

"namo tassabhagavato arahato sammāsambhaddhassa"

NIBĀNA GĀMINIPATIPADĀ

THE WAY OF PRACTICE LEADING TO NIBBĀNA

SECTION OF SANKHĀRUPEKKHĀ ÑĀṆA

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BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑATARA BHIKKHU

(Ven. Ñāṇagavesaka)

Pa-Auk Forest Monastery

7. Section of *Saṅkhārupekkhāñāṇa* (Contd)

7.24.B Definite way of classification

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

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

The person who reaches to the Noble Fruit of Arahant after attaining either any one kind or all four kinds of absorptions, among four kinds of absorptions of immaterial sphere, is designated as *ubhatobhāga vimutta*. (*Vs-2-297*)

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

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

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

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

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

1. For such practising meditator, the Noble Path-Knowledge called *vuṭṭhāna* (emerging), which emerges from conditioned things through the nature of impermanence (*anicca*), occurs consequently. Due to predominance in firm faith and due to occurrence of sharp

controlling faculty of faith, at the Path(-moment) of Upstream-enterer, that person is designated as *saddhānusārī*. At six kinds of status, from the Fruit of the Upstream-enterer to the Path (-moment) of Arahant, those persons are designated as *saddhāvimutta*, while at the Fruit (-moment) of Arahant, that person is designated as *paññāvimutta*.

2. Similarly for such practising meditator, the Noble Path-Knowledge called *vuṭṭhāna* (emerging) which emerges from conditioned things through the nature of suffering (*dukkha*), occurs consequently. Due to predominance in tranquility (*passaddhi*), the controlling faculty of concentration (*samādhindriya*) is predominated in that meditator.

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

3. The next kind is that ____ for such practising meditator, the Noble Path-Knowledge called *vuṭṭhāna* (emerging) which emerges from conditioned things through the nature of non-self (*anatta*), occurs consequently. Due to predominance in wisdom and due to occurrence of very sharp and powerful controlling faculty of wisdom, at the Path (-moment) of Upstream-enterer, that person is designated as *dhammānusārī*, while at the middle six status, designated as *diṭṭhippatta*, at the end, the Fruit (-moment) of Arahant, designated as *paññāvimutta*.
4. Those persons mentioned above are not persons with eight kinds of attainments called *vimokkha jhāna*. Those persons with eight kinds of attainments, indeed, at the Path(-moment) of Upstream-enterer, is designated as either *saddhānusārī* or *dhammānusārī*. At the middle six kinds of status, those persons are designated as *kāyasakkhī*, while at the end, the Fruit(-moment) of Arahant, that person is designated as *ubhatobhāga vimutta*. (*Mahāṭṭ-2-468*)

7.24.D The Knowledge with three synonyms

Pāli Quotation (*Paṭisam-259, Vs-2-299*)

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

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

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

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

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

"uppādo saṅkhārā, te saṅkhāre ajjhupekkhatūti saṅkhārupekkhā. (Paṭisam-59)

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

7.25 Vipassanā practice leading to emerging (vuṭṭhāna gāmini vipassanā)

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

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

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

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

Those three kinds of Knowledge, the Knowledge of Neutrality Towards formations, the Knowledge of Adaptation, the Knowledge of Trans-lineage, which are called **vuṭṭhānagāminī vipassanā** (= **vipassanā** practice leading to emerging) occurs successively within a cognitive process of Path. Just after that Knowledge of **Vipassanā** Practice Leading to Emerging(= just after the Knowledge of Trans-lineage), the Noble Path-Knowledge arises contiguously. Therefore **Vipassanā** Knowledge connects to the Path-knowledge. **Vipassanā** Knowledge discerns conditioned things called aggregates of fivefold clinging to existence by taking the object of phenomena of perishing away of those conditioned things. When **vipassanā** practice

leading to emerging occurs, although those kinds of knowledge up to the *Îṇōślêḍûê* *ōṛ* Adaptation take objects of phenomena of perishing away of conditioned things, the Noble Path *dhamma* takes the object of the Unconditioned Element, *nibbāna*, which is void of phenomena of conditioned things, which is called *animitta*.

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Due to taking into heart the object of *nibbāna*, it omits to take objects of phenomena of perishing away of conditioned things. Omitting to take objects of phenomena of perishing away of conditioned things in that way is called emerging from those phenomena of perishing away of conditioned things.

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

A. Cognitive process of Path (-moment) of moderate wise person (*majjima paññapuggala*)

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

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

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

L = life-continuum (*bhavanga*)

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

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

Mda = Mind-door-advertence (*manodvārāvajjana*)

Pre = Preliminary work (*parikamma*)

Acc = Access (*upacāra*)

Adp = Adaptation (*anuloma*)

Tra = Trans-lineage (*gotrabhu*)

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

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

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

Among those kinds of consciousness of cognitive process, preliminary work, access, adaptation and trans-lineage are great wholesome impulses with knowledge found in sensuous sphere (*kāmāvacara mahākusala ñāṇa sampayutta javana*). Appropriate feeling,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

After taking into heart in a way that “every conditioned thing occurring in any kind of three realms has the nature of arising; that conditioned thing has also the nature of cessation

indeed”, etc., it can be said by the time the Noble Path arises, it can emerge from five aggregates simultaneously.

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

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

Pāli Quotation (Mahāṭṭi-2-470)

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

In accordance with above explanations, the way of discernment called “*yam kiñci samudaya dhammam, sabbam tam nirodhadhammam*”, is concerned to the Noble Disciples called *sammukha sāvaka*, who enlighten in front of the Buddha during listening *dhammas*, who are designated as *ugghaṭitaññū* (= very sharp wise who enlightens just after listening an half or a verse of *dhammas*), and *vippaṇcitaññū* (= moderate wise who enlightens after listening *dhammas* in detail but not in brief).

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It should be recognized in this way.

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

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

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

Noble Mahā Thera with favorite universal practices_____

Pāli Quotation (Sam-A—98)

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

10. One practising meditator usually discerns on conditioned things as “*anicca*” at the beginning of *vipassanā* practice. Only the way of discerning on conditioned things as ‘*anicca*’ can not give rise to the Noble Path called *vuṭṭhāna*. Both way of discerning as *dukkha* and *anatta* are also essential for accomplishment of *vipassanā* practice. Therefore conditioned things are discerned as both *dukkha* and *anatta*. During discerning as *anicca* for that meditator, if the Noble Path-Knowledge called *vuṭṭhāna* arises, it can be said this *meditator emerges from conditioned things through anicca after taking into heart the nature of anicca (impermanence) constantly.*

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

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

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

7.28 Various kinds of persons

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

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

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

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

Upstream-enterer to the Path (-moment) of Arahant, those persons become as *diṭṭhippatta*. At the Fruit (-moment) of Arahant, those persons occur as *paññāvimutta* persons. (Vs-2-301)

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

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

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

khuddam pipāsam sītuṅkam, andhakūram visena ca.

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

1. *vaggulī* = flying fox

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

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

It should be recognized on the Knowledge of Adaptation as the occurrence of upright direction of branch due to ability to remove wile, ruse (*māyā, sātheyya*) etc., which are capable of making deceitful mind; while the Knowledge of Trans-lineage which sees *nibbāna* as

looking above; he Noble Path-Knowledge which stands on *nibbāna* that lacks dependence as flying into sky, respectively. (*Mahāṭṭ-2-471*)

2. *kaṇhasappa* = sea snake

A fisherman brings a fish-trap made of bamboo with intention to catch fishes and sets that trap under water.

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

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

3. *gharam* = house

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

and the place that is worth reaching); the Fruit-Knowledge as standing on a safe place, respectively. (Vs-2-302,303, *Mahāṭṭi-2-471*)

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4. gô = cow

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

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

5. yakkhī = ogress

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

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

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

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

6. dāraka = boy

One woman has very strong loving-kindness on her son. While she is sitting in parlour she hears crying of a boy in the lane and thinks that "my son is tortured by someone", she goes quickly there and cuddles the crying kid of other with a perception as her son. Afterwards she

remembers that kid is other's but not her son and looks around left him in the lane with full of fear to be accused as a thief of child and returns back to parlour and sits again.

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

Remaining six kinds of similes

These six kinds of similes, viz,

7. *khudda* = hunger

8. *pipāsa* = thirstiness

9. *sūta* = cold climate

10. *uṇha* = hot climate

11. *andhakāra* = cloud of darkness

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

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7. *khudda* = hunger

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

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

amatarasam kāyagatāsati bhojanam

Pāli Quotation (Mahāṭṭ-2-472)

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

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

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

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

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

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

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

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

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

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

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

The Noble Path-Knowledge called *maggabhāvanā* has shining light produced by knowledge (*Vs-2-304*, *Mahāṭṭ-2-472*) (It is really the brightness of colour-object of both corporeal units produced by mind of meditation called consciousness of Path (-moment) which

is predominated with knowledge, and corporeal units produced by temperature that is consisting in those corporeal units produced by mind successively. It is a metaphorical usage called *kāranūpacāra* in which the name of cause, the knowledge without light, is applied metaphorically on the name of result, corporealities produced by mind with bright colour-objects.)

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

The person with shrinking mind

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

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

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

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

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

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

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

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

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4. way of practices (*paṭipadā*)

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

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

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

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

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

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

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

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

These three kinds of Noble Path, viz,

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

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

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

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

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

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

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

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

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

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

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

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

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

8. Those Noble Paths which are accomplished by performing absorptions of immaterial sphere as fundamental absorption of *vipassanā* must also be recognized in this way similarly.

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

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

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

There are the explanations relating to the first Mahā Thero called *Tipitaka Cūḷanāga Mahā Thero*. The essence of this opinion is as follows. ____

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

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If "*Vipassanā* Knowledge Leading to Emerging", that is adjacent to the Noble Path is associated with neutrality feeling, the Noble Path will also associate with neutrality feeling. In the pentad method, it is the Noble Path which associates with the fifth absorption (*pañcamajhānika magga*), indeed. Therefore, significance and differences in factors of Enlightenment etc., occur at the Noble Path (-moment) consequently. Thus when *Vipassanā* Knowledge Leading to Emerging predetermines significance and differences in numbers of factors of Enlightenment etc., although it occurs as;

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

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

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

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

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

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

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

* "*aho vatāham saṭṭangikam maggam pāpuneyam, aṭṭangikam maggam pāpuneyam*"

= "If I reach the Noble Path that associates with the second absorption and seven factors of Path, it is very delightful one. If I reach the Noble Path that associates with the first absorption and eight factors of Path, it is very delightful one" ____ Thus a kind of individual preference has been performed and depending on which the Noble Path is accomplished by performing such such absorption as fundamental absorption of *vipassanā* practice and by discerning on such such *dhammas* of absorption, and then it is similar to that absorption really. In the absence of either fundamental absorption or mastered absorption on which *vipassanā* practice is performed, only individual preference is unable to accomplish the Noble Path with the same factors as that preferential absorption. [When it is accomplished by

individual preference, if fundamental absorption is present, that absorption benefits individual preference, or if mastered absorption is present, that absorption benefits individual preference; by means of efficiency of relation of natural determinative dependence (*pakatūpanissaya paccaya*). Therefore it means that only when any kind of absorption, fundamental or mastered absorption, benefits by means of efficiency of relation of natural determinative dependence, it can be accomplished in accordance with the individual preference actually.]

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

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

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

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

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

In that *Nandakovāda Sutta*, among those *bhikkhunīs*, those ones who become Upstream-enterer, by listening on *dhamma* addressed by Venerable *Nandaka*, their intentions, for attainment of Ariyahood called Upstream-enterer, are also completed as their intention really. Those ones who become once returnees, Non-returnees, Arahants are also pleased similarly through occurring as Once-returnees, Non-returnees, Arahants, by listening on *dhamma* addressed by Venerable *Nandaka*. Their intentions, for attainment of Ariyahood called once-returnee, Non-returnee, Arahant, are also completed with acquired Supra-mundane Path-Knowledge and Fruit-Knowledge in that way is due to presence of efficiency of the relation of natural determinative dependence for attainment of Ariyahood of Upstream-Enterer, Once returnee, Non-returnee, Arahant in previous existences. Similarly __ in the aspect of this

supra-mundane Path-knowledge, due to presence of efficiency of relation of natural determinative dependence of fundamental absorption or mastered absorption, individual preference that has heartfelt desire on the Noble Path with the same factors of Absorption as fundamental absorption or mastered absorption occurs in him. It means it explained to refer the occurrence of the Noble Path that conforms to that kind of individual preference. (*Mūlaṭṭhi-1-116, Mahāṭṭhi-2-475*)

7.30.4 Analysis on opinion of Tipitaka Cūlanāga Mahā Thero

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

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

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

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

Answer ____ *Āvuso* ... in those existences of immaterial spheres also, at the Noble Path (-moment) only the fundamental absorption predetermines significance and differences of numbers of factors of Enlightenment, Path, Absorption, indeed. It is right. After a practising *bhikkhu* has got eight attainments (*aṭṭhasamāpatti*) and the Noble Path and Fruit of Upstream-enterer are accomplished by performing the first absorption as the fundamental absorption of *vipassanā* practice, and then if he reaches into the existence of immaterial sphere when he

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

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

"In the immaterial sphere, in the aspect of tetrad method, triad absorptions (*tikaḥāna*) called first absorption, second absorption, third absorption; in the aspect of pentad method, tetrad absorptions (*catukkaḥāna*) called first absorption, second absorption, third absorption, forth absorption can occur really. Those triad absorptions, tetrad absorptions are also actually, **PAGE-412** Supra-mundane absorptions only. [It means the absorption which associates with the Noble Path (-moment). It refers to factors of Absorption, (5), (4), (3), (2) which are associating with the Noble Path at those Noble Path (-moment).] Those are not mundane absorption. Āvuso ... thus ... in those immaterial sphere, the fundamental absorption only predetermines significance and differences, of numbers of factors of Enlightenment, Path, Absorption at the Noble Path)(-moment) really", said by the *Maha Thero*.

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

7.30.5 Analysis on opinion of *Moravāpīvāsī Mahādatta Mahā Thero*

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

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

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

" Āvuso ... It will not occur in this way. It is because of the fact that_____ there is no Supra-mundane Noble Path which never reach to full absorption (*appanā*). Therefore, the Noble Path called *vuṭṭhāna* by discerning on corporeal *dhammas* as *anicca*, *dukkha*, *anatta*, is

the Path with eight factors of Path and mentally agreeable feeling called *aṭṭhangika somanassa sahagata magga*. Then the Noble Path of meditator who attains the Noble Path, due to emerging from conditioned things by discerning on the absorption of neither-perception-nor-non-perception through *kalāpasammasana* method as a whole, can not be identical with that absorption by means of *saṅkhārāvesa* (= occurrence of very subtle conditioned things) but can be similar to that absorption by means of occurrence of fourth absorption with neutrality feeling, resulting in occurring as the Noble Path with (7) factors and neutrality feeling called *sattangika upekkhā sahagata ariya magga* only", said by the *Mahā Thero (Abhi-A-1-274)*

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

7.30.6 Analysis on opinion of *Tipiṭaka Cūḷābhaya Mahā Thero*

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

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

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

"*Āvuso*... for the person with fundamental absorption, I would like to say this word, individual preferential absorption predetermines significance and differences in numbers of factors of enlightenment, Path, Absorption at the Noble Path (-moment)" said by venerable *Cūḷābhaya Mahā Thero*.

Furthermore ____ As individual preferential absorption predetermines significance and differences in numbers of factors of Enlightenment, Path, Absorption at the Noble Path (-moment) for the person with fundamental absorption, similarly____ it should be understood for the person with mastered absorption. It is right.____ The Noble Path which arises in the continuum of person who discerns the first absorption etc., as the object of *vipassanā* practice, after emerging from the fifth absorption which is performed as the fundamental absorption of *vipassanā* practice, will associate with the fifth absorption, in accordance with the opinion of the first *Mahā Thero* while it will associate with the absorption which is performing as object of *vipassanā* practice, the first absorption etc., (at the moment of *Vipassanā* Knowledge Leading to Emerging), in accordance with the opinion of the second *Mahā Thero*. Therefore, those two kinds of opinions, opinion of fundamental absorption, and opinion of mastered absorption would be opposite to each other. In accordance with the opinion of the third *Mahā Thero*, on the other hand, among those kinds of absorptions, such such kind of absorption is preferred, resulting in associating with that preferable absorption. Therefore those kinds of opinions, opinion of fundamental absorption and opinion of mastered absorption, are also not opposite to opinion of the third one, individual preferential absorption appropriately. Individual preferential absorption is also beneficial. It should be recognized in this way. (*Abhi-A-1-274*)

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

In this way those three *Mahā Theras* were actually naturalists who know ultimate nature with causes and results. Those *Mahā Theras* were sharp wisdom persons and their opinions were submitted in commentary by olden commentators. In this commentary called *Aṭṭhasālinī*, it would be presented the abstract meaning of those opinions and these three opinions (= three kinds of absorptions referring in three opinions) are conformed by *vipassanā* Knowledge Leading to Emerging appropriately. (*Abhi-A-1-274*)

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

differences in numbers of factors of Enlightenment, Path, Absorption at the Noble Path (-moment). (*Mūlaṭṭhi*-1-117)

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7.31 *Four kinds of paṭipadā* (way of practice)

Now it will be continued to present significance and differences of way of practice (*paṭipadā*) at the Noble Path (-moment) as follows:

1. When defilements are removed at the beginning stage, if this Knowledge of Neutrality Towards Formations (*saṅkhārupekkhāññā*) performs its function with stress and prepared mind called *cittapayoga*, this way of practice has got designation as *dukkhapaṭipadā* (strait way of practice).
2. If the Knowledge of Neutrality Towards Formations is able to perform its function without stress and prepared mind, the way of practice has got designation as *sukhapaṭipadā* (easy way of practice).
3. After removing defilements, due to inability to approach to the desirable situation called the Noble Path, when *vipassanā* practice is performed continuously, if this Knowledge of Neutrality Towards Formations is retarded to arise the Noble Path, it has got designation as *dandhābhiññā* (retarded enlightenment).
4. In reversely, this Knowledge of Neutrality Towards Formations which performs rapidly to arise the Noble Path has got designation as *khippābhiññā* (rapid enlightenment). Thus this Knowledge of Neutrality Towards Formations lies as the factor of arising of the Noble Path and it gives rise to occur designations, such as *dukkhapaṭipadā* etc., for respective Noble Path.

The Noble Path has, therefore, got four kinds of designations, *dukkhapaṭipadā* etc, respectively. (Vs-2-306)

7.31.A *Pondering found in commentary of Aṭṭhasālinī*

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

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

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

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

Among those intervals, which kind of interval agreed by commentators is that ____ for such interval, those defilements which are removed by the first attempt are reappeared again and those are removed by the second attempt again. Those defilements which are removed by second attempt are also reappeared again. However, defilements which are removed by the

third attempt are eradicated by the Noble Path successively. This interval is agreed by the commentators, resulting in designating as *dukkhapaṭipadā dandhābhiññā* (= strait way of practice with retarded enlightenment). (*Abhi-A-1-260*)

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

It will be continued to be explicit. ____ It can not be clear understood easily even though this length of explanation has been presented. Therefore, it should be recognized these words, *dukkhapaṭipadā dandhābhiññā* etc, as the following way of explanation to be explicit at the beginning step. ____

1. The first interval _ *rūpārūpapariggahavāra*

After keeping in mind four great elements by means of characteristic, function, manifestation, proximate cause, the practising meditator keeps in mind (24) kinds of derived corporealities by means of similar way. Mental *dhammas* are kept in mind by means of characteristic, function, manifestation, proximate cause. When corporeality and mentality are kept in mind it is able to perform through stressfulness and difficulty. The way of practice of that person is called *dukkhapaṭipadā* (= strait way of practice). Furthermore, when the meditator with the Knowledge of Analysing Mentality-Corporeality performs *vipassanā* practice, due to retardation of occurrence of the Noble Path, it is called *dandhābhiññā* (= retarded enlightenment). (*Abhi - A -1-260, Mūlaṭī-1-112*)

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In this case, these words, (a) keeping in mind corporeality (b) keeping in mind mentality (c) keeping in mind corporeality and mentality, mean analyzing on corporeal and mental *dhammas* by means of characteristic, function, manifestation, proximate cause. When the function of analysis is performed in that way, it faces with stressfulness and difficulty, it is called strait way of practice (*dukkhapaṭipadā*). Even though it is easy to keep in mind corporeal *dhamma*, if mental *dhammas* are difficult to be kept in mind, it is called strait way of practice. Thus if any stage of practice is stressful and difficult to be kept in mind, it should be recognized the fact that it can be designated as *dukkhapaṭipadā*.

2. The second interval – *nāmarūpavavattthāpanavāra*

Pāli- Quotation (*Mūlaṭī-1-112*)

= Distinguishing and keeping in mind in a way that "it is only mentality-corporeality; there is no person, being, living being, human being, heavenly being, brahma etc, other than mentality-corporeality", is called *nāmarūpavavattthāpana*. It is the stage of purification of views (*diṭṭhivisuddhi*). (*Mūlaṭī-1-112*)

After analyzing corporeality-mentality (either it may be easy or difficult way of practice), when a such meditator distinguishes and keeps in mind mentality and corporeality, it is accomplished with stressfulness and difficulty. Afterward, *vipassanā* practice is performed and it is able to arise the Path-Knowledge through taking for a long time. The way of practice and enlightenment of that person is also designated as *dukkhapaṭipadā dandhābhiññā*. (*Abhi-A-1-260*)

After the Knowledge of Analysing Corporeality-Mentality occurs with strait way of practice, the Knowledge of Discriminating on Mentality-Corporeality (*nāmarūpavavathāpana*) etc, can be accomplished with easy way of practice due to presence of weak defilements. Although it can be occurred as easy way of practice, if the person has weak controlling faculties called faith, effort, mindfulness, concentration, wisdom, the obvious occurrence of Noble Path will be retarded. Thus accomplishment of the Knowledge of Discriminating on Mentality-Corporeality etc, with stressfulness and difficulty are not definite and significant factors of retardation of arising of the Noble Path. Due to only occurrence of weakness of controlling faculties, faith etc, which are associating with *Vipassanā* knowledge, is definite and significant factors of retardation of arising of the Noble Path, the commentary explained the occurrence of the Knowledge of Analysing Corporeality-Mentality with stressfulness and difficulty is worth designating as *dukkhapaṭipadā*, without putting strait way of practice to accomplish the Knowledge of Discriminating Mentality-Corporeality etc, in the first interval, *rūpārūpapariggahavāra*.

It should be recognized how strait way of practice (*dukkhapaṭipadā*) can be designated in these intervals (*vāra*), viz, **PAGE 418**

1. *nāmarūpavavathāpana* = distinguishing and keeping in mind mentality-corporeality
2. *paccayapariggaha* = keeping in mind causal *dhammas*
3. *lakkhanapaṭivedha* = penetrative knowing on three general characters,
4. *nikantipariyādāna* = finishing off pleasingness on light (*obhāsa*) etc, respectively, as similar to *rūpārūpapariggahavāra*.

If the first interval, *rūpārūpapariggahavāra* is added, there are totally (5) intervals (*vāra*) in the field of *dukkhapaṭipadā*. Among those (5) intervals, if it is stressful and difficult at any interval, it should be recognized as *dukkhapaṭipadā* (= strait way of practice). (see on *Mūlaṭī* –1-112)

3. The third interval – *paccayapariggahavāra*

After distinguishing and keeping in mind mentality and corporeality, an other practising person distinguishes and keeps in mind causal *dhammas* of mentality and corporeality, with stressfulness and difficulty. [By saying this stage, section of Knowledge of Discerning Cause and Condition (*paccayapariggahanāṭṭa*) is shown. This is the stage of Purification by Overcoming Doubts (*kankhāvitaraṇavisuddhi*).] Afterwards, when *vipassanā* practice is performed, it takes a long time to arise the Noble Path-knowledge, resulting in designating as *dukkhapaṭipadā dandhābhīṇṇā*. (*Abhi-A-1-260*)

4. The fourth interval – *lakkhanapaṭivedhavāra*

After distinguishing and keeping in mind causal *dhammas* of mentality and corporeality, an other practising person knows penetratively general characters with stressfulness and difficulty. [By saying this stage, the Knowledge of Comprehension called *lakkhaṇasammasana* (= mastery on general characters) is shown.] Afterwards, when *vipassanā* practice is performed, it takes a long time to arise the Noble Path-Knowledge, resulting in designating as *dukkha paṭipadā dandhābhīṇṇā*. (*Abhi-A-1-261*)

5. The fifth interval-*nikantipariyādānavāra*

After knowing on three general characters penetratively, an other practising person performs *vipassanā* practice with the knowledge which is

- (a) *tikkha* = very sharp,
- (b) *sūra* = very brave,
- (c) *pasanna* = very clear,

and when he discerns on pleasingness on *vipassanā* practice, light etc., it is very stressful and difficult to keep in mind those *vipassanānikanti*. It will be continued to be explicit. ____ After finishing off pleasingness on *vipassanā* practice which is attachment on impurities of *vipassanā*, light etc, when *vipassanā* practice is performed, it takes a long time to arise the Noble Path-Knowledge, resulting in designating as *dukkhapaṭipadā dandhābhīṇā*.

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This interval (*vāra*) is satisfied and agreed by exegete Sayadaw to designated as *dukkha paṭipadā dandhābhīṇā*. It is worth designating as *dukkha paṭipadā dandhābhīṇā*. It should be recognized obvious showing from the beginning in this way. It should be understood coming names, *dukkhapaṭipadā khippābhīṇā*, *sukhapaṭipadā dandhābhīṇā*, *sukhapaṭipadā khippābhīṇā* in similar way. (*Abhi-A-1-261*)

7.31.C The interval (*vāra*) agreed by commentator sayadaws

At the end of Knowledge of Comprehension (*kalāpasammasanañāna*) called interval of penetrative knowing on three general characters (*lakṣhanapaṭivedhavāra*), the Knowledge of Arising and Passing Away, which knows and sees the arising and passing away of conditioned things up to momentary present (*khanapaccuppanna*), occurs consequently. At that stage of Knowledge of Arising and Passing away, defilement *dhammas* of *vipassanā* practice (*upakkilesa*), light etc, which are causes of impurity of *vipassanā*, occur obviously. Commentator sayadaws agreed the interval with three times of attempts to remove those defilement *dhammas*, as *dukkhapaṭipadā*. This is because the field of way of practice has the terminal demarcation as this *nikantipariyādānavāra*.

Although it is very easy to perform overcoming to *nikantipariyādānavāra* in which defilement *dhammas* of *vipassanā* practice are removed, if previous intervals, *rūpārūpapariggahavāra* etc, are difficult and stressful to be accomplished, it should be recognized the fact that it is not worth rejecting to designate on those intervals as *dukkhapaṭipadā*, due to presence of way of designation shown in the commentary. (*Mūlaṭī -1-112*)

In the next method ____ In this phrase, "*imam vāram rocesum* = this interval is satisfied and agreed", the words, this interval, mean not only the last interval, *nikantipariyādānavāra*, but also all kinds of intervals from the beginning of first interval, through which it is stressful and difficult to remove defilements for three times of attempt respectively. It means all intervals with three times of attempt to remove defilements, are worth designating as *dukkhapaṭipadā*.

In the continuum of such practising person, after removing defilements through only once attempt for all five intervals, if the Noble Path is reached quickly by rapid advancement of *vipassanā* Knowledge, those all kinds of knowledge, *rūpārūpapariggahāñāna*, etc, are not stressful and difficult to be accomplished for that practising person. It should be recognized that person's way of practice as *sukhapaṭipadā* (easy way of practice). (*Mūlaṭī -1-112*)

7.31.D Consideration of *Mahāṭīkā* Sayadaw

It is right for the explanation performed by the Noble teacher called *Mūlaṭīkā* Sayadaw, that "commentator Sayadaws agreed and satisfied the designation on each interval with stressfulness and difficulty to remove defilement *dhammas* of *vipassanā* practice for three times of attempts as *dukkha paṭipadā*, respectively." However,

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It is explained in the commentary called *Aṭṭhasā linī* (261) as follows. ____

Pali Quotation (Abhi – A – 1 – 261)

When *Vipassanā* knowledge can perform it's function with sharp, brave and clear efficiency, pleasingness on *vipassanā* practice (*vipassanā nikanti*) which has heartfelt desire

on the light etc., occurring in the continuum of himself, occurs consequently, resulting in stressfulness and difficulty to discern and finish of those defilements. (**Abhi-A-1-261**)

Due to presence of explanation in this way, it should be recognized the fact that before this "*vipassanā* knowledge leading to emerging", if that Knowledge of Neutrality Towards Formations, which occurs through the Knowledge of Desire for Deliverance etc, also removes opposite *dhammas* with stressfulness and difficulty, it stands on strait way of practice, *dukkhapaṭipadā*. Those teachers of other school of thought (*keciācariya*) had the opinion that "due to occurrence of the same knowledge between the Knowledge of Arising and Passing Away and this Knowledge of Neutrality towards Formations, it is explained commonly as a single stage by means of unique method (*ekattanaya*) in the section of way of practice (*paṭipadā*) in the commentary called *Visuddhi Magga*". (see four kinds of ways of practice found in *Visuddhi Magga*, which has been presented previously.)

(**Mahāṭī – 2 – 476**)

7.13.D Difference and similarity of ways of practices

Those ways of practices (*paṭipadā*) are varied in some *bhikkhus*, while both all four kinds of the Noble Path are unique for some *bhikkhus*. Especially ____ for the Buddhas all four kinds of Noble Path were only single way of practice, *sukkhapaṭipadā khippābhiññā* (easy way of practice with rapid enlightenment). Similarly all four kinds of Noble Path of the most Venerable *Sāriputta* were also single way of practice called *sukkhapaṭipadā khippābhiññā*, similarly. Then the Noble Path of upstream-enterer of the most venerable *Moggallāna*, was *sukkhapaṭipadā khippābhiññā*, while the Upper Three kinds of Noble Path were only single way of practice, *dukkhapaṭipadā dandhābhiññā*. (**Vs- 2- 307**)

In the commentary called *Aṭṭhasālinī*, however, it is explained as follows. ____

The Upper Three Kinds of Noble Path of the most venerable *Moggallāna*, were only single way of practice, *dukkhapaṭipadā khippābhiññā*. This is because the Noble one was suppressed by drowsiness. The Supreme Enlightened Buddha performed in order to arise the Noble Path and Fruit of Venerable *Moggallāna* throughout seven days as taking care of a boy. In the first day after new moon day, 11th month, Great Buddhist Era 103, the Most Venerable *Moggallāna* reached to the Noble Fruit-Knowledge of Upstream-enterer by listening a verse of *dhamma*, "*ye dhammā hetuppabhavā*"..etc., from great ascetic called *Upatissa* who will become the Most Venerable *Sāriputta*, who had also reached to the Noble Fruit-Knowledge of Upstream-enterer by listening an half of that verse of *dhamma* from the Arahant, the most venerable *Assaji Mahā Thero*. After becoming as *bhikkhu* at that evening, the Most Venerable *Moggallāna* continued to perform *vipassanā* practice in *Kallavālaputtavillage*, *Magadha* Division. **PAGE 421**

At seventh day, during endeavouring *vipassanā* practice, Venerable *Moggallāna* was sitting with drowsiness. At that time, the Buddha questioned him that "*Moggallāna! Are you drowsing? Moggallāna! Are you drowsing?*" Due to suppressing with drowsiness in that way, the Upper Three Kinds of Noble Path of Venerable *Moggallāna* were a single way of practice, *dukkhapaṭipadā khippābhiññā*. After removing drowsiness by developing the perception of light as instructed by the Buddha, due to reaching into upper Three Kinds of Path and Fruit rapidly, he became the person with rapid Enlightenment (*khippābhiññā*).

Even though the supreme disciple with great wisdom (*mahābhiññappatta*) had this kind of nature, the way of practice was unstable, changed and varied. Why ways of practice of the remaining persons cannot be unstable, changed and varied? It will be unstable, changed and varied really.

1. All four kinds of Noble Path of some *bhikkhu* are a single way of practice, *dukkhapaṭipadā dandhābhiññā*.

2. All four kinds of Noble Path of some *bhikkhu* are a single way of practice, *dukkhapaṭipadā khippābhiññā*.
3. All four kinds of Noble Path of some *bhikkhu* are a single way of practice, *sukhapaṭipadā dandhābhiññā*.
4. All four kinds of Noble Path of some *bhikkhu* are a single way of practice, *sukhapaṭipadā khippābhiññā*.
5. The first Noble Path of such *bhikkhu* is the way of practice called *dukkhapaṭipadā dandhābhiññā* while the Second Noble Path, *dukkhapaṭipadā khippābhiññā*; the Third Noble Path, *sukhapaṭipadā dandhābhiññā*; the Fourth Noble Path, *sukhapaṭipadā khippābhiññā*.

It should be recognized the Knowledge of Neutrality Towards Formations determines significance and difference of ways of practice in this way. (Abhi – A – 1 – 280)

As the way of practice is unstable and varied, the supremacy (*adhipati*) is also unstable and varied. All four kinds of Noble Path of some *bhikkhus* are accomplished through supremacy of wish (*chandādhipeyya*). All four kinds of Noble Path of some *bhikkhus* are accomplished through supremacy of effort (*viriyādhipeyya*). All four kinds of Noble Path of some *bhikkhus* are accomplished through supremacy of consciousness (*cittādhipeyya*). All four kinds of Noble Path of some *bhikkhus* are accomplished through supremacy of investigation (*vīmaṃsādhipeyya*). (Abhi – A – 1 – 280)

Furthermore, the first Noble Path of some *bhikkhu* is accomplished through the supremacy called wish, while the second Noble Path through the supremacy called effort, the Third Noble Path through the supremacy called consciousness, the Fourth Noble Path through the supremacy called investigation. Thus four kinds of Noble Path of some *bhikkhus* have significant and different kinds of supremacy called *adhipati*. It should be recognized there is a single supremacy in all four kinds of Noble Path of some practising *bhikkhus*. PAGE 422

In this way, the Knowledge of Neutrality Towards Formations determines significance and difference of ways of practice. The fact, "it determines significance and difference of emancipation (*vimokkha*)", has been mentioned previously. (Abhi – A – 1 – 280, Vs – 2 – 307)

7.32 The next method ____ How the names are available for the Noble Path

If it will be explained in detail with the next method ____ the Noble Path has got different names due to these (5) kinds of factors ____

1. *sarasa* = through it's nature,
2. *paccanīka* = through opposite occurrence,
3. *saguṇa* = through it's qualities,
4. *ārammaṇa* = through object,
5. *āgamana* = through *vipassanā* practice, respectively.

It will be explicit. + ____

1. *sarasa* ____ If the Knowledge of Neutrality Towards Formations emerges from *nimitta* (=phenomenon of conditioned things) through discerning on all conditioned things occurring in three realms as *anicca*, the Noble Path will emancipate through *animitta vimokkha* (= emancipation by realizing on voidness of phenomenon of conditioned things). If it emerges from *nimitta* through discerning as *dukkha*, the Noble Path will emancipate through *appañihita vimokkha* (= emancipation by realizing on the object of *nibbāna*). If it emerges from *nimitta* through discerning as *anatta*, the Noble Path will emancipate through *suññata vimokkha* (= emancipation by realizing on voidness or nothingness of self (*atta*)). These three names, *animitta*, *appañihita*, *suññata*, are accomplished through its nature (*sarasa*). (Vs-2-307)

Pali- Quotation (Mahāṭṭ – 2 – 477)

It is a reasonable question that "isn't the Noble Path only designated as Emerging (*vuṭṭhāna*)?" The answer is as follows ____ The *dhamma* which is capable of emerging from *nimitta* and *pavatta*, that is called the subject of verb, emerge, is the Noble Path. The fundamental factor of that Noble Path is, actually, the Knowledge of Neutrality Towards Formations. [It should be recognized as significant method (*padhānanaya*) for emphasis on the Knowledge of Neutrality Towards Formations only.] It should be recognized the fact that the commentator explained by metaphorical usage called *phalūpacāra*. In the next method ____ in above commentary, showing on the Knowledge of Neutrality Towards Formations only is achieved through metaphorical usage called *upalakkhaṇanaya*, *nidassana naya* (= significant character is shown). It should be interpreted on all *vipassanā* Knowledge Leading to Emerging. The Knowledge of Translineage belonging to that *vipassanā* Knowledge Leading to Emerging also emerges from phenomenon of conditioned things. Due to the same occurrence as Knowledge of *vipassanā*, the Knowledge of Neutrality Towards Formations and the Knowledge of Trans-lineage are, therefore, taking commonly through the unique method (*ekattanaya*), and then the commentary explained that the Knowledge of Neutrality Towards Formations emerges from phenomenon of conditioned things by discerning as *anicca*, *dukkha*, *anatta*. (*Mahāṭī* – 2 – 477) PAGE 423

[Notes: ____ As translation is performed in mentioned above, by considering the meaning of the word, *tvā*, found in *sammasitvā* as the meaning of cause (*hetu*), if it is interpreted directly that "if the Noble Path emerges from *nimitta* and *pavatta*, due to discerning on conditioned things as *anicca* (*dukkha*, *anatta*), it is no need to consider these metaphorical usage, *phalūpacāra* and *ekatta* method again. It must be recognized in this way.]

2. *paccanīka* ____ That Path, which is worth designating as *magga*, due to the same occurrence of Path, *pubbabhāgasatīpaṭṭhāna magga* and *ariyamagga* are taking as unique through the *ekattanaya*, breaks down each kind of compactness, compactness of continuity, compactness of form, compactness of function, compactness of object, of conditioned things by the help of Knowledge of Contemplation on Impermanence and it appears by abandoning *nicca nimitta* (= emblem of permanence), *dhuva nimitta* (= emblem of durability), *sassata nimitta* (= emblem of eternity). Therefore that Path is designated as *animitta*.

Then due to occurrence of appearance by drying up the heartfelt desire on conditioned things called *paṇidhi* after abandoning perception of happiness through the Knowledge of Contemplation of Suffering, that Path is designated as *appaṇihita*.

Due to deserving to see the occurrence of voidness of *atta*, *satta*, *puggala* (self, being, person), of conditioned things after abandoning perception called *atta*, *satta*, *puggala*, through the Knowledge of Contemplation of Nonself, that Path is designated as *suññata*. Therefore, these three names, *animitta*, *appaṇihita*, *suññata*, are achieved through opposite occurrence (*paccanīka*). (*Vs-2-307*; *Mahāṭī-2-477*)

3. *Saguṇa* ____ Furthermore, due to lack of passion etc., due to voidness of passion etc., at the Noble Path (-moment), resulting in voidness of passion etc., that Path is designated as *suññata*. Due to lack of sign of corporeality, sign of feeling etc., which are worth obsessing as "mine", the next method ____ due to lack of sign of passion, sign of anger, sign of delusion, the next method ____ due to lack of phenomenon of conditioned things, which can be thought as form and shape, it is designated as *animitta*. Due to lack of heartfelt desire of passion, heartfelt desire of anger, heartfelt desire of delusion, it is designated as *appaṇihita*. Therefore, these three names, *suññata*, *animitta*, *appaṇihita*, are achieved through it's qualities. (*Vs-2-307*, *Mahāṭī-2-477*)

4. *ārammaṇa* ____ Due to voidness of both all kinds of conditioned things and self, *nibbāna* is designated as *suññata*. Due to the Noble Path takes the object of *nibbāna* which is called

suññata as object, that Noble Path is worth designating as *suññata*. Due to lack of all kinds of phenomena of conditioned things, *nibbāna* is designated as *animitta*. Due to taking the object of *nibbāna* called *animitta*, as object, that Noble Path is worth designating as *animitta*. Due to lack of heartfelt desire of craving (*taṇhāpaṇidhi*) etc., *nibbāna* is designated as *appaṇihita*. Due to taking the object of *nibbāna* called *appaṇihita*, as object, that Noble Path is worth designating as *appaṇihita*. Therefore, these three names, *suññata*, *animitta*, *appaṇihita*, are achieved through object (*ārammaṇa*). (Vs-2-307, Mahāṭṭ-2-477,478)

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5. āgamana ____ As mentioned previously, there are two kinds of traces (*āgamana*), *vipassanā gamana* (trace of *vipassanā*) and *maggāgamana* (trace of Path). In those two kinds, at the Noble Path (-moment), *vipassanā gamana* should be available, while at the Noble Fruit (-moment), *maggāgamana* should be available. It is right. ____ Due to deserving to discern the occurrence of voidness of self of conditioned things by *anattānupassanā*, it is designated as *suññata* through it's nature. The Noble Path, which is resulted from *suññata vipassanā*, is designated as *suññata* through *vipassanāgamana*. Due to removing emblem of eternity, *aniccānupassanā* is designated as *animitta*. The Noble Path, which is resulted from *animittavipassanā*, is designated as *animitta* through *vipassanāgamana*. This name called *animitta* of Noble Path should not be available by means of preaching methodology of *Abhidhamma* but by that of *suttanta* only. It is right. ____ In that preaching methodology of *suttanta*, after designating as *animitta* by taking the object of *nibbāna* called *animitta*, the Knowledge of Trans-lineage gives the Noble Path the designation as *animitta* by standing on circum stance of *vipassanā gamana paṭipadā* (= trace of way of practice). In this way, it was said by olden noble teachers. The Noble Path is worth designating as *animitta* through the name given by that cause, *vipassanā*.

Furthermore, the words, "The Noble Fruit is designated as *animitta* through *maggāgamana*", are appropriate ones. Due to occurrence of coming up to the Noble Path by drying up the heartfelt desire called *taṇhā* (= craving) on conditioned things, *dukkhānupassanā* is designated as *appaṇihita*. The Noble Path, which is resulted from *appaṇihita vipassanā* is designated as *appaṇihita*. The Noble Fruit of the Noble Path called *appaṇihita*, is designated as *appaṇihita ariyaphala*. In this way, *vipassanā* practice gives it's name, *appaṇihita*, to the Noble Path and then the Noble Path gives it's name, *appaṇihita*, to it's Noble Fruit successively. Therefore, this name called *appaṇihita* is achieved through the trace (*āgamana*). Thus this Knowledge of Neutrality Towards Formations determines significance and difference of emancipation (*vimokkha*). (Vs-2-307,308)

7.33 Kind of *sankhārupekkhā* which can give rise to *paṭisandhi* (process of Newly Occurrence of Next Existence, NONE)

Pāli Quotation (*Paṭisam – 60*)

How the similarity between way of the mind directing towards *sankhārupekkhā* of both worldling person and fulfilling person (*sekkha puggala*) can be occurred is that ____ the worldling person's mind which attaches on *sankhārupekkhā* is faded; it is danger of *vipassanā* practice, resulting in danger of penetrative knowing on Four Noble Truths by the Noble Path. It will be the source of process of NONE (*paṭisandhi*) in future.

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The mind of fulfilling person, which attaches on *sankhārupekkhā*, is also faded; it is danger of *vipassanā* practice, resulting in danger of penetrative knowing on Four Noble Truths by successive upper Path-Knowledge. It is the source of process of NONE (*paṭisandhi*) in future. Thus the similarity between way of the mind directing towards of *sankhārupekkhā* of both worldling person and fulfilling person can be occurred through the nature of attachment. (*Paṭisam –60*)

Pāli Quotation (Paṭisam – A – 1 – 250)

Due to occurrence of vigour of *kamma* called volition, which is associating with the Knowledge of Neutrality Towards Formations of worldling person, when that *kamma* gives rise to process of NONE of joyful existence of sensual sphere, the defilement called selfish-desire (*lobha*) which can be said as attachment on *sañkhārupekkhā* will be the source of process of NONE of joyful existence of sensual sphere in future. The volition (= *kamma*) associating with the Knowledge of Neutrality Towards Formations, which is accompanied with defilement called selfish-desire, can give rise to consequence, the process of NONE of joyful existence of sensual sphere etc. Therefore the volition (= *kamma*) associating with the Knowledge of Neutrality Towards Formations is *janaka* (= direct) factor which can give rise consequence directly. The defilement called selfish-desire which is capable of attaching on *sañkhārupekkhā*, is *upatthambhaka* (= supporting) factor which is able to support indirectly ...R ...

Among fulfilling persons, when the *kamma* of *sañkhārupekkhā* called the volition associating with the Knowledge Towards Formations of those Upstream enterers and Once - returnees who lack absorption the defilement called selfish desire which attaches on *sañkhārupekkhā* is the supporting factor (*upatthambhaka paccaya*) of process of NONE of joyful existence of sensual sphere. Due to presence of the nature of acquiring the process of NONE of Fine-material Sphere and Immaterial Sphere only, the defilement called selfish-desire, which attaches on *sañkhārupekkhā*, of the Upstream-enterer, Once-returnee, and Non-returnee who have got absorption, is unable to occur as *upatthambhaka* factor, which is capable of supporting indirectly for consequence of those processes of NONE of fine material and immaterial sphere. It should be recognized the fact that this defilement called selfish-desire which attaches *sañkhārupekkhā*, only, is also supporting factor (*upatthmbhaka*), which is capable of supporting indirectly for the process of NONE, which is resulting from *kamma* called the volition associating with the Knowledge of Adaptation and the Knowledge of Trans-lineage. (Paṭisam-A-1-250)

The fact to be noticed ____ In this case, it should be noticed and recognized on both the fact that "wholesome volition, which is associating with the Knowledge of Adaptation, can give rise to a process of NONE (*Paṭisandhi*) of joyful existence of sensual sphere in future" and the fact that "wholesome volition, which is associating with the Knowledge of Trans-lineage also can give rise to a process of NONE (*Paṭisandhi*) of joyful existence of sensual sphere in future".

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Both the consciousness of Knowledge of Adaptation and the consciousness of Knowledge of Translineage arise only once. It is evidence for the fact, "a single volition can give rise to a new coming-into-existence". Similarly, it should be understood how the volition of Knowledge of Neutrality Towards Formations (*sañkhārupekkhā kamma*) can give rise to consequence in that way.

7.34 The most important period

For a worldling person who runs along with infinite rounds of rebirth (*samsāra*), if he has not got both five fold misdeeds towards benefactors with infinite indebtedness (*pañcānantariya kamma*), which can give rise to woeful existences certainly, and the volition with fixed wrong views (*niyatamicchādiṭṭhikamma*), which has not abandoned yet until die, in one side; if any kind of Lofty Volition (*mahaggata kamma*) called stable absorption until die, which can give rise to existences of fine material and immaterial spheres, has not been acquired in him, in other side; if at least various kinds of *vipassanā* Knowledge, up to the

Knowledge of Discerning Cause and Condition, has not been acquired in him, in other side; the period which is adjacent to death is the most important time really. For those worldling persons, if the impulses of mind-door cognitive process adjacent to death (*marāṇasanna javana*) are unwholesome impulses, any existence of woeful realms (*apāyabhūmi*) will be reached certainly; if those are wholesome impulses, any existence of joyful realms (*sugatibhūmi*) will be reached accordingly. Among those *kammās* (= volitions), this volition of the Knowledge of Neutrality Towards Formation is a supreme kind of *kamma*.

In the *Sotānugata Sutta*, the Buddha preached that if those gentlemen with the Knowledge of Neutrality Towards Formations are persons who have no heartfelt desire on the attainment of the Supreme Enlightenment (*sammāsambodhiñāṇa*), the Enlightenment of *pacceka buddha*, the Enlightenment of Supreme Disciple (*aggasāvaka bodhiñāṇa*), the Enlightenment of Great Disciple (*mahāsāvaka bodhiñāṇa*), they are, generally, able to attain the Noble Path and Fruit, *nibbāna*, in the second existence after death. Therefore, by the time very difficult human existence and buddhist monkhood are obtained, they should try hard to know Noble *dhammas* of the Buddha which have valid guarantee in that way, with two kinds of understanding, understanding through learning (*āgamasuta*) and understanding through practising (*adhigamasuta*). For those persons without end of rounds of rebirth, as mentioned above, the period which is adjacent to death is the most important time to separate between woeful and joyful existences. It is essential to fulfil wholesome deeds and volitions which can give rise to joyful existence certainly. If one has fulfilled to terminate the journey of rounds of rebirth, it is great conqueror in this very life really. Here it will be continued to present translation of *Sotānugata sutta*.

7.35 Sotānugata Sutta

Bhikkhus ... advantages, which are worth "expecting to be available surely, of noble *dhammas*, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*," are these four kinds indeed.

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Which are these four kinds? ____

1. *Bhikkhus* ... in this Noble Admonishment, a *bhikkhu* learns noble *dhammas* with these (9) kinds of classifications, viz,

1. *sutta* = discourse called *sutta*,
2. *geyya* = discourse which is mixed with verse and prose,
3. *veyyākaraṇa* = discourse of pure prose without any verse,
4. *gāthā* = discourse of verses,
5. *udāna* = discourse of paean,
6. *itivuttaka* = discourse which is introduced in a way that "Thus ... the Buddha preached",
7. *jātaka* = discourse relating to life stories of the Buddhas,
8. *abbhutadhamma* = discourse relating to wonderful events which are unexperienced ones previously,
9. *vedalla* = discourse consisting of questions and answers, which can give rise to extraordinary knowledge and pleasingness, respectively.

In the continuum of that *bhikkhu*, those kinds of discourses are distinguished and kept in audible knowledge after falling into functional constituent of ear; those are learned by heart with the help of verbal endeavouring; those are scrutinized and reasoned over and over again by mental endeavouring; those have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*. (Ang-1-504,505)

[Notes : ____ "*diṭṭhiyā suppaṭividdhā*"*ti atthato ca kāraṇato ca paññāya suṭṭhu paṭividdhā paccakkham katā.*(Ang-A-2-364)

The basic meaning of *dhammas* of three *pitaka*, which are consisting of (9) kinds of classification, which are preached by the Buddha, is only (4) Ultimate *dhammas*, viz, consciousness, mental concomitants, corporeality and *nibbāna*. The gentleman who wants to attain the Fourth Ultimate *dhamma*, *nibbāna*, has to endeavour in order to know penetratively on three basic meanings called mundane consciousness, mental concomitants, corporeality by experiential knowledge with right view, firstly. These are functions of the Knowledge of Analysing Mentality and Corporeality and the Knowledge of Discerning Cause and Condition, or full understanding on objects (*ñātapariññā*). This is called the preaching methodology of showing the beginning (*ādidīpakanaya*). Due to presence of three kinds of full understanding (*pariññā*) and it shows the beginning one, *ñātapariññā*, it must be interpreted on both the middle one, *ñātanapariññā* (=full understanding on propagation of practice) and the last one, *pahānapariññā* (full understanding on abandonment). It refers to develop *Vipassanā* knowledge from the Knowledge of Analysing Mentality and Corporeality until the Knowledge of Neutrality Towards Formations. During endeavouring in that way, firstly those consciousness, mental concomitants, corporeality, have to be learned through doctrinal obligation. It is called *āgamasuta* (understanding through learning). Afterwards it is essential to endeavour in order to know penetratively on those Ultimate *dhamma* up to the Knowledge of Neutrality Towards Formations. It is called *adhigamasuta* (= understanding through practising). It should be recognized that it refers to the gentleman who has completed with both *āgamasuta* and *adhigamasuta*, in that way.]

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If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. (Ang – 1 – 505)

[Notes : ____ *Pāli Quotation* (Ang – A – 2 – 364)

= These words, "if that *bhikkhu* passes away without mindfulness", is not preached with referring to "forgetfulness" on preachings of the Buddha. It is preached with referring to the death as worldly person. It is right. ____ It can be designated the death of worldly person as the death with forgetfulness. (Ang – A – 2 – 364)]

In the continuum of that heavenly being with full of happiness, words of *dhammas* appear apparently. (All *dhammas*, which had been memorized in previous life, which had been known and seen penetratively by experiential knowledge with right view, appear apparently as a shape reflecting on clear mirror.)

Bhikkhus ... the occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to *dhamma*, may be retarded. Actually, that heavenly being can attain the Supreme *dhamma* called the Path, Fruit, *nibbāna*, rapidly. *Bhikkhus* ... this is the first advantage which is worth expecting to be available surely, of noble *dhammas*, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*. (Ang – 1 – 505)

2. *Bhikkhus* ... in the next kind, the *bhikkhu* learns noble *dhammas* with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivuttaka*, *jātaka*, *abbhuta dhamma*, *vedalla*. In the continuum of that *bhikkhu*, those kinds of discourses are distinguished and kept in audible knowledge after falling into functional constituent of ear; those are learned by heart with the help of verbal endeavouring; those are scrutinized and reasoned over and over again by mental endeavouring; those have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*.

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of *dhammas* have not appeared apparently. Actually a *bhikkhu* who has fulfilled with Super-psychic power and learned in mastery of mind completely comes and preaches *dhammas* to audiences of heavenly beings. In the continuum of that heavenly being, a kind of idea that

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"these *dhammas* preached by this *bhikkhu* are *dhamma vinaya* called *sāsanabrahmacariya* (doctrinal admonishment leading to ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which had been experienced in previous existence of mine, indeed," appears successively. *Bhikkhus* ... the occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to *dhamma*, may be retarded. Actually, that heavenly being can attain the supreme *dhamma* called the Path, Fruit, *nibbāna*, rapidly.

Bhikkhus ... a worldly simile is that ____ while a man who is mastered in song of big drum, is traveling a long journey, he hears the song of big drum. As in the continuum of that man, the right decision on song of big drum only occurs without any doubt "whether it is song of big drum or not", similarly ____ *bhikkhus* ... the *bhikkhu* learns noble *dhammas* with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivuttaka*, *jātaka*, *abbhuta dhamma*, *vedalla*. In the continuum of that *bhikkhu*, those kinds of discourses are distinguished and kept in audible knowledge after falling into functional constituent of ear; those are learned by heart with the help of verbal endeavouring; those are scrutinized and reasoned over and over again by mental endeavouring; those have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*.

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of *dhammas* have not appeared apparently. Actually a *bhikkhu* who has fulfilled with Super-psychic power and learned in mastery of mind completely comes and preaches *dhammas* to audiences of heavenly beings. In the continuum of that heavenly being, a kind of idea that "these *dhammas* preached by this *bhikkhu* are *dhamma vinaya* called *sāsanabrahmacariya* (doctrinal admonishment leading to ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which has been experienced in previous existence of mine, indeed," appears successively. *Bhikkhus* ... the occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to *dhamma*, may be retarded. Actually, that heavenly being can attain the supreme *dhamma* called the Path, Fruit, *nibbāna*, rapidly. *Bhikkhus* ... This is the second advantage which is worth expecting to be available surely, of noble *dhammas*, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*," (*Ang-1-505, 506*)

3. *Bhikkhus* ... in the next kind, the *bhikkhu* learns noble *dhammas* with (9) kinds of classification, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivuttaka*, *jātaka*, *abbhuta dhamma*, *vedalla*.

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If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of *dhammas* have not appear apparently. A *bhikkhu* who has fulfilled with super-psychic power and learned in mastery of mind completely does not come and preach *dhammas*

to audience of heavenly beings. Actually a heavenly being who is preacher (*dhamma kathika*) preaches *dhammas* to audience of heavenly beings. At that time, in the continuum of that heavenly being, a kind of idea that "these *dhammas* preached by this *bhikkhu* are *dhamma vinaya* called *sāsanabrahmacariya* (doctrinal admonishment leading to ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which has been experienced in previous existence of mine, indeed," appears successively. *Bhikkhus* ... the occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to *dhamma*, may be retarded. Actually, that heavenly being can attain the supreme *dhamma* called the Path, Fruit, *nibbāna*, rapidly.

Bhikkhus ... a worldly simile is that ____ while a man who is mastered in song of conch shell, is travelling a long journey, he hears the song of conch shell. As in the continuum of that man, the right decision on song of conch shell only occurs without any doubt "whether it is song of conch shell or not", similarly ____ *bhikkhus* ... the *bhikkhu* learns noble *dhammas* with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivuttaka*, *jātaka*, *abbhuta dhamma*, *vedalla*. In the continuum of that *bhikkhu*, those kinds of discourses are distinguished and kept in audible knowledge after falling into functional constituent of ear; those are learned by heart with the help of verbal endeavouring; those are scrutinized and reasoned over and over again by mental endeavouring; those have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*.

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of *dhammas* have not appear apparently. A *bhikkhu* who has fulfilled with super-psychic power and learned in mastery of mind completely does not come and preach *dhammas* to audience of heavenly beings. Actually a heavenly being who is preacher (*dhamma kathika*) preaches *dhammas* to audience of heavenly beings. At that time, in the continuum of that heavenly being, a kind of idea that "these *dhammas* preached by this *bhikkhu* are *dhamma vinaya* called *sāsanabrahmacariya* (doctrinal admonishment leading to ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which has been experienced in previous existence of mine, indeed," appears successively. *Bhikkhus* ... the occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to *dhamma*, may be retarded. Actually, that heavenly being can attain the supreme *dhamma* called the Path, Fruit, *nibbāna*, rapidly.

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Bhikkhus ... this is the third advantage which is worth expecting to be available surely, of noble *dhammas*, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*," (*Ang-1-506*)

4. *Bhikkhus* ... in the next kind, the *bhikkhu* learns noble *dhammas* with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivutta ka*, *jātaka*, *abbhuta dhamma*, *vedalla*.

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of *dhammas* have not appear apparently. A *bhikkhu* who has fulfilled with super-psychic power and learned in mastery of mind completely does not come and preach *dhammas* to audience of heavenly beings.

A heavenly being who is preacher (*dhamma kathika*) does not also preach *dhammas* to audience of heavenly beings. Actually, a heavenly being who attains the life of heavenly being

beforehand and he was an old friend in previous human existence, urges the later heavenly being in a way that "my friend ... you should like to remember that ***dhammavinaya*** called ***sāsanabrahmacariya*** (= doctrinal admonishment leading to Ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which had been experienced in previous human existence of us. My friend ... you should like to remember it." That heavenly being replies that "my friend ... I remember it; my friend ... I remember it." *Bhikkhus* ... the occurrence of mindfulness associating with ***Vipassanā*** knowledge, which is capable of discerning following to ***dhamma***, may be retarded. Actually, that heavenly being can attain the supreme ***dhamma*** called Path, Fruit, ***nibbāna***, rapidly.

Bhikkhus ... a worldly simile is that ___ two friends who played together with soil particles in childhood meet any place sometimes. A friend says another that "my friend, you should like to remember this event, you should like to remember this event." That friend replies that "my friend ... I remember it, I remember it." Similarly, *bhikkhus*... the *bhikkhu* learns noble ***dhammas*** with (9) kinds of classification, viz, ***sutta***, ***geyya***, ***veyyākaraṇa***, ***gāthā***, ***udāna***, ***itivuttaka***, ***jātaka***, ***abbhuta dhamma***, ***vedalla***.

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If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of ***dhammas*** have not appear apparently. A *bhikkhu* who has fulfilled with super-psychic power and learned in mastery of mind completely does not come and preach ***dhammas*** to audience of heavenly beings. A heavenly being who is preacher (***dhamma kathika***) does not also preach ***dhamas*** to audience of heavenly beings. Actually, a heavenly being who attains the life of heavenly being beforehand and he was an old friend in previous human existence, urges the later heavenly being in a way that "my friend ... you should like to remember that ***dhammavinaya*** called ***sāsanabrahmacariya*** (= doctrinal admonishment leading to Ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which had been experienced in previous human existence of us. My friend ... you should like to remember it." That heavenly being replies that "my friend ... I remember it; my friend ... I remember it." *Bhikkhus* ... the occurrence of mindfulness associating with ***Vipassanā*** knowledge, which is capable of discerning following to ***dhamma***, may be retarded. Actually, that heavenly being can attain the supreme ***dhamma*** called Path, Fruit, ***nibbāna***, rapidly. *Bhikkhus* ... this is the fourth advantage which is worth "expecting to be available surely, of noble ***dhammas***, which are distinguished and kept in audible knowledge (***ñāṇasota***) after falling into functional constituent of ear (***pasādasota***), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal ***dhammas***,".

Bhikkhus ... the advantages, which are worth expecting to be available surely, of noble ***dhammas***, which are distinguished and kept in audible knowledge (***ñāṇasota***) after falling into functional constituent of ear (***pasādasota***), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal ***dhammas***," are these four kinds indeed. (***Ang-I-506,507***)

Section of *sankhārupekkhāñāṇa* finished.

Translated by *Aññatara Bhikkhu* (24.3.2004)