of a ray. As if the tree is beaten in that way, the poison gives rise to loss of essence of earth, essence of water and retardation of growth of the tree, resulting in inability to reproduce continuity of off springs through generation by generation, similarly, those gentleman and lady who disgust continuous occurrence of aggregates as that man beats all arial shoots of that three with poisonous sting of a ray, endeavour to develop practice of Four kinds of Noble Path (*catumagga bhāvanā*) in the Continuity of corporeality and mentality of themselves. When they endeavour in that way, in the continuities of corporealities and mentalities of those gentleman and lady, defilements which are fundamental roots of rounds of rebirth, are lost by the influence of poison called those four kinds of Noble Path resulting in the occurrence of more indifferent functions (*kiriya*) for all kinds of bodily actions, verbally actions, mentally actions of those gentleman and lady. It means neither wholesome action nor unwholesome action will be arisen. Due to reaching into a situation called actions, bodily actions etc, those gentleman and lady reach a situation with the nature of non reappearance of new existence in future. Due to presence of that kind of situation, continuity of corporeality and mentality called the "next existence" will not be capable of arising further. Actually, due to cessation of consciousness called the final death, complete extinction of *khandha* life (*parinibbāna*) and total cessation (of sufferings) occur, resulting from non attachment on any kind of fuels of five aggregates as "I, mine," like forest fire with no fuel of any kind. It should be understood on the significance of both '*bhūmi*' and '*bhūmiladdha*' in this way. (Vs -2-329, 330)

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9.15A. Way of knowing on Four kinds of Noble Truths simultaneously

The fire of open oil lamp performs four kinds of functions within a moment simultaneously.

1. It burns and finishes off the wick of open oil lamp consisting of a saucer of oil and wick.
2. It destroys the cloud of darkness.
3. It shows apparently the light.
4. If finishes off the gum called oil.

Similarly the Noble path knowledge knows and sees penetratively on the Four Noble Truths within one mind moment simultaneously.

1. It knows and sees penetratively "***dukkha sacca***" through abandoning of infatuate ***dhammas (sammoha dhamma)***, which is capable of concealing on ***dukkha sacca***, not to be known and seen (= by means of ***pariññā bhisamaya*** which is penetrative knowing and seeing on all kinds of Noble Truths of suffering, ***dukkha sacca*** totally).

2. It knows and sees penetratively "***samudaya sacca***" through abandoning of infatuate ***dhammas (sammoha dhamma)***, which is capable of concealing on ***samudaya sacca***, not to be known and seen, (= by means of ***pahānābhisamaya*** which is eradication of respective defilements called Noble Truths of Cause of suffering, ***samudaya sacca***).

3. The mental concomitant called knowledge within the Noble Path (-moment) benefits the occurrence of remaining seven factors of path (***sattangamagga***), the Right Thought (***sammāsaṅkappa***) etc, by means of efficiency of various kinds of relations, the relation of compatibility (***sahajāta paccaya***) etc. It knows and sees penetratively "***magga sacca***" through destroying on infatuate ***dhammas (sammoha dhamma)***, which is capable of concealing on ***magga sacca***, not to be known and seen (= by means of ***bhavanābhisamaya*** which is proliferation of associating factors of path with the supporting cause of efficiency of various relations, the relation of compatibility etc.

Pali Quotation (Mahāṭṭi-2-503)

The Noble path knowledge destroys not only infatuate ***dhammas*** which are capable of concealing on associating mental ***dhammas*** but also infatuate ***dhammas*** which are capable of concealing on itself, not to be known and seen simultaneously. (***Mahāṭṭi-2-503***)

4. It knows and sees penetratively "***nirodha sacca***" through destroying on infatuate ***dhammas***, which is capable of concealing on ***nirodha sacca***, not to be known and seen (= by means of ***sacchikiriya bhisamaya*** which is facing with the total happiness, ***nibbāna, asaṅkhata dhātu*** (unconditioned element) called ***nirodha sacca***, the Noble Truth of Cessation of suffering.

With regarding to these words, it means that all Four kinds of Noble Truths are attained, known, seen penetratively by taking the object of ***nibbāna, asaṅkhata dhātu*** called ***nirodha sacca*** as object.

As the fire of open oil lamp burns and finishes off the wick, similarly the Noble Path Knowledge distinguishes on the Noble Truth of suffering. As the fire of open oil lamp destroys the cloud of darkness, similarly the Noble Path Knowledge abandons the Noble Truth of cause of suffering. As the fire of open oil lamp, shows obviously the light similarly, the Noble Pat-Knowledge shows clearly and give rise to factors of Path, Right though etc, by means of supporting factor f efficiency of various relations, the relation of compatibility etc. As the fire of open oil lamp finishes off the gum called oil, similarly the Noble Path Knowledge faces with ***nibbāna, nirodha sacca*** which is the lost of gum called defilements. (***Vs-2- 331***)

It should be recognized the fact that due to occurrence of cause of presence of dependency, distinguishing of *dukkha sacca* is similar to burning of the wick while due to ability of destroying opposite defilements, eradication of *samudaya sacca* is similar to destroying of the cloud of darkness, due to occurrence of capable of spreading light called knowledge out surroundings, developing of *magga sacca* is similar to obvious showing on light; due to occurrence of finishing the gum called defilements off through each such means of that various Noble Path, mode of facing with *nirodha sacca* is similar to mode of finishing the gum called oil off by metaphorical usage called *karāṇūpacrā* (= the name of cause is applied as the name of result). (*Mahāṭī-2-504*)

There are two modes of knowing and seeing while The Noble Path - Knowledge is knowing and seeing on Four Noble Truths, i.e., by means of *āramaṇapaṭivedha*, and by means of *asammoha paṭivedha* Penetrative knowing and seeing by facing with those Truths as object, is called “*āramaṇapaṭivedha*”, which penetrative knowing and seeing by eradication on infatuate *dhammas* which are capable of concealing on Four Noble Truths not to be known and seen, after finishing The function of realizing (*kicca-siddhi*) is called ‘*a-sammoha paṭivedha*’. During knowing and seeing on *nirodha sacca*, The Noble Path Knowledge knows and sees it both kinds of modes, *āramaṇapaṭivedha* and *a-sammohapaṭivedha*. *Dukkha sacca*, *samudaya sacca*, and *magga sacca* are known and seen through *a-sammohapaṭivedha* only. At the Noble Path (-moment), The arising Noble Path Knowledge realizes *nibbāna* by taking object it as object, called mode of *āramaṇapaṭivedha*. Way of realizing on remaining Three Noble Truths is as follows: _____

When The Noble Path-Knowledge arises, it eradicates The cloud of darkness of delusion, which is capable of concealing on Four Noble Truths, not to be known and seen. Due to eradicating in that way, in the continuum of that Noble One, infatuate *dhammas* (= delusion = ignorance), which are capable of concealing on *dukkha sacca* called five factors of clinging to existence (*pañcupādānakkhandha*); which are capable of concealing on *samudaya sacca* called ignorance, craving, clinging, *kamma*-formations, actions, which are capable of concealing on *nirodha sacca* called *nibbāna*, which are capable of concealing on *magga sacca* called noble eightfold path, are eradicated totally, resulting in reaching into fulfilled person to know and see Three Noble Truths without taking object those Truths as object although The Noble Path-Knowledge realizes The object of *nibbāna* only. It can be designated that fulfillment of function of realizing in that way is said to be knowing and seeing on remaining three kinds of Noble Truth through fulfillment of function of realizing (*kicca-siddhi*).

To be noticed _____ If a such person thinks himself as a Noble One, it should be read over and over again on above explanation. Unless five factors of clinging to existence occurring in three periods and two continuums called *dukkha sacca*, are known by breaking down on each compactness of aggregate up to the field of ultimate reality, unless how the resultant *dhammas* called *dukkha sacca* arises due to presence of ignorance, craving, clinging, *kamma*-formations, action, called *samudaya sacca*,

the causal *dharmas*, are known by systematic ways of practice, it should be understood for himself as it is very far from the status of Noble One determined by the Buddha. This is because every Noble One knows thoroughly both causal and resultant *sañkhāra dharmas* every time due to presence of a situation in which the delusion (=ignorance) that is capable of concealing on those *sañkhāra dharmas* called *dukkha sacca* and *samudaya sacca*, not to be know and seen, is eradicated partially or completely by the Path-Knowledge of each Noble One. For a real Noble One not only *dukkha sacca* and *samudaya sacca* but also *nirodha sacca* and *magga sacca* can be known whenever those are taken as object, indeed. This kind of knowing is designated as The Knowing through “*asammoha paṭivedha*”.

9.15.B. Evidence found in Pali Text

Relating to the fact, ‘The Noble Path-Knowledge knows and sees penetratively only *nibbāna*, *nirrodha sacca*, through *ārammaṇa paṭivedha*, while it knows and sees penetratively remaining Three Noble Truths or all Four Noble Truths through *asammoha paṭivedha*, The evidence is as follows. _____

Pali Quotation (Sam - 3- 382)

Bhikkhus ... such person knows and sees *dukkha sacca*. That person knows and sees not only *samudaya sacca*, the cause of suffering, but also *nirodha sacca*, the cessation of suffering, and *magga sacca*, the course leading to cessation of suffering called *nibbāna*. (*Sam-3-382*)

In above Pali Text The Buddha did not preach with intention that Four Kinds of Noble Truths are known and seen asynchronously but with the intention that those are known and seen synchronously within one mind moment (*ekapaṭivedha*). Evidence is as follows: _____

Pali Quotation (Vibhanga-341, Paṭisam-114)

There is such Noble Path-Knowledge for the person who has fulfilled with the Noble Path. That Noble Path-Knowledge occurs on not only *dukkha sacca*, *samudaya sacca* that is the cause of suffering but also *nirodha sacca*, the cessation of suffering and *magga sacca*, the course leading to cessation of suffering called *nibbāna*. (*Vibhanga-341, Paṭisam-114*)

These are reasonable evidences found in Pali Text how The Noble Path-Knowledge knows and sees simultaneously Four Noble Truths, how *nirodha sacca* is known and seen through *arammaṇa paṭivedha*, while the remaining three kinds of Noble Truths or all Four kinds are known and seen through *a-sammoha paṭivedha*, and how each Noble Truth is known by various modes, i.e., *dukkha sacca* by *pariññābhisamaya*; *samudaya sacca* by *pahānābhisamaya*, *nirodha sacca* by *sacchikiriyaabhisamaya*, *magga sacca* by *bhāvanābhisammaya* respectively.

9.15.C. Paralleling between the first part of a comparison (*up-amāna*) and The second part of a comparison (*upameyya*)

1. If both five aggregates called *dukkha sacca* and the occurrence of those five aggregate so far as *dukkha sacca*, are distinguished thoroughly, there is no opportunity to attach by craving and wrong view on those *pariññātakhandha* (= aggregates that has been known). Therefore that kind of knowing is the real cause of absence of dependence for obsession as “I, mine” which is called craving, wrong view. Due to this reason, distinguishing on *dukkha sacca* is similar to the process of burning of wick by the fire of open oil lamp.

2. Due to capable of eradicating of each opposite defilements by the respective Noble Path, eradication in that way is, actually, abandoning of *samudaya sacca*. Therefore eradicating, abandoning of each opposite defilements by the respective Noble Path-Knowledge is similar to the process of removing of cloud of darkness by the fire of open oil lamp.

3. The Noble Path-knowledge (= Right View) benefits the occurrence of remaining seven factors of Path, Right Thought etc, by means of efficiency of various relations, relation of compatibility etc. By benefiting in that way, associating seven factors of Path are arisen and well developed and it is called “*maggabhāvanā*.” Developing of *maggabhāvanā* called Supra mundane *magga sacca* is called thorough shining and spreading of the light of Noble Path-Knowledge. Due to occurrence of capable of thorough shining and spreading of the light of the Noble Path-Knowledge by developing *magga sacca*, it is similar to the process of showing obviously the light by fire of open oil lamp.

Pali Quotation (Mahāṭṭi-2-504)

Corporealities produced by mind, which have the nutriment as eight factor (CPM, *cittajaojaṭṭhamaka rūpa*) are arisen by mind and mental concomitants of the Path (-moment) (mind and mental concomitants of the Fruition also include). Those corporealities include visible object called colour (*vaṇṇa*) which is brilliant (*bhaṇṇa*). Then each corporeal unit of CPM consists of the fire-element called temperature (*utu*). Due to presence of those temperature (= the fire-element), corporealities produced by temperature, which have the nutriment as eight factor, (CPT, *utujaojaṭṭhamaka rūpa*), spread out not only internal but also external. Those CPT also consist of visible-object called colour which are brilliant ones. It should be recognized the fact that causal *dhammas*, the knowledge, are applied on the name of the light of resultant corporeal *dhammas*, as a metaphorical usage called *taddhammūpacāra, kāranupacāra*.

4. Facing with *nibbāna, nirodha sacca*, which is the cause of finishing of gum called defilement is similar to the process of finishing of gum called oil by the fire of open oil lamp. By That Noble Path through such such mode, the facing with *nirodha sacca* occurs consequently. Due to occurrence of finishing of gum called defilements by that Noble Path-Knowledge through that that mode, it can be said that facing with *nirodha sacca* is similar to the process of finishing of gum called oil by The fire of open oil lamp.

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A metaphoric expression using cause for effect

The Noble *dhmma nibbāna, asaṅkhatadhātu* (= unconditioned element) is *nirodha sacca*. It is the object condition of the Noble Path. The Noble path-Knowledge is the resultant *dhmma* called *ārammaṇika* (= sense owner). Eradication of defilements is performed by the resultant Noble Path-Knowledge. It should be recognized the fact that it is a metaphoric expression using the cause, *nirodha sacca, nibbāna* for the resultant Noble Path-Knowledge which eradicates gum of defilements, (*Kāraṇūpacāra*).

[These sections of way of (simultaneous) knowing and seeing on Four Kinds of Noble Truths are presented by extracting from commentary called *Visuddhi Magga*, vol. 2, page 331, 332, sub-commentary called *Mahāṭṭhā*, vol.2, page 503, 504.]

9.16. Sixteen kinds of meaning of the Noble Truths

Pali Quotation (Paṭisam-296, Vs-2-332)

How Four Noble Truths are known and seen simultaneously by penetrative a single knowledge, as they really are? Four Noble Truths are penetratively known and seen by a single knowledge simultaneously, as they really are, through (16) kinds of modes.

9.16.A. Four kinds of meaning of *dukkha sacca*

Pali Qus (Mūlaṭṭ-2-50)

1. *Pīlanattha* ____ Because these two kinds of feelings, mentally disagreeable feeling (*cetasikadomanassa vedanā*), which is associating with two kinds of consciousness, root in hate (*dosamūla*) and bodily disagreeable feeling (*kāyika dukkhavedanā*), which is associating with touching consciousness with suffering (*dukkhasahatgata kāyaviññāṇa*) are both naturally and worth designating as “*dukkha*”, These are called “*dukkhadukkhatā*.” Every causal *dhmma* of occurrence of that *dukkha* (= suffering) is called *tannimittatā*. The bases of that “*tannimittatā* are

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agreeable feeling, neutrality feeling and remaining *saṅkhāra dhammas* occurring in three realms. Although the agreeable feeling is happiness at the standing phase it gives rise to suffering when it changes and alters. Therefore change and alteration of agreeable feeling or agreeable feeling which is capable of changing and altering without long lasting is the cause of occurrence of that suffering feeling, called *tannimittatā*. [*sukha vedanā ṭhiti sukha vipariṇāmadukkhā. (M-1-377)*]. Due to occurrence of being oppressed by continuous arising and passing away, neutrality feeling and every *saṅkhāra dhammas* occurring in three realms are designated as *saṅkhāra dukkhā*. Those *saṅkhāra dhammas* occurring in three realms called *saṅkhāra dukkhā* are the causes of occurrence of various kinds of sufferings called bodily and mentally disagreeable feelings. It, therefore, is *tannimittat saṅkhāra dukkhā*. Every kind of bodily disagreeable feeling on every kind of mentally disagreeable feeling, which is occurring in continuum of every person with three kinds of perversion (*vipattāsa*) occurs depending upon those *saṅkhāra dhammas* occurring

in three realms. Every *saṅkhāra dhammas* occurring in three realms, therefore, is *tannimittatā*, the cause of occurrence of suffering. In the aspect of Noble Ones, disagreeable feeling called *dukkhadukkha*, agreeable feeling called *vipariṇāma dukkha*, and neutrality feeling and every *saṅkhāra dhamma* occurring in three realms called *saṅkhāra dukkha* are undesirable *dhammas* (*aniṭṭhā dhamma*) only. Those are groups of *dhammas* which have the nature of being oppressed (*pīḷanaṭṭha*) by three kinds of sufferings, called *dukkhadukkha*, *vipariṇāma dukkha*, *saṅkhāra dukkha*.

Pali Quotation (Abhi-A-2- 88)

Due to presence of the nature of being oppressed by continuous arising and passing away, it should be recognized that the Path (-moment) called mind and mental concomitants of the Path, and the Fruit (-moment) called mind and mental concomitants of the Fruition, as every *saṅkhāra dhamma* occurring in three realms, are designated as *saṅkhāra dukkha* by means of indirect method but not direct method. (Abhi-A-2-88)

puggalahinsanam vā pīḷanam. (Mūlaṭī - 2- 50)

pīḷanaṭṭho tamsamangīno sattassa hinsanam avipphārikatā karaṇam. (Mahāṭṭī-1-257)

In other words _____ The languidness of the continuity of aggregates during suffering is the torturing of *dukkha* for the person with five aggregates called that *dukkha sacca*. Due to presence of torturing of *dukkha*, those poor persons, though they are young ones, languish over work without fresh and cheerful feeling but languidness. In brief _____ it should be recognized the fact that the nature of being oppressed by three kinds of sufferings, *dukkhadukkha*, *vipariṇāmadukkha*, *saṅkhāra dukkha*, is the *pīḷanaṭṭha* nature of five aggregates called *dukkha sacca*.

The apex sphere of that *pīḷanaṭṭha* suffering is the existence in four woeful existences (*apaya*). Among those the hell lies at The uppermost realm of suffering. Among joyful existences, That torturing of *pīḷanaṭṭha* suffering is powerful. Every *saṅkhāradhamma* is at least being oppressed by continuous arising and suffering actually.

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2. *saṅkhataṭṭha* _____ Those five aggregates called *dukkha sacca* are, as shown in section of Dependent-Origination (*paticca samuppāda*), conditioned things which can be occurred only when respective causal *dhammas*, ignorance, craving, clinging, *kamma*-formations, action, nutriment etc, are available to provide their occurrence, indeed. The nature of occurrence of co-operative availabilities of causal *dhammas* for conditioned corporeal and mental *dhammas* called *dukkha sacca* in that way is designated as the nature of *saṅkhataṭṭha*.

Conditional and prerequisite preparations in that way are also *dukkha* (= suffering) really. During cultivating on even unwholesome deeds, which are leading to woeful existences, it is surrounded by various kinds of torturing of *dukkhadukkha*, *vipariṇāmadukkha*, *saṅkhāradukkha*, called bodily disagreeable feeling, mentally disagreeable feeling. In order to obtain The Knowledge of Omniscience (*sabbaññāta*

ñāṇa), during performing fulfillment of perfections (*pāramitta*), *bodhisattas* have to give up Their lives, organs, sons, daughters, wives, wealth, authority of kingship. These are showing how *saṅkhata dukkha* are so great really. Very rich person can become poor one within one day through donation. Restraining with virtue is also the nature of grudging fulfillment indeed. During developing *samatha* and *vipassanā* practices, chastisement of *saṅkhata dukkha* suffering of conditional and prerequisite preparations is so great. Every kind of cultivation of wholesome and unwholesome deeds for attainment of various existences is only the nature of *saṅkhatadukkha*, indeed.

3. *santāpaṭṭha* _____ The meaning of great worries with two kinds of nature, *dukkhadukkhatā* that is really bodily and mentally sufferings, and *tannimittatā* that is fundamental cause of those bodily and mentally sufferings, of *saṅkhata dhamma* called *dukkha sacca*, is called the nature of *santāpaṭṭha*. In other words _____ the nature of association of oppressing and heating elements called defilements and *dhammas* called *dukkha sacca* within same continuity of corporeality and mentality, is called The nature of *santāpaṭṭha*. In other words _____ Those *saṅkhata dhammas*, which are called *dukkha sacca*, are powerful nature of capable of bearing worries and suffering pain as it's acquired nature. Thus the occurrence of powerful acquired nature of itself is designated as the nature of *santāpaṭṭha*.

For a practising *meditator* who has known and seen phenomena of *anicca*, *dukkha*, *anatta* of *saṅkhāra dhammas* through the eye of *Vipassanā* Knowledge, That nature of *santāpaṭṭha* will be seen clearly in him.

4. *Viparināmaṭṭha* _____ The nature of change and alteration through two kinds of modes, aging and death in an existence of *dukkha sacca dhammas* called rebirth (*jāti*) with the process of NONE (*paṭisandhi*), is designated as the nature of *viparināmaṭṭha*. This is the principle found in the aspect of conventional reality (*samutī sacca*). In the aspect of ultimate reality (*paramattha sacca*), actually, five aggregates which are just arising apparently as three-time-phases, *uppāda-ṭhiti-bhanga*, are *dukkha sacca dhamma*. The nature of change and alteration through two kinds of modes, the static phase with out standing as arising phase (*ṭhiti*) that is called aging (*jarā*), and perishing phase (*bhanga*) that is called death, of *dukkha sacca dhammas*, is designated as the nature of *viparināmaṭṭha*.

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Significance facts to be made mental note

Among four kinds of meaning in *dukkha sacca*, the meaning of *pīḷanaṭṭha* is acquired apparent meaning of itself without regarding to other kinds of Truths (*sacca*). The nature of “*saṅkhatatṭha*” becomes apparent with regarding to *samudaya sacca* that is able to perform conditional and prerequisite preparations for “*dukkha sacca*”, as “every *dukkha sacca* is *saṅkhata dahamma* that is performed by conditional and prerequisite preparations of the craving called *samudaya sacca*”. The nature of *santāpaṭṭha* becomes apparent with regarding to “*magga sacca*” That is tasting the flavour of total happiness called *santisukha* or *nibbāna*, as “every perishing *dukkha sacca dhamma* is actually hot suffering, dissimilar to the Noble Path which is very

peace and calm. (It means that the *meditator* can understand the nature of worry and hot suffering of field of *saṅkhata* with regarding to the nature of peace and calmness of field of *a-saṅkhata*). The nature of *viparināmaṭṭha* becomes apparent with regarding to *nirodha sacca* (= *nibbāna*) which lacks any kind of changes and alterations, as “every *saṅkhata dhamma* called *dukkha sacca* is real suffering with the nature of change and alteration through both aging and death, dissimilar to *nibbāna* that never changes and alter”. (*Mahāṭṭi-2-50*)

These four kinds of meaning of “*dukkha sacca*” are true but not false, not wrong. Those *dhammas* belong to “*dukkha sacca*” never arise through any other natures, except four kinds of nature, “*pīḷana* (oppression)” etc, resulting in designating as *sacca* (Truth) consequently.

9.16.B. Four kinds of meaning of *samudaya sacca*

1. *āyūhanattha* ____ The cultivation for arising of mass of suffering by means of extreme attachment on various sensual objects in various existences is designated as the nature of “*āyūhana*” (endeavouring). In other words ____ Due to presence of ‘*samudaya sacca*’, ‘*dhammas* of *dukkha sacca*’ is called “*āya*”. The nature of producing that *dukkha sacca* called *āya* is designated as *āyūhana*. This meaning of endeavouring called *āyūhana* is acquired specific nature that occurs apparently without regarding to any other Truths.

2. *nidānattha* ____ Due to presence of ability to give rise to *dhammas* of *dukkha sacca*, it is called “*nidāna* (source). It means that it is capable of producing mass of suffering as making over that... “that suffering is this but not any other.” Only when *dukkha sacca* is known and seen, can this meaning of nature of *nidānattha* of *sumudaya sacca* be occurred apparently. When oneself knows and sees penetratively “how five aggregates of process of NONE (*paṭisandhi*), called *dukkha sacca*, arise in recent life, due to presence of *samudaya sacca* called ignorance, craving, clinging, *kamma*-formations, actions which were cultivated in previous life,” by means of the knowledge called “*sammādiṭṭhi*”, The meaning of nature of this *nidānattha*” will be obvious really. It should be understood for all three periods similarly.

3. *samyogaṭṭha* ____ The nature of adhering for associating with suffering of rounds of rebirth, not to be detached, of *samudaya sacca*, is designated as

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samyogaṭṭha. It is the meaning of tying with a bond of suffering of rounds of rebirth not to be released easily. This meaning becomes apparent, due to presence of knowing and seeing on ‘*nirodha sacca*’ which is not associated with rounds of rebirth. Continuous occurrence of processes of aggregates-bases-elements (*khandha-āyatana-dhātu*) is designated as *samasāra* in which corporealities and mentalities called conditioned things are arising and passing away continuously. During discerning on process of perishing away, the practising *meditator* faces with *asaṅkhata dhātu* (unconditioned element) called “*nirodha sacca*” which lacks process of perishing away or processes of arising and passing away. Due to absence of processes of arising and passing away, that unconditioned element, *nirodha sacca* is the *dhamma* which never associates with rounds of conditioned things that are always arising and passing

away. It means that due to presence of ability of knowing and seeing on '*nirodha sacca*' which is not associated with that *samsāra* (rounds of conditioned things), the meaning of *samyogattā* of *samudaya sacca*, which has the nature of association with *samsāra*, becomes apparent consequently. It means that for a *meditator* who has known and seen penetratively by insight knowledge on both how resultant '*dukkha sacca dhamma*' arises apparently due to presence of causal '*samudaya sacca dhamma*' and how resultant *dukkha sacca dhamma* ceases due to cessation of causal '*samudaya sacca dhamma*' when the faces with *nirodha sacca* practically, the nature of '*samyogattā*', i.e., repeated associating with *dukkha sacca* over and over again, of that *samudaya sacca* has been seen obviously.

4. *palibodhatā* ____ The nature of impeding, to the Noble Path which is the cause of releasing from rounds of rebirth is the meaning of *palibodhatā*, (impediment) of *samudaya sacca*, indeed. When unconditioned element, *nirodha sacca*, which is the cessation of corporealities and mentalities, which lacks processes of arising and passing away of *saṅkhata dhamma*, has been faced with the Noble Path-Knowledge through *ārammaṇapaṭivedha*. The function to be known on delusion which is concealing on Eightfold Noble Path called *magga sacca*, which is the course leading to deliverance from rounds of rebirth or processes of arising and passing away of conditioned things, has also been finished through *asammohapaṭivedha* with the nature of eradication. Due to presence of capable of knowing and seeing on *magga sacca* called the course leading to deliverance of rounds of rebirth, the knowledge of himself falls in the mode of nature of prohibiting to the Noble Path, That is the cause of releasing of rounds of rebirth, of *samudaya sacca*. *Maggasacca* is the *dhamma* that leads to release from rounds of rebirth while *samudaya sacca*, is the *dhamma* that is the cause of cycling of rounds of rebirth. It means that when the *dhamma*, which leads to releasing from rounds of rebirth, has been known and seen, he also knows and sees '*samudaya sacca*' as the *dhamma* which impedes opposite *dhamma* which leads to releasing from rounds of rebirth.

These four kinds of meaning of "*samudaya sacca*" are true but not false, not wrong. Those *dhammas* belong to "*samudaya sacca*" never arise through any other natures, except four kinds of nature, "*āyūhana* (endeavouring)" etc, resulting in designating as *sacca* (Truth) consequently.

9.16.C. Four kinds of meaning of *nirodha sacca*

1. *nissaraṇatā* ____ After attaining the object of *nibbāna* in the continuum of Noble Ones, those Noble Ones who knows and sees *nibbāna* can release from rounds of rebirth, due to presence of the object called this *nibbāna*. Due to occurrence

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of cause of releasing from rounds of rebirth, that *nibbāna* is designated as "*nissaraṇa*". In the next method ____

Due to occurrence of abandoning of these all kinds of ground *dhammas* (*upādhidhamma*), due to occurrence of place of abandoning of all kinds of ground *dhammas*; due to absence of all kinds of ground *dhammas*, to wit,

1. fivefold sensual objects called “*kāmupadhi*,”
2. five aggregates called “*khandhupadhi*,”
3. ten defilements called “*kilesupadhi*,”
4. accumulation of *kamma* which can provide to give rise to aggregates of new existence called “*abhisāṅkhārupadhi*,”

nibbānam, itself, is releasing from all kinds of conditioned things (*saṅkhata dhamma*). It never associates with *saṅkhata dhamma*. Due to presence of the meaning that is the occurrence of capable of releasing from all kinds of *saṅkhata dhamma*, that *nibbāna* is called “*nissaraṇa*”. In the next method _____

Due to presence of efficiency of relation of object (*ārammaṇapaccaya*) of the Unconditioned element called *nibbāna*, The Noble Path-Knowledge which is capable of taking object of that *nibbāna*, eradicates defilements step by step. Due to eradication of defilements without any remains, those actions (*kamma*), which are able to give rise to result only in the presence of association of defilement, has no opportunity to give rise to resultant *dhamma*, resulting in impossibility of occurrence of consequence five aggregates. All kinds of ground *dhamma* (*upadhis*) are ceased consequently. The Unconditioned, *nibbāna*, therefore, is the fundamental cause of deliverance of all kinds of ground *dhammas*. The nature of occurrence of fundamental cause of deliverance of all kinds of ground *dhammas*, is the meaning of *nissaranattha* of *nirodha sacca*.

Pali Quotation (Mūlaṭṭi-2-50)

(*Mahāṭṭi-1-257*)

This meaning of releasing called “*nissaraṇa*” is acquired specific nature that occurs apparently without regarding to any other Truths.

2. *Vivekaṭṭha* _____ That nature of void of craving, and origin (*samudaya*) is the meaning of *vivekaṭṭha* of *nirodha sacca*. Due to void of craving, that action (*kamma*), which can give rise to result in the presence of association of craving, is also wanting. Due to lack of action-defilement, those conditioned things of consequence round (*vipākavaṭṭa*) are also void. The nature of void from all kinds of conditioned things (*saṅkhāra dhamma*) without associating with these conditioned things is the meaning of *vivekaṭṭha* of *nirodha sacca*.

Due to occurrence of cause of finishing of craving, *nirodha sacca* is void from origin (*samudaya*) called craving. It is also void from the processes of arising and

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passing away of conditioned things. Therefore the meaning of *vivekaṭṭha* of *nirodha sacca* is a kind of meaning which becomes apparent due to knowing and seeing on origin (*samudaya*) and conditioned things which are not void (*viveka*), by means of *asammoha paṭivedha* of the Noble Path.

3. *asaṅkhataṭṭha* _____ The nature of occurrence which is not worth preparing or conditioning by any kind of conditions called ignorance, craving, clinging, *kamma*-formations, action etc, is called the meaning of *a-saṅkhaaṭṭha* of *nirodha sacca*. Even the Noble Path is the *dhamma* with cause (*sappaccaya dhamma*) in the presence of determinative dependence (*upanissaya*) of *Vipassanā* Knowledge. It is also *saṅkhata dhamma* which can arise only when causal *dhammas*

are available. Even the Noble Path is unavoidable from the nature of *sappaccaya* and *sañkhata*. Due to seeing the occurrence of conditioned thing called the Noble Path the meaning of *asañkhata* of *nirodha sacca* becomes apparent. It means that the nature of The Unconditioned occurrence of *nirodha sacca* becomes apparent with regarding to the conditioned occurrence of *magga sacca*.

4. *amatatṭha* ____ Due to presence of permanent nature of *nibbāna* called *nirodha sacca*, in other words, ____ due to occurrence of *nibbāna* called *nirodha sacca*, in other words, ____ due to occurrence of deathless one without dissolution is called the meaning of ‘*amatatṭha*’ of *nirodha sacca*.

Due to knowing and seeing on conditioned things, *dukkha sacca*, which are always perishing away with the nature of death, the nature of *nibbāna*, *nirodha sacca* which is lacking nature of death, becomes apparant. Conditioned things which are being discerned in the stage of *vipassanā* practice, belongs to the field of perishing away, and field of death. At the end of the field of death, the Unconditioned element, which appears apparently in the Noble Path-Knowledge, is the field without perishing away and death indeed. It means that the nature of The Unconditioned element called *nibbāna* becomes apparent with regarding to the nature of death of conditioned things.

These four kinds of meaning of “*nirodha sacca*” are true but not false, not wrong. Those *dharmas* belong to “*nirodha sacca*” never arise through any other natures, except four kinds of nature, “*nissaraṇa* (releasing)” etc, resulting in designating as *sacca* (Truth) consequently.

In another method ____ The Noble *dhamma* called *nibbāna* is designated as not only “*vivekaṭṭha*” (= the nature of void of origin and craving), due to occurrence of loss of origin and craving, but also “*asañkhatṭha*” (= the nature without causes called ignorance, craving, clinging, *kamma*-formations, action etc, and “*amatatṭha*,” which lacks the nature of perishing away. (*Mūlaṭṭi-2-50*)

9.16.D. Four kinds of meaning of *magga sacca*

1. *niyyānatṭha* ____ The nature of occurrence of cause of deliverance from suffering of rounds of rebirth of *magga sacca* is called the meaning of *niyyānatṭha*. This is obvious nature through specific function of that *magga sacca* indeed. While *vipassanā* practice is performing by taking the object of process of perishing away of *sañkhata dhamma*, The Noble Path-Knowledge that arises at the apex of *Vipassanā*

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Knowledge, can take the object of the Unconditioned element peaceful *nibbāna*, as object. The Noble Path-Knowledge, therefore, is the cause of deliverance from the field of dissolution. It is the nature of *niyyānatṭha*, indeed. When the Noble Path-Knowledge takes the object of the Unconditioned element which lacks any kind of dissolution, the fire of underlying tendency element, which are underlying on the continuity of corporeality and mentality, are finished off successively due to presence of tranquillity and peace the Unconditioned element. Due to finishing of defilements,

potentiality of action (*kamma*) are also finished successively resulting in sequence of cessation of continuity of consequence aggregates. The sequential cessation of continuity of consequence aggregates is sequential deliverance from suffering of rounds of rebirth. Because deliverance from rounds of rebirth is invaluable resultant *dhamma* produced by the Noble Path-Knowledge the latter is designated as *niyyāna dhamma* (cause of deliverance).

This nature of *niyyānatṭha*, becomes apparent through specific function of itself, that is eradication of respective defilements of that *magga sacca*.

2. *hetuṭṭha* (= *hetvaṭṭha*) _____ The nature of occurrence of cause to attain *nibbāna* is the meaning of *hetuṭṭha* of *magga sacca*.

Pali Quotation (Mūlaṭī - 2- 50, 51)

(Anuṭī-2-61) (Mahāṭī-1-257)

Only when the Noble Path arises apparently by taking the object of the Unconditioned element, *nibbāna*, as object, the former can eradicate in sequence underlying tendencies of defilements called *samudaya sacca* that is capable of impeding the Noble Path. The sequential finishing of underlying tendencies of defilements is called *kilesa parinibbāna* (= release from cravings and attachment to life, emancipation (in this life) with the assurance of final death). It is called the attainment of *saupādisesa nibbāna* extinction (of passion) with some substratum left.) Due to sequential finishing of defilements, the potentiality of actions (*kamma*) which can give rise to resultant *dhammas* in presence of defilements, are also lost in sequence. Due to loss of potentiality of actions (*kamma*), consequence aggregates (*Vipākakhandhā*) finished off in sequence. Finally when The Noble Path of Arahant is attained all kinds of defilements are eradicated without any remains. Due to finishing of all defilements without any remains, five aggregates cease by means of *anuppāda nirodha* (= complete extinction of *khandha* life, i.e., all possibility of such life and its rebirth, final release from (the misery of) rebirth and transmigration, death after The last life - span of an Arahant. It is called entering into “*Khandha parinibbāna*” or attaining “*aupādisesa nibbāna dhātu*”. Because the opportunity of both facing with the Unconditioned element, *nibbāna* and attaining *saupādisesa nibbāna dhātu* and *aupādisesa nibbāna dhātu* can be occurred by the Noble Path only, the Noble Path *dhamma* called *magga sacca* is the fundamental cause of attaining of *nibbāna*, called the meaning of “*hetu*.”

Thus the nature of ‘*hetu*’ of *magga sacca* become apparent with regarding to the nature of *samudaya sacca*. Due to knowing and seeing on “*samudaya sacca*” called

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the craving that is fundamental cause of *dukkha sacca* but not the cause of attainment of *nibbāna*, the nature of fundamental cause of attainment of *nibbāna* called the meaning of *hetuṭṭha* of *magga sacca*, becomes apparent consequently.

3. *dassanaṭṭha* _____ Due to occurrence of presence of significance of wisdom (*paññā*) called *sammādiṭṭhi* (Right View) of *magga sacca*, Noble Eightfold

Path, the nature of capable of seeing on the Unconditioned element, *nibbāna*; in the next method _____ the nature of occurrence with ability to see on the Unconditioned element, *nibbāna*, in the next method _____ the nature of facing with subtler and subtler Unconditioned element, *nibbāna* really, is the meaning of “*dassanaṭṭha*” of *magga sacca*. Due to presence of ability to see on very profound and subtle Unconditioned element, *nibbāna* really, the nature of *dassanaṭṭha* of *magga sacca* becomes apparent through seeing on that *nirodha sacca*. (If means that due to seeing on *dhamma* which is worth seeing, *dhamma* which is capable of seeing, becomes apparent with regarding to the former *dhamma*.)

4. *adhipateyyaṭṭha* _____ The nature of occurrence of chief in knowing and seeing on Four Noble Truths, and in making to end worries of suffering of defilements, is the meaning of *adhipateyyaṭṭha* of *magga sacca*.

According to the tetrad method (*catukkanaya*), The arising consciousness of the Path (-moment) consists of (37) kinds of mind and mental concomitants, if it arises through the first absorption, while (35) kinds of mind and mental concomitants, if it arises through the second absorption; (34) kinds, including agreeable feeling (*sukhavedanā*) and (34) kinds, including neutrality feeling but not agreeable feeling, of mind and mental concomitants each, if it arises through the third absorption and the fourth absorption respectively. Those bases of factors of Path consisting in that arising consciousness of the Path (-moment) are designated as *magga sacca*. Those bases of factors of path called *magga sacca*, are capable of functioning of both knowing and seeing on Four Noble Truths and finishing off great worries of defilements through an occurrence as chief of associating *dhammas*.

That occurrence of chief, therefore, is called the meaning of *adhipateyyaṭṭha* of *magga sacca*.

In next method _____ Due to preaching as “*maggaṭṭhipatino dhammā*”, factors of Path are more significant *dhammas* of relation of objective predominance (*ārammaṇadhipati paccaya*), rather than other associating mental *dhammas*. Therefore the nature of occurrence of relation of objective predominance of those factors of Path is designated as the meaning of “*adhipateyyaṭṭha*.”

As nobility of an officer who lacks any kind of disease becomes apparent through seeing on a poor person who is oppressed by many diseases, the occurrence of chief of *magga sacca* becomes apparent through seeing on suffering *dhammas* of *dukkha sacca*.

These four kinds of meaning of “*magga sacca*” are true but not false, not wrong. Those *dhammas* belong to “*magga sacca*” never arise through any other natures, except four kinds of nature, “*niyyāṇaṭṭha* (deliverance)” etc, resulting in designating as *sacca* (Truth) consequently.

It should be taken commonly as a single nature of Absolute Truth of Four Noble Truths through these (16) modes of real nature without any false. Such (16) modes of meanings are worth taking a single nature of Absolute Truth. Those (16) modes of meanings, which are taken commonly as a single nature of Absolute Truth, are designated as the nature of *ekatta* (oneness) that is the same occurrence of the Four Noble Truths.

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There is a such nature of *ekatta* (oneness). That nature of *ekatta* is known by the Path-Knowledge penetratively. Four Noble Truths, therefore, are having the nature which is worth knowing simultaneously by a single Path-Knowledge through oneness nature called Absolute Truth of (16) modes.

These (16) kinds of meaning of Four Noble Truths are extracted from *Paṭisam-296, Abhi-A-2-78, Vs-2-332, Mūlaṭṭi-2-50, 51, Mahāṭṭi-1-257*.

Ekapaṭivedhadassana _____ Although The Noble Path Knowledge takes the object of *nibbāna* only, such meaning of Truth (*saccaṭṭha*) that is called the Absolute Truth of, the Ultimate Truth of, the Real Occurrence of *dukkha sacca* etc, is present, and that meaning of Truth is also known by the Noble Path - Knowledge through *asammohapaṭivedha* (= penetrative knowing without infatuation) after destroying on delusion which is concealing on that nature of truth. (It means that due to finishing to destroy the delusion that is concealing on meanings of truths, those meanings of truths have been known by practical knowledge (*paccakkha ñāṇa*). Due to occurrence of penetrative knowing and facing with in that way, later periods after the Noble Path-Knowledge has arisen, (16) kinds of meanings of truths always appear apparently in the insight of Noble One as purified ruby showing on the palm, in other words, as a bael fruit, *Aegle marmelos*, putting in the hand. (*Mahāṭṭi-2-505*)

E. Reasonable interrogative facts

There is a reasonable question that why four kinds of meanings only were preached even though many other kinds of meanings, the occurrence of the same as disease, the occurrence of the same as open sore, etc, other than those meanings, '*pīlana*', *saṅkhata* etc, of *dukkha sacca* and *samudaya sacca*. The answer is as follows: _____

Due to occurrence of obvious nature by means of seeing on other Truths, Only four kinds of Truths were preached. It is right _____ .

Pali Quotation (Vibhanga-341, Paṭisam-114)

= Among those, which is the knowledge arising on *dukkha sacca*? Such reason which is arising by taking the object of *dukkha sacca* possesses such distinguishable recognition.

(Vibhanga - 341, Paṭisam - 114)

By means of taking the object of each Truth (*sacca*), The Knowledge of Object (*saccañāṇa*) is preached through this way etc.

Pali Quotation (Sam-3-382)

= *Bhikkhus...* a such *bhikkhu* sees *dukkha sacca*, that *bhikkhu* sees *samudaya sacca* also. (*Sam-3-382*)

By means of finishing The function to know remaining three kinds of Truths, by faking The object of any kind of Truths, the Knowledge of Object (*saccañāṇa*) is preached through this way etc. (*Vs - 2- 333*)

In those two kinds of preaching methodologies, penetrative knowing and seeing on Four Noble Truths, by means of finishing the function to know through *asammoha paṭivedha*, is similar to the "seeing" due to obvious occurrence. In the

commentary, it is continued to explain in this way, by reasoning of seeing on each Truth specifically without reasoning of seeing by mean of finishing the function to know in that way. (*Mahāṭṭi -2-505*)

In those two kinds of preaching methodologies, for such time, each specific Truth is taken into heart as object. At That time due to knowing and seeing on *samudaya sacca*, the nature of *saṅkhata* of *dukkha sacca* with the nature of *pīḷana* also becomes apparent. Why is it apparent?

By means of extreme desire to that *dukkha sacca*, The Noble Truth called *samudaya sacca*, which has the nature of cause to arise sufferings, and the nature of endeavouring for occurrence of *dukkha sacca*, called “*āyūhana lakkhaṇa*”, causes groups of *dukkha sacca* all together, as corporeal and mental units (*rūpakalāpa, nāmakalāpa*). It is right _____. Any kind of resultant *dhamma* called *paccayuppaññā* arises randomly. It is a fixed natural law that those all kinds of resultant *dhammas* always arise as group commonly. Those resultant *dhammas* are worth preparing co-operatively by other causes, *gati* (existence), *upadhi* (forceful personality), *kāla* (time), *payoga* (exerting by oneself) but not *samudaya* alone.

Groups of corporealities and mentalities called corporeal units and mental units are worth producing all together. It is right. _____. When numerous resultant *dhammas* called “*paccayuppaññā*” within same corporeal unit, mental unit, arise synchronously in one mind moment it is resulting from co - operative performance of respective cause of themselves. Due to occurrence of capable of producing resultant *dhammas*, *dukkha sacca* all together by *samudaya sacca* in that way, that nature of *saṅkhata* of that *dukkha sacca* becomes apparent. (*Vs-2 -33*)

Then due to ability to remove worries called defilements resulting in lacking from any kind of defilement itself, *magga sacca* is very calm and peaceful. Therefore due to seeing on *magga sacca*, the nature of *santāpa* (= great worries) of that *dukkha sacca* become apparent. It is similar to what a way that due to seeing on the beauty of female celestial being, the occurrence of ugliness of princess *Janapadakalayāni* called *Sundari* becomes apparent as an old female monkey for *Venerable Nanda*, The younger brother of the *Buddha*. (*Vs-2-333*)

Furthermore, due to seeing on the Unconditioned element ‘*nibbāna*’, *nirodha sacca*, which has the nature of permanence but not change and alteration, the nature of change and alteration (*vipariṇāma*), which is changing to the nature of aging and dissolution of that *dukkha sacca*, just after arising phase (*uppāda*), becomes apparent. Thus it is not need to say any more the reasonable fact that due to seeing on *nirodha sacca*, the nature of “*vipariṇāmatṭha*” (= change and alteration) of *dukkha sacca* becomes apparent as a result of contrast between their nature is very marked. (*Vs-2-333*)

Furthermore, due to seeing on *dukkha sacca*, the nature of *nidānatṭha* (source) of *samudaya sacca* with acquired nature of *ayūhana* (endeavouring) becomes apparent in a way that “this *samudaya sacca* can make over that *dukkha sacca*.” It should be recognized as an the occurrence of source of disease of nourishment is obvious due to seeing on arising of disease through taking unfavourable nourishment. (*Vs - 2- 333*)

Due to seeing on '*nirodha sacca*', which occurs without associating with suffering of rounds of rebirth, the nature of association with suffering of defilement of *samudaya sacca* become apparent. Due to seeing on *magga sacca* which is the cause of deliverance from rounds of rebirth, the nature of impediment of *samudaya sacca*, by tying and oppressing in the lock - up or prison of rounds of rebirth, becomes apparent. (Vs-2-333).

Furthermore due to seeing on "*samudaya sacca*", which always lacks of quiescence by means of unfailing associating with defilements, the nature of *vivekaṭṭha* (seclusion), which is void of four kinds of ground (*upadhi*), of *nirodhasacca* with the nature of *nissaraṇa* (deliverance), becomes apparent. Due to seeing on *magga sacca*, the nature of *asaṅkhaṭṭha* (unconditioned) of *nirodhasacca* become apparent. It is right. ____ The practising *meditator* has never seen the Noble path, *magga sacca*, previously for very long infinite rounds of rebirth. Although unexperienced Noble Path occurs with marvelous nature which has never seen in very long infinite rounds of rebirth, it can occur only when the supporting factors of efficiency of determinative dependence of successive *Vipassanā* Knowledge are available, resulting in occurrence of *magga sacca* as *sappaccaya dhamma* (= with cause) only. After seeing on *magga sacca* with that nature called *saṅkhata*, the Unconditioned element, *nibbāna* without any cause (*appaccayadhamma*), becomes apparent. Then due to seeing on *dukkha sacca*, the nature of *amataṭṭha* (deathless) of *nirodhasacca*, which lacks the nature of dissolution, becomes apparent. It is right ____ Due to presence of occurrence of the nature of dissolution and death, *dukkha sacca* is similar to poison. The Noble *dhamma* called *nibbāna*, which is the same as the medicine of *dukkha sacca* with poisonous nature, become as "panacea" which leads to deathless state. It will be apparent in this way. (Vs-2-33)

Furthermore, due to "*samudaya sacca*" is known and seen in a way, that is explained in the stage of *maggāmaggañāṇa dēssana visuddhi* as "this *samudaya sacca* is not the cause of reaching to "*nibbāna*", this Noble Path only is the cause of reaching of *nibbāna*," although the desire (*nikanti*) which is worth reaching to praise as the Noble Path, arises quiescently in the stage of Knowledge of Arising and Passing Away (*udayabbayañāṇa*), the nature of *hetuṭṭha* (= cause of reaching to *nibbāna*) of *magga sacca* with acquired nature of *niyyāna* (= releasing from rounds of rebirth, becomes apparent. Due to seeing on very subtle *nirodha sacca*, the nature of *dassanaṭṭha*, i.e., an occurrence of capable of seeing on the Unconditioned element *nibbāna*, of *magga sacca*, becomes apparent. It is similar to the fact that for a person who sees very subtle visible objects, the occurrence of clearness of the eye - clear - sensitivity becomes apparent as "my eye-clear- sensitivity is very clear." Due to seeing on *dukkha sacca* with great faults of capable of reaching to great worries, the nature of *adhipateyyaṭṭha*, i.e., an contrast occurrence of chief to finish off fire of defilements and to see Four Noble Truths, of *magga sacca* becomes apparent. It is similar to the fact that due to seeing a poor with great pains and diseases, the noble occurrence of a kingship with great wealth and attendants, becomes apparent. (Vs-2-333,334)

Thus, due to obvious occurrence of These Four Noble Truths, i.e., each nature called *pīḷanaṭṭha*, *āyūhanaṭṭha*, *nissaraṇaṭṭha*, *niyyānaṭṭha*, by means of specific nature of respective Truth and remaining three kinds of nature other than these specific kinds of nature called *pīḷanaṭṭha*, *āyūhanaṭṭha*, *nissaraṇaṭṭha*, *niyyānaṭṭha*, by means of seeing on other each kind of Truths, Four kinds of meaning of each Truth are preached in detail. It should be recognized the fact that at The Noble path (-moment), all kinds of those (16) nature are known and seen penetratively by single Noble Path-Knowledge which achieves four functions on Four Noble Truths simultaneously. (Vs -2-334)

9.17. A *Pariññābhisamaya* (realization by full understanding)

There are three kinds of *pariññā* (full understanding) , i.e,

1. *ñātapariññā* = full understanding on objects
2. *tīraṇapariññā* = full understanding on propagation of *Vipassanā* Knowledge
3. *pahānapariññā* = full understanding on abandoning of conditioned things.

1. *ñātapariññā* _____ *tassa sappaccayanāmarūpabhijananā āveṇikā bhūmi*. (Vs-2-334)

The Knowledge of Analysing Mentality and Corporeality (*nāmarūpa pariccheda ñāṇa*) and the Knowledge of Discerning Cause and Condition (*paccaya pariggahañāṇa*), which are capable of knowing and seeing on mentality and corporeality together with causal *dhammas* penetratively up to the field of ultimate reality, are the specific sphere (*bhūmi*) of full understanding on objects (*ñātapariññā*), due to concerning to none of *pariññās* other than *ñātapariññā*. those are standing and occurring as the sphere of that *ñātapariññā*, indeed. (Vs - 2- 334)

2. *tīraṇapariññā* _____ *Parli Quotation* (Vs-2-334)

The stages of *Vipassanā*, from the beginning of *nayavipassanā* called *kalāpasammasana* till the Knowledge of Adaptation, which are occurring by means of having reasoned deductively and scrutinizing as *anicca*, *dukkha*, *anatta* on all kinds of conditioned things together with causal *dhammas*, are the specific sphere (*bhūmi*) of that *tīraṇapariññā* (full understanding on propagation of *vipassanā* practice). Those are standing and occurring as the sphere of that *tīraṇapariññā*. (Vs - 2 - 334)

Even the knowledge of Adaptation arises by taking the object of conditioned things through impermanence (*anicca*) etc. There is nothing to say for those preceding *Vipassanā* Knowledge, the Knowledge of Reflection (*paṭisankhāñāṇa*) with object of conditioned things, etc. Therefore it is designated as the sphere of *tīraṇapariññā* up to the Knowledge of Adaptation. There is a reasonable question that both *ñātapariññā* and *tīraṇapariññā* are also worth designating in this sphere of *tīraṇapariññā*, however although both *ñātapariññā* is worth getting, due to discerning by taking objects of corporealities and mentalities together with causal *dhammas* and *pahānapariññā* is also worth getting, due to distinguishing on phenomena of impermanence, suffering, non - self of conditioned things after abandoning defilements temporarily, these two kinds of full understanding (*pariññā*) cannot