

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

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

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

PAGE-412

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

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

7.30.5 Analysis on opinion of *Moravāpīvāsī MahādattāMahā Thero*

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

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

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

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

PAGE-413

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

7.30.6 Analysis on opinion of *Tipiṭaka Cūḷābhaya Mahā Thero*

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

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

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

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

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

PAGE 414

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

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

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

(Abhi-A-1-274)

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

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

7.31.A Pondering in commentary of Aṭṭhasālīnī

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

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

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

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

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

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

It will be continued to be explicit. ____ 70 It can not be clear understood easily even though this length of explanation has been presented. Therefore, it should be recognized these words, *dukkhapaṭipadā dandhābhiññā* etc, as the following way of explanation to be explicit at the beginning step. ____

1. The first interval _ *rūpārūpapariggahavāra*

After keeping in mind four great elements by means of characteristic, function, manifestation, proximate cause, the practising meditator keeps in mind (24) kinds of derived corporealities by means of similar way. Mental *dharmas* are kept in mind by means of characteristic, function, manifestation, proximate cause. When corporeality and mentality are kept in mind it is able to perform through stressfulness and difficulty. The way of practice of

that person is called ***dukkhapaṭipadā*** (= strait way of practice). Furthermore, when the meditator with the knowledge of Analysing Mentality-Corporeality performs ***vipassanā*** practice, due to retardation of occurrence of the Noble path, it is called ***dandhābhiññā*** (= retarded enlightenment). (Abhi – A –1-260, Mūlaṭī –1-112)

PAGE 417

In this case, these words, (a) keeping in mind corporeality (b) keeping in mind mentality (c) keeping in mind corporeality and mentality, mean analyzing on corporeal and mental ***dhammas*** by means of characteristic, function, manifestation, proximate cause. When the function of analysis is performed in that way, it faces with 71 stressfulness and difficulty, it is called strait way of practice (***dukkhapaṭipadā***). Even though it is easy to keep in mind corporeal ***dhamma***, if mental ***dhammas*** are difficult to be kept in mind, it is called strait way of practice. Thus if any stage of practice is stressful and difficult to be kept in mind, it should be recognized the fact that it can be designated as ***dukkhapaṭipadā***.

2. The second interval – ***nāmarūpavavatthāpanavā***

Pāli- Quotation (Mūlaṭī –1-112)

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

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

After the knowledge of Analysing corporeality-mentality occurs with strait way of practice, the knowledge of Discriminating on Mentality-corporeality (***nāmarūpavavatthāpana***) etc, can be accomplished with easy way of practice 72 due to presence of weak defilements. Although it can be occurred as easy way of practice, if the person has weak controlling faculties called faith, effort, mindfulness, concentration, wisdom the obvious occurrence of Noble Path will be retarded. Thus accomplishment of the knowledge of Discriminating or Mentality-Corporeality etc, with stressfulness and difficulty are not definite and significant factors of retardation of arising of the Noble Path. Due to only occurrence of weakness of controlling faculties, faith etc, which are associating with ***Vipassanā*** knowledge, is definite and significant factors of retardation of arising of the Noble Path, the commentary explained the occurrence of the knowledge of Analysing corporeality-Mentality with stressfulness and difficulty is worth designating as ***dukkhapaṭipadā***, without putting strait way of practice to accomplish the knowledge of Discriminating Mentality-Corporeality etc, in the first interval, ***rūpārūpapariggahavāra***.

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

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

If the first interval, *rūpārūpapariggahavāra* 73 is added, there are totally (5) intervals (*vāra*) in the field of *dukkhapaṭipadā*. Among those (5) intervals, if it is stressful and difficult at any interval, it should be recognized as *dukkhapaṭipadā* (= strait way of practice). (see on *Mūlaṭī* –1-112)

3. The third interval – *paccayapariggahavāra*

After distinguishing and keeping in mind mentality and corporeality, an other practising person 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 (*paccayapariggahañāna*) is shown. This is the stage of purification by overcoming Doubts (*kankhāvitaranavisuddhi*).] 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 – *lakkhaṇapaṭivedhavāra*

After distinguishing and keeping in mind causal *dhammas* of mentality and corporeality, an other practising person knows penetratively general characters with stressfulness and difficulty. [By saying this stage, the knowledge of Comprehension called *lakkhaṇasammasana* (= mastery on general characters) is shown.] Afterwards, when *vipassanā* practice is performed, it takes a long time to arise the Noble Path-knowledge, resulting in designating as *dukkha* 74 *paṭipadā 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 dandhābhīṇṇā*.

PAGE-419

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

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

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

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

In the next method ____ In this phrase, "*imam vāram rocesum* = this interval is satisfied and agreed", the words, this interval, mean not only the last interval, *nikantipariyādānavāra*, but also all kinds of intervals from the beginning of first interval, through which it is stressful and difficult to remove defilements for three 76 times of attempts respectively. It means all intervals with three times of attempts to remove defilements, are worth designating as *dukkhapaṭipadā*.

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

7.31.D Consideration of *Mahāṭīkā Sayadaw*

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

PAGE 420

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

Pali Quotation (Abhi – A – 1 – 261)

When *Vipassanā* knowledge can perform it's function of with sharp, brave and clear efficiency, pleasingness on *vipassanā* practice (*vipassanā nikanti*) which has heartfelt desire on the light etc., occurring in the continuum of 77 himself, occurs consequently, resulting in performing to discern and finish on those defilements, with stressfulness and difficulty. (Abhi-A-1-261)

Due to presence of explanation in this way, it should be recognized the fact that before this "*vipassanā* knowledge leading to emerging", if that knowledge of Neutrality Towards Formations, which occurs through the Knowledge of Desire for Deliverance etc, also removes opposite *dharmas* with stressfulness and difficulty, it stands on strait way of practice, *dukkhapaṭipadā*. Those teachers of other school of thought (*keciācariya*) had the opinion that "due to occurrence of the same knowledge between the knowledge of Arising and Passing Away and this knowledge of Neutrality towards Formations, it is explained commonly as a single by means of unique method (*ekattanaya*) in the section of way of practice (*paṭipadā*) in the commentary called *Visuddhi Magga*". (see four kinds of ways of practice found in *Visuddhi Magga*, which has been presented previously.) (Mūlaṭī – 2 – 476)

7.13.D Difference and similarity of ways of practice

Those ways of practices (*paṭipadā*) are varied in some *bhikkhus*, while both all four kinds of the Noble Path are unique for some *bhikkhus*. Especially ____ for the Buddhas all four kinds of Noble Path were only single way of practice, *sukkhapaṭipadā khippābhiññā* (easy way of practice with rapid enlightenment). Similarly all four kinds of Noble Path of the most Venerable *Sāriputta* were also single way of practice called *sukkhapaṭipadā khippābhiññā*, similarly. Then the Noble Path of upstream-enterer of the most 78 venerable *Moggall āna*, was

sukkhapaṭipadā khippābhiññā, while the Upper Three kinds of Noble Path were only single way of practice, *dukkhapaṭipadā dandhābhiññā*. (Vs- 2- 307)

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

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

At seventh day, during endeavouring *vipassanā* practice, Venerable *Moggallāna* was sitting with drowsiness. At that time, the Buddha questioned him that "*Moggallāna* ...are you drowsing? *Moggallāna* are you drowsing? Due to suppressing with drowsiness in that way, the 79 Upper Three Kinds of Noble Path of venerable *Moggallāna* were a single way of practice, *dukkha paṭipadā khippābhiññā*. After removing drowsiness by developing the perception of light as instructed by the Buddha, due to reaching into upper Three Kinds of Path and Fruit rapidly, he became the person with rapid Enlightenment (*khippābhiññā*).

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

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

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

As the way of practice is unstable and varied, the supremacy (*adhipati*) is also unstable and varied. All four kinds of Noble Path of some *bhikkhus* are accomplished 80 through supremacy of wish (*chandādhigateyya*). All four kinds of Noble Path of some *bhikkhus* are accomplished through supremacy of effort (*viriyādhigateyya*). All four kinds of Noble Path of some *bhikkhus* are accomplished through supremacy of consciousness (*cittādhigateyya*). All four kinds of Noble Path of some *bhikkhus* are accomplished through supremacy of investigation (*vīmaṃsādhigateyya*). (Abhi – A – 1 – 280)

Furthermore, the first Noble Path of some *bhikkhu* is accomplished through the supremacy called wish, while the second Noble Path through the supremacy called effort, the Third Noble Path through the supremacy called consciousness, the Fourth Noble Path through

the supremacy called investigation. Thus four kinds of Noble Path of some *bhikkhus* have significant and different kinds of supremacy called *adhipati*. It should be recognized there is a single supremacy in all four kinds of Noble Path of some practising bhikkhu.

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, 81
2. *paccanīka* = through opposite occurrence,
3. *saguṇa* = through it's qualities,
4. *ārammaṇa* = through object,
5. *āgamana* = through *vipassanā* practice, respectively.

It will be explicit. + ____

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

Pali- Quotation (Mūlaṭī – 2 – 477)

If a reasonable question that "is it designated the Noble Path only as" Emerging (*vuṭṭhāna*)? The answer is in this way ____ The *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 82 of Neutrality Towards Formations only.] It should be recognized the fact that the commentator explained by metaphorical usage called *phalūpacāra*. In the next method ____ in above commentary, showing on the knowledge of Neutrality Towards Formation only is achieved through metaphorical usage called *upalakkhaṇanaya*, *nidassana naya* (= significant character is shown). It should be interpreted on all *Vipassanā* knowledge leading to Emerging. The knowledge of Translineage belonging to that *vipassanā* knowledge leading to Emerging also emerges from phenomenon of conditioned things. Therefore due to the same occurrence as knowledge of *vipassanā*, the knowledge of Neutrality Towards Formations and the knowledge of Translineage are taking commonly through the unique method (*ekattanaya*), and then the commentary explained that the knowledge of Neutrality Towards Formations emerges from phenomenon of conditioned things by discerning as *anicca*, *dukkha*, *anatta*. (Mūlaṭī – 2 – 477)

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. It must be recognized in this way.] 83

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

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

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

3. *Saguṇa* ____ Furthermore, due to lack of passion etc., at the Noble Path, resulting in voidness of passion etc., that Path is designated as *suññata*. Due to lack of sign of corporeality, sign of feeling, which are worth obsessing 84 as ", mine", the next method ____ due to lack of sign of passion, sign of anger, sign of delusion, the next method ____ due to lack of phenomenon of conditioned things, which can be thought as form and shape, it is designated as *animitta*. Due to lack of heartfelt desire of passion, heartfelt desire of anger, heartfelt desire of delusion, it is designated as *appaṇihita*. Therefore, these three names, *suññata*, *animitta*, *appaṇihita*, are achieved through its qualities. (Vs-2-307, Mahāṭṭi-2-477)

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

PAGE-424

5. *āgamana* ____ As mentioned previously, there are two kinds of traces (*āgamana*), *vipassanā gamana* (trace of *vipassanā*) and *maggāgamana* 85 (trace of Path). In those two kinds, at the Noble Path (-moment), *vipassanā gamana* should be available, while at the Noble Fruit (-moment), *maggāgamana* should be available. It is right. ____ Due to deserving to discern the occurrence of voidness of self of conditioned things by *anattānupassanā*, it is designated as *suññata* through its nature. The Noble Path, which is resulted from *suññata vipassanā*, is designated as *suññata* through *vipassanāgamana*. Due to removing emblem of eternality, *aniccānupassanā* is designated as *animitta*. The Noble Path, which is resulted from *animittavipassanā*, is designated as *animitta* through *vipassanāgamana*. This name called *animitta* of Noble Path should not be available by means of preaching methodology of *Abhidhamma* but by that of *suttanta* only. It is right. ____ In that preaching methodology of *suttanta*, after designating as *animitta* by taking the object of *nibbāna* called *animitta*, the

knowledge of Translineage give the Noble Path designation as *animitta* by standing on circumstance of *vipassanā gamana paṭipadā* (= trace of way of practice). In this way, it was said by olden noble teachers. The Noble Path is worth designating as *animitta* through the name given by that cause, *vipassanā*.

Furthermore, the words, "The Noble Fruit is designated as *animitta* through *maggāgamana*", are appropriate ones. Due to occurrence of coming up to the Noble Path by drying up the heartfelt desire called *taṇhā* (= craving) on conditioned things, *dukkhānupassanā* is designated as *appaṇihita*. The Noble Path, which is resulted 86 from *appaṇihita vipassanā* is designated as *c*. The Noble fruit of the Noble Path called *appaṇihita*, is designated as *appaṇihita ariyaphala*. In this way, *vipassanā* practice gives it's name, *appaṇihita*, to the Noble Path and then the Noble Path gives it's name, *appaṇihita*, to it's Noble Fruit successively. Therefore, this name called *appaṇihita* is achieved through the trace (*āgamana*). Thus this knowledge of Neutrality Towards Formations determines significance and difference of emancipation (*vimokkha*). (vs-2-307,308)

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

Pāli Quotation (Paṭisam – 60)

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

PAGE 425

The mind of fulfilling person, which attaches on *sankhārupekkhā*, is also faded; it is danger of *vipassanā* practice, resulting in danger of penetrative knowing on Four Noble Truths by successive upper Path-Knowledge. It is the source of process of NONE (*paṭisandhi*) in future. Thus the similarity between way of the mind 87 directing towards of *sankhārupekkhā* both worldling person and fulfilling person can be occurred through the nature of attachment. (Paṭisam –60)

Pāli Quotation (Paṭisam – A – 1 – 250)

Due to occurrence of vigour of *kamma* called volition, which is associating with the knowledge of Neutrality Towards Formations of worldling person, when that *kamma* gives rise to process of NONE of joyful existence of sensual sphere, the defilement called selfish-desire (*lobha*) which can be said as attachment on *saṅkhārupekkhā* is the source of process of NONE of joyful existence of sensual sphere in future. The volition- *kamma* associating with the knowledge of Neutrality Towards Formations, which is accompanied with defilement called selfish-desire, can give rise to consequence, the process of NONE of joyful existence of sensual sphere etc. Therefore the volition-*kamma* associating with the Knowledge of Neutrality Towards Formations is *janaka* factor which can give rise consequence directly. The defilement called selfish-desire which is capable of attaching on *saṅkhārupekkhā*, is *upatthambhaka* factor which is able to support indirectly ...R ... 88

The defilement called selfish-desire, which attaches on *saṅkhārupekkhā* of the Upstream-enterer and Once-returner without any kind of absorption, among fulfilling persons, is *upatthambhaka* factor, which is capable of supporting indirectly for process of NONE of joyful existence of sensual sphere, which is resulted from *saṅkhārupekkhā kamma* called the volition associating with the knowledge of Neutrality Towards Formations. Due to presence of the nature of acquiring the process of NONE of fine material sphere and immaterial sphere only, the defilement called selfish-desire, which attaches on *saṅkhārupekkhā*, of the

Upstream-enterer, Once-returner, and Non-returner with absorption, is unable to occur as *upatthaka* factor, which is capable of supporting indirectly for consequence of those processes of NONE of fine material and immaterial sphere. It should be recognized the fact that this defilement called selfish-desire which attaches *sañkhārupekkhā*, only, is 89 also *upatthmbhaka* factor, which is capable of supporting indirectly for the process of NONE, which is resulting from *kamma* called the volition associating with the knowledge of Adaptation and the Knowledge of Trans-lineage. (*Paṭisam-A-1-250*)

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

PAGE-426

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

7.34 The most important period

For a worldling person who runs along with infinite rounds of rebirth (*samsāra*), if he has not got both five fold misdeeds towards benefactors with infinite indebtedness (*pañcānantariya kamma*), which can give rise to woeful existences certainly, and the volition with fixed wrong views (*niyatamicchādiṭṭhikamma*), which 90 has not abandoned yet until die, in one side; if any kind of Lofty Volition (*mahaggata kamma*) called stable absorption until die, which can give rise to existences of fine material and immaterial spheres, has not been acquired in him, in other side; if at least various kinds of *Vipassanā* knowledge, up to the knowledge of Discerning Cause and Condition, has not been acquired in him, in other side; the period which is adjacent to death is the most important time really. For those worldling persons, if the impulses of mind-door cognitive process adjacent to death (*marāṇasanna javana*) is unwholesome impulses, any existence of woeful realms (*apāyabhūmi*) will be reached certainly; if those are wholesome impulses, any existence of joyful realms (*sugatibhūmi*) will be reached accordingly. Among those *kammas* (= volitions), this volition of the knowledge of Neutrality Towards Formation is a supreme kind of *kamma*.

In the *Sotānugata Sutta*, the Buddha preached that if those gentlemen with the knowledge of Neutrality Towards Formations are persons who have no heartfelt desire on the attainment of the supreme Enlightenment (*sammāsambodhiñāṇa*), the Enlightenment of *pacceka Buddha*, the Enlightenment of Supreme Disciple (*aggasāraka bodhiñāṇa*), the Enlightenment of Great Disciple (*mahāsāvaka bodhiñāṇa*), They are, generally, able to attain the Noble Path and Fruit, *nibbāna*, in the second existence after death. Therefore, by the time very difficult human existence and 91 buddhist monkhood are obtained, they should try hard to know Noble *dhammas* of the Buddha which have valid guarantee in that way, with two kinds of understanding, understanding through learning (*āgamasuta*) and understanding through practising (*adhigamasuta*). For those persons without end of rounds of rebirth, as mentioned above, the period which is adjacent to death is the most important time to separate between woeful and joyful existences. It is essential to fulfil wholesome deeds and volitions which can give rise to joyful existence certainly. If one has fulfilled to terminate the journey of rounds of rebirth, it is great conqueror in this very life really. Here it will be continued to present translation of *Sotānugata sutta*.

7.35 Sotānugata sutta

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

PAGE 427

Which are these four kinds? ____ 92

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

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

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

[Notes : ____ "*diṭṭhiyā suppaṭividdhā*"ti 92A *atthato ca kāraṇato ca paññāya suṭṭhu paṭividdhā paccakkham katā*. (Ang-A-2-364)]

The basic meaning of *dhammas* of three *pitaka*, which are consisting of (9) kinds of classification, which are preached by the Buddha, is only (4) Ultimate *dhammas*, VIZ, consciousness, mental concomitants, corporeality and *nibbāna*. The gentleman who wants to attain the Fourth Ultimate *dhamma*, *nibbāna*, has to endeavour in order to know penetratively on three basic meanings called mundane consciousness, mental concomitants, corporeality by experiential knowledge with right view, firstly. These are functions of the knowledge of Analysing Mentality and Corporeality and the knowledge of Discerning Cause and Condition, or full understanding on objects (*ñātapariññā*). This is called the preaching methodology of showing the beginning (*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, *ñātapariññā* (=full understanding on propagation of practice) and the last one, *pahānapariññā* (full understanding on abandonment). It refers to develop *Vipassanā* knowledge from the knowledge of Analysing Mentality and corporeality until the knowledge of Neutrality Towards Formations. During endeavouring in that way, firstly those consciousness, mental concomitants, corporeality, have to be learned through doctrinal obligation. It is called *āgamasuta* (understanding through learning). Afterwards it is essential to endeavour in order to know 93 penetratively on those Ultimate *dhamma* up to the knowledge of Neutrality Towards formations. It is called *adhigamasuta* (=understanding through practising). It should be recognized that it refers to the gentleman who has completed with both *āgamasuta* and *adhigamasuta*, in that way.]

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

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

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

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

Bhikkhus ... the occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to *dhamma*, may be retarded. Actually, that heavenly being can attain the supreme *dhamma* called Path, Fruit, *nibbāna*, rapidly. *Bhikkhus* ... this is the first advantage which is worth expecting to be available surely, of noble *dhammas*, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*. (Ang – 1 – 505) 94

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

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

PAGE-429

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

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

reasoned over and over again by mental endeavouring; those have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*.

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of *dhammas* have not appeared apparently. Actually a *bhikkhu* who has fulfilled with Super-psychic power and learned in master of mind complete comes and preaches *dhammas* to audiences of heavenly beings. In the continuum of that heavenly being, away of idea that "these *dhammas* preached by this *bhikkhu* are *dhamma vinaya* called *sāsanabrahmacariya* (doctrinal admishment leading to ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which has been experienced in previous existence of mine, indeed," appears successively. *Bhikkhus* ... the occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to *dhamma*, may be retarded. Actually, that heavenly being can attain the supreme *dhamma* called Path, Fruit, *nibbāna*, rapidly. 95 *Bhikkhus* ... This is the second advantage which is worth expecting to be available surely, of noble *dhammas*, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*," (Ang-1-505, 506)

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

PAGE 430

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

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

PAGE 431

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

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

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

A heavenly being who is preacher (*dhamma kathika*) does not also preach **dhamas** to audience of heavenly beings. Actually, a heavenly being who attains the life of heavenly being bejorehand and he was an old friend in previous human existence, urges the later heavenly being in a way that "my friend ... you should like to remember that *dhammavinaya* called *sāsanabrahmacariya* (= doctrinal admonishment leading to Ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which had been experienced in previous human existence of us. My friend ... you should like to remember it." That heavenly being replies that "my friend ... I remember it; my friend ... I remember it." *Bhikkhus* ... he occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to **dhamma**, may be retarded. Actually, that heavenly being can attain the supreme **dhamma** called Path, Fruit, *nibbāna*, rapidly.

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

PAGE-432

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of **dhammas** have not appear apparently. A *bhikkhu* who has fulfilled with super-psychic power and learned in mastery of mind completely does not come and preach **dhammas** to audience of heavenly beings. Actually a heavenly being who is preacher (*dhamma kathika*) preaches **dhammas** to audience of heavenly beings. A heavenly being who is preacher (*dhamma kathika*) does not also preach **dhamas** to audience of heavenly beings. Actually, a heavenly being who attains the life of heavenly being bejorehand and he was an old friend in previous human existence, urges the later heavenly being in a way that "my friend ... you should like to remember that *dhammavinaya* called *sāsanabrahmacariya* (= doctrinal admonishment leading to Ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which had been experienced in previous human existence of us. My friend ... you should like to remember it." That heavenly being replies that "my friend ... I remember it; my friend ... I remember it." *Bhikkhus* ... he occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to **dhamma**, may be retarded. Actually, that heavenly being can attain the supreme **dhamma** called Path, Fruit, *nibbāna*, rapidly. *Bhikkhu* ... this is the fourth advantage

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

Bhikkhus ... advantages, which are worth "expecting to be available surely, of noble ***dhammas***, which are distinguished and kept in audible knowledge (***ñāṇasota***) after falling into functional constituent of ear (***pasādasota***), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal ***dhammas***," are these four kinds indeed. (***Ang-1-506,507***)

Section of *sankhārupekkhāñāṇa* finished.

NIBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

VOLUME V Section 8

Vipassanā Portion

Page 433 – 539

BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑATARA BHIKKHU (ASHIN ÑĀṄAGAVESAKA)

PAGE-433

Stage of anulomañāṇa (Knowledge of Adaptation)

Saccānulomika ñāṇa (Knowledge of Adaptation to the Truth).

Those respectable qualities, i.e, nobility of the Buddha, nobility of *Dhamma*, nobility of *Sangha*, nobility of virtue, nobility of concentration, nobility of wisdom, etc., are bases of clear mind which are fundamental causes of apparent occurrence of clear (*pasāda*) *dhamma* really. A kind of firm faith which occurs after determining that 'it is real Buddha', 'it is real *Dhamma*', 'it is real *Sanghā*', the noble eightfold path called *sāsanabrahma* cariya (=pure practice under admonishment), consisting of three noble training, to wit, training of virtue, training of concentration, training of wisdom, is real *Dhamma* of the cause of deliverance of suffering of rounds of rebirth (*samsāra*).., 'the noble doctrine of causal relationship called *paṭiccasamuppada* (dependent origination) is, without any exception, certainly true and finally proved by the Buddha', etc.. is called *adhimokkha saddhā* (= fixedly firm faith).

1. For that *meditator* who respectfully and continuously develops *sañkhārupekkhā ñāṇa* (knowledge of Neutrality Towards Formations), as a fire is kindled by using tinderbox, the fixedly firm faith (*adhimokkha saddhā*) would be appeared strongly due to presence of extreme efficacy of significant function of knowledge of neutrality.
2. The effort (*virīya*), which is capable of supporting for associating *dhammas* not to be slack in respective function of *vipassanā* practice, which is capable of removing opposite *dhammas*, would be appeared efficaciously and persistently.
3. Due to presence of extreme efficacious occurrence, the mindfulness (*satī*) which is capable of taking well the object of *sañkhāra dhamma* as a result of direct facing with it, would be appeared.
4. Due to presence of strong tranquillity (*passaddhi*) and bliss (*sukha*), the concentration (*samādhi*) which is capable of putting harmoniously mind on object of *sañkhāra dhamma*, would be appeared.
5. The wisdom of Neutrality Towards Formations (*sañkhārupekkhā pañña*) which is middle and neutral occurrence in having reasoned inductively from specific nature of things to general i.e., impermanence, (*anicca*), suffering (*dukkha*), non-self (*anatta*), which is extreme efficacious knowledge as a cause to occur Knowledge of Adaptation (*anuloma ñāṇa*), would be appeared.

Because of completion with matureness of five controlling faculties in that way, in the continuum of practising *meditator* with Knowledge of Neutrality Towards Formations at the appropriate time when it is deserving to say, "now the noble Path-*dhamma* will arise certainly", the Knowledge of Neutrality Towards Formations takes place

PAGE-434

discerning and inductive reasoning on *sañkhāra dhammas* as any kind of three general characters, impermanence, suffering or non-self for seven times of *Vipassanā* impulses and passes away. Afterward it falls into the life-continuum. Just after life-continuum a mind-door adverting consciousness arises contiguously that sees

sañkhāra dhammas any kind of three general characters, impermanence, suffering or non-self, depending on how the Knowledge of Neutrality Towards Formations arose. Just after mind-door advertent consciousness, without having no opportunity to arise but to fall back for the life-continuum, a consciousness of first impulsion (**javana**) called preliminary work (**parikamma**), which sees **sañkhāra dhammas** in the same way, arises contiguously and it maintains the continuity of consciousness. It is designated as preliminary work (**parikamma**) because it is able to accommodate for arising of the Noble Path.

Just after that impulsion called preliminary work, a consciousness of second impulsion which also takes the object of **sañkhāra dhammas** in the same way, arises contiguously. That consciousness of second impulsion is called the 'access' (**upacāra**) due to its occurrence near to the Noble Path.

Just after that consciousness of second impulsion called 'access', a consciousness of third impulsion which also sees **sañkhāra dhammas** in the same way, arises contiguously. It is designated as "adaptation" (**anuloma**) because it is adaptable to both real functions of eight kinds of **Vipassanā** Knowledge that came before and real functions of the thirty-seven factors of enlightenment of the Path Consciousness that will come after. These three kinds of designations, preliminary work, access and adaptation, are specific terms of those three kinds of impulsions indeed.

For all kinds of impulsion, however, it can be designated generally and then it will be appropriate to designate those three kinds of consciousness of impulsions as both

1. 'habitual recurrence' (**āsevana**), due to occurrence of ability to develop respectfully and frequently,
2. 'preliminary work' (**parikamma**), due to presence of accommodation to arise the Noble Path,
3. 'access' (**upacāra**), due to its occurrence near to the Noble Path, and
4. 'adaptation' (**anuloma**), due to occurrence of adaptability to both previous and later **dhammas**, appropriately.

PAGE-435

Adaptation (anuloma)_____ Which **dhammas** are to be adaptable? It is adaptable to both those **dhammas** that came before and those **dhammas** that will come after. It is right. ____ That third impulsion called 'adaptation' (**anuloma**) is pertinent with both real functions of eight kinds of **Vipassanā** Knowledge that come before, i.e., from the Knowledge of Arising and Passing Away to the Knowledge of Neutrality Towards Formations, and real functions of the thirty-seven kinds of associating factors of enlightenment (**bodhipakkhiya dhammas**) within one mind moment of the Noble Path that will come after. (**Vs-2-308**).

Because the Knowledge of Adaptation (**anuloma ñāṇa**) is capable of removing extra ordinarily bulks of delusion etc., that are concealing on the Four Noble Truths, it reaches at the end of extra-ordinary condition (**ukkamsa pariyantagata**) among all kinds of mundane **Vipassanā** Knowledge. The Knowledge of Adaptation, therefore, arises by finishing its function that is very far from opposite nature of functions of

previous kinds of *Vipassanā* Knowledge, Knowledge of Arising and Passing Away etc., resulting in adaptability to those functions of previous ones, Knowledge of Arising and Passing Away etc., The commentary, therefore, explained "that third impulsion called 'adaptation' (*anuloma*) is pertinent with both real functions of eight kinds of *Vipassanā* Knowledge that came before, i.e, the Knowledge of Arising and Passing Away etc., and real functions of thirty-seven kinds of associating factors of enlightenment within one mind moment of the Noble Path that will come after. (*Mahāṭṭi-2-480*).

More explicitness are as follows: -

Due to occurrence of that Knowledge of Adaptation by means of taking the object of any kind of general characters, impermanence etc., of *saṅkhāra dhammas* (conditioned things) occurring in three realms, ____it is pertinent with the real functions of both.....

1. "the Knowledge of Arising and Passing Away (*udayabbaya ñāṇa*) that is capable of knowing on processes of arising and passing away of *saṅkhāra dhammas* which have the nature of arising and passing away only, has seen those processes of arising and passing away really'.
2. " the Knowledge of Dissolution (*bhanga ñāṇa*) that is capable of discerning on dissolution of *saṅkhāra dhammas* which have the nature of dissolution moment (*bhangaakkhaṇa*) only, has seen those process of dissolution really".,
3. "the Knowledge of Terror (*bhayatupaṭṭhana ñāṇa*) that is capable of discerning on terror of *saṅkhāra dhammas* which have the nature of terror only, has discerned as the nature of terror really".,
4. "the Knowledge of Danger (*adīnavā nupassanā ñāṇa*) that is capable of discerning on danger of *saṅkhāra dhammas* which have only dangers of impermanence, suffering, change and alteration (*vipariñāṇa*), has seen those dangers really",
5. "the Knowledge of Disenchantment (*nibbidā ñāṇa*) that is capable of disenchanting from *saṅkhāra dhamma* which should be disenchanted, has disenchanted really",
6. "the Knowledge of Desire for Deliverance (*muñcitukamyatā ñāṇa*) that is desirous for deliverance from *saṅkhāra dhammas* which should be delivered, has occurred with desire for deliverance really",
7. "the Knowledge of Reflection that is capable of reflecting on *saṅkhāra dhammas* which should be reflected by discerning so as to see three general characters, has performed really", and

PAGE-436

8. "the Knowledge of Neutrality Towards Formations (*saṅkhārupekkhā ñāṇa*) that is capable of neutralizing on *saṅkhāra dhammas* which should be neutralized, has neutralize really"., as it says in this way, as shown in the method called "*atthāpattinaya*" in which the same meaning falls though nothing is said so far forth.

Furthermore it is also adaptable to the real functions of thirty-seven kinds of associating factors of enlightenment at the one mind moment of the Noble Path that

will come after. (That function, indeed, is removing opposite *dharmas*, carelessness on the Four Noble Truths, etc). It is because _____ that Knowledge of Adaptation can be reached by means of the way of practice that removes very thick impurity (*samkilesa*) which is capable of concealing on the Four Noble Truths. It is right_____ Unless the Knowledge of Adaptation occurs in that way, the Knowledge of Trans-lineage (*gotrabhu ñāṇa*) is incapable of taking the object of *nibbāna*. It should be understood unless the Knowledge of Trans-lineage arises the Noble Path Knowledge is unable to arise by taking the object of *nibbāna*, consequently. Thus, due to adaptability to eight kinds of lower *Vipassanā* Knowledge primarily and due to adaptability to thirty-seven kinds of associating factors of enlightenment which will occur within one mind moment of the Noble Path, resulting in adaptability to the Noble Truth of the Course Leading to *nibbāna* (*ariya magga sacca*), this Knowledge of Adaptation is also known as *saccānulomika ñāṇa* (Knowledge of Adaptation to the Truth).

(Vs-2-308, 309, Mahāṭṭi-2-479, 480)

PAGE-437

8.2 Synonyms of *Vipassanā* Knowledge Leading to Emerging (*vuṭṭhānagamini vipassanā ñāṇa*)

Palī Quotation (Mahāṭṭi-2- 481) (Vs -2-309).

Only this Knowledge of Adaptation is the end of field of *Vipassanā* Knowledge with the object of *saṅkhāra dhamma*, which approaches to the Noble Path. Actually, the Knowledge of Trans-lineage (*gotrabhuñāṇa*), among all kinds of Knowledge, is the end of *Vipassanā* Knowledge Leading to emerging. (Vs-2-309).

Due to emerging from both phenomenon (*nimitta*) and the circle of existence (*pavatta*), the Noble Path is designated as 'emergence" (*vuṭṭhana*) . That Knowledge of Trans-lineage deserves to say as the Knowledge Leading to Emerging (*vuṭṭhānagamini*) ecause it is able to go and approach to the Noble Path. Therefore the end of *Vipassanā* Knowledge Leading to Emerging, which takes the object of conditioned things (*saṅkhata dhammas*), is the Knowledge of Adaptation (*anuloma ñāṇa*). The end of *Vipassanā* Knowledge Leading to Emerging, which takes the object of *nibbāna* is the Knowledge of Trans-Lineage. In accordance with the commentary called *Visuddhi Magga*, therefore, it should be recognized that the Knowledge of Trans-Lineage also belongs to *Vipassanā* Knowledge Leading to Emerging (*vuṭṭhana gamini vipassanā*).

Various kinds of synonyms of the *Vipassanā* Knowledge Leading to Emerging were preached indirectly in various discourses (*suttanta*). Now it should be recognized the explanation on the following quoted discourses with synonyms of those *Vipassanā* Knowledge not to be confused and misunderstood.

1. *atammayata* (the opposite of craving) (*M-3-263*).

In *Salāyatanavibhanga Sutta*, this *Vipassanā* Knowledge Leading to Emerging was preached as *atammayata* (*vipassanā* that is opposite of craving) in such

way that "*bhikkhus* after developing *Vipassanā* Practice leading to emerging which is the opposite of craving and depending upon that *vipassanā* practice, the neutrality feeling consisting in such mind moments of immaterial sphere and the neutrality produced by *vipassanā* (*vipassanupekkhā*) which is the *Vipassanā* Knowledge taking the object of those mental *dhammas* of immaterial sphere are designated as "unity" (*ekatta*) due to presence of the same nature and object. Those kinds of neutrality are designated as "universal depending on" (*ekattasita*) because they are depending upon objects with the same nature. Try to abandon those defilements taking objects of those kinds of neutrality...! Develop well to overcome that neutrality..! (*Vs-2-309, 310*).

PAGE-438

atammayata ____ By taking the object of mundane *sañkhāra dhammas* which are objects of such *vipassanā* practice, the *Vipassanā* Knowledge Leading to Emerging with the Knowledge of Adaptation as end of its, arises consequently. Because the craving (*taṇha*), which occurs depending upon and relating to *sañkhāra dhammas* that are object of that *Vipassanā* Knowledge, which craves *sañkhāra dhammas* that are objects of that *Vipassanā* Knowledge, is unable to occur in the absence of those *sañkhāra dhammas* that are objects of that *Vipassanā* Knowledge, it is designated as *tammayā*. The *tammayā* is also called *tammayatā*.

In other words ____ Those mental aggregates rooted in hate, which are associating with craving, are called *tammayā*. The causal nature of those mental aggregates rooted in hate is called *tammayatā*. Actually the causal nature of those mental aggregates rooted in hate is that craving. *Vipassanā* Knowledge Leading to Emerging, which is opposite of that craving and it can remove the latter, is called a-*tammayatā*. In the commentary of *Majjhima Nikāya*, it , therefore, is explained as follows.

(*M-A-4-189*).

= '*tammayatā*' is the name of the craving. Due to ability to exhaust that craving, *Vipassanā* Knowledge Leading to Emerging is designated as a-*tammayatā*. (*M-A-4-189*) (*Mahāṭṭi-2-481*).

ekatta, ekattasita ____ Neutrality feelings, which occur by taking objects of five senses, to wit, colour - object, sound - object, odour- object, flavour - object, tactile -object, are of various kinds. (It means that those neutrality feelings can be associated with various consciousness, five-door advertence, seeing-consciousness, receiving, investigating, determining, impulses, registering etc, accordingly. Therefore it is *nānatta* (variety). Due to presence of five kinds of objects it depends on and takes varieties of objects. Therefore it is *nānattasita* (= various depending on). *Vipassanā* Knowledge, especially the Knowledge of Neutrality Towards Formations, which is discerning on those kinds of neutrality which are varieties (*nāṇatta*), various depending on (*nāṇattasita*), is called the neutrality produced by *vipassanā* (*vipassanupekkhā*). It should be recognized in this way.

Neutrality feeling consisting in mind and mental concomitants of immaterial sphere, i.e, consciousness of absorption of boundless space (*akāsānañcāyatana jhāna viññāṇa*), consciousness of absorption of boundless consciousness

(*viññāṇancāyatana jhāna viññāṇa*), consciousness of absorption of emptiness (*akiñcaṇṇāyatana jhāna viññāṇa*), consciousness of absorption of neither - perception - nor - non - perception (*nevasañña - nā - saññāyatana jhāna viññāṇa*) are called 'unity' (*ekatta*) due to presence of the same nature and object. Those kinds of neutrality feeling are called "universal depending on (*ekattasita*) because they are depending upon objects with the same nature. The neutrality produced by *vipassanā*, which is discerning on absorptions of immaterial sphere with neutrality feeling that is *ekatta* and *ekattasita*, is also called *ekatta* and *ekattasita*. It means that the craving on *saṅkhāra dhammas* called *ekatta* and *ekattasita*, must be abandoned by discerning *vipassanā* practice. "The *Vipassanā* Knowledge Leading to Emerging, which is capable of abandoning and exhausting that craving, is called *a-tamayata*", preached by the Buddha.

PAGE-439

2. *nibbida* (disenchantment)

nibbindan virajjati, virāgā vimuccati. (M-1-192).

= Due to presence of disenchantment it is free oneself of passion resulting in deliverance from defilements. (*M-1-192*).

In this *Alagadda Sutta*, this *Vipassanā* Knowledge Leading to Emerging was preached as *nibbidā* (disenchantment). In that Sutta, it should be recognized the fact that it was preached on

1. the word, "*nibbindam*" , so as to refer *Vipassanā* Knowledge Leading to Emerging,
2. the word, "*virajjati*", so as to refer the function of Noble Path,
3. the word, "*vimuccati*", (= deliverance from defilements), so as to refer the function of fruition (*phalakkicca*). (*Mahāṭṭ-2-481*).

3. *dhammatthitinnāṇa*

*pubble kho Susima dhammatthitinnāṇam,
pacchā nibbāne ñāṇam. (Sam-1-344)*

= Susima *Vipassanā* Knowledge called "*dhammatthiti*" which is well situated on phenomena of impermanence, suffering non-self of *saṅkhāra dhamma* is previously, the Noble Path-Knowledge which takes the object of *nibbāna* is later. (*Sam-1-344*).

Thus, in this *Susima Sutta*, this *Vipassanā* Knowledge Leading to Emerging is preached as "*dhammatthitinnāṇa*". It is because ____ this *Vipassanā* Knowledge Leading to Emerging arises by means of non-bewildering on the Doctrine of Dependent Origination called *dhammatthiti*, indeed. (*Vs-2-310; Mahāṭṭ-2-482*).

Palī Quotation (Sam-A-2-63, Second Nāṇavatthu Sutta)

Every resultant *dhamma* is related to respective causal *dhamma* as natural fixed law. Due to presence of related occurrence in that way, the causal *dhamma* which is the condition of resultant *dhamma* (= corporeality and mentality) is designated as "thiti". The causal *dhamma* (*ṭhiti*) which is the condition of resultant

dhamma belonging to three-time-phases, *uppāda-ṭhiti-bhanga*, is called *dhammaṭṭhiti*. In other words ____ The term, *dhamma*, means causal *dhamma*. Such nature of situation (= condition) of that causal *dhamma* is present. That nature of situation (= condition) is called *dhammaṭṭhit* due to lack of any other things. It means the situated causal *dhamma*. The Knowledge that knows causal *dhamma* on which resultant *dhamma* depends, in other words, the Knowledge that knows the situated causal *dhamma* is called *dhammaṭṭhitiñāṇa*. Therefore, the commentary explained on *dhammaṭṭhitiñāṇa* as the Knowledge that knows causal relationship called *paccayākāra*.

PAGE-440

It is right ____ That Doctrine of Dependence - Origination called '*paccayākāra*' should be designated as '*dhammaṭṭhiti*' because it is the causal *dhamma* of *ṭhiti* (situation) called *pavatti* which is continuous occurrence of resultant *dhammas* without interruption by means of three-time-phases, *uppāda*, *ṭhiti*, *bhanga*. The Knowledge that knows this *dhammaṭṭhiti* is called *dhammaṭṭhiti ñāṇa*. Therefore,

* *paccaya pariggahe paññā dhammaṭṭhiti ñāṇam. (Patisam-1).*

= The wisdom that is arising by discerning on Cause and Condition is called *dhammaṭṭhiti ñāṇa (Patisam-1)*

Thus Venerable Sariputta preached in *Patisambhida Magga*. This term, *dhammaṭṭhiti ñāṇa* is the name of (6) kinds of Knowledge for the ignorance (*avijja*), i.e.,

1. Knowledge that knows, “due to occurrence of ignorance, *kamma*-formations arise in present,”
2. Knowledge that knows, “due to cessation of ignorance, *kamma*-formations cease in present,”

These two kinds of knowledge on two kinds of processes, ‘arising’ and ‘ceasing’, can occur for past and future similarly, resulting in (6) kinds of knowledge for the ignorance. Similarly, for “*saṅkhāra paccayā vinñāṇam* etc, it is the name of (6) kinds of knowledge respectively. It can be found (6) varieties of knowledge respectively. It can be found (6) varieties of knowledge on the Doctrine of Dependence - Origination belonging to three periods, past, present, future by means of two processes, ‘arising’ and ‘ceasing’.

Because this *Vipassanā* Knowledge is capable of discerning on those (6) kinds of knowledge again, it arises by means of non - bewildering on the Doctrine of Dependent Origination called *dhammaṭṭhiti*. This *Vipassanā* Knowledge Leading to Emerging, therefore, is designated as *dhammaṭṭhitiñāṇa. (Mahāṭī-2-482)*

(Sam-A-2-117) (Sam-tī-2-124)

According to these explanations, *Vipassanā* Knowledge that knows natural phenomena of the ultimate *dhammas*, i.e., impermanence, suffering, non-self is called *dhammaṭṭhitiñāṇa*. All kinds of causal and result and corporeality - mentality belong to the ultimate *dhammas* which are situated in natural phenomena of impermanence, suffering, non-self.

PAGE-441

Among those *Vipassanā* Knowledge that are knowing on those natural phenomena of causal and resultant corporeality-mentality, this *Vipassanā* Knowledge leading to Emerging is the peak of all. Therefore the Buddha preached *Susima* that *Vipassanā* knowledge leading to emerging which is known as *dhamatthitiñāṇa* arises previously and then the Noble Path-Knowledge which takes the object of *nibbāna*, arises later. (It means the Noble Path Knowledge which takes the object of *nibbāna* is the consequence of *Vipassanā* Knowledge but not that of Super Pshychic - Knowledge (*abhiññāṇa*)).

4. *saññagga*

* *sañña kho poṭṭhapāda paṭhamam uppajjati, pacchā ñāṇam. (D-1-172)*

Poṭṭhapada..... the perception (*sañña*), actually, arises previously, the Noble Path-Knowledge arises later. (*D-1-172*).

Thus, in *Poṭṭhapada Sutta* this *Vipassanā* Knowledge Leading to Emerging is preached as *saññagga* (= perception). (*Vs-2-310*).

In the original Palī Text, as quoted above, the phrase "*sañña kho poṭṭhapāda*" etc., only the "perception" is preached. However the commentary explained on "*saññagga*" because those words, "*saññaggam phusati*", (= it is reached to the "perception" associating with supreme *Vipassanā* Knowledge Leading to Emerging) is preached in the beginning of that sutta. (*Mahāṭṭ-2-482*).

5. *pārisuddhipadhāniyanga*

* *paṭipadañāṇa dassanavisuddhi pārisuddhipadhāniyangam. (D-3-252).*

= Purification of the Course Leading to the Path-Knowledge is significant factor of circumstantial purification lacking any impurity of defilements. (*D-3-252*).

Thus in *Dasuttara Sutta*, this *Vipassanā* Knowledge Leading to Emerging is preached as significant factor of circumstantial purification lacking any impurity of defilements (*pārisuddhi padhāniyanga*). (*Vs-2-310*).

Vipassanā Knowledge Leading to Emerging is a part of Purification of the Course Leading to the Path - Knowledge. All kinds of Knowledge from the matured Knowledge of Arising and Passing Away, which is free from impurities of defilements, to *Vipassanā* Knowledge Leading to Emerging, belong to *Paṭipadāñāṇadassana Visuddhi*. It is a metaphorical usage called *ekadesayupacāra*, by which it explained on the partial factor, *Vipassanā* Knowledge Leading to Emerging, as the significant factor of circumstantial purification lacking any impurity of defilements, instead of the total factor, *Paṭipadāñāṇadassana Visuddhi*. (*Mahāṭṭ-2-482*).

6. *muñcitukamyatā ñāṇa, paṭisañkhānuppasā ñāṇa, sañkhārupekkhā ñāṇa*
(*Paṭisam - 259*)

PAGE-442

= There are three kinds of designations, to wit, Knowledge of Desire for Deliverance (*muñcitukamyatāñāṇa*), Knowledge of Reflection (*paṭisañkhāñāṇa*),

Knowledge of Neutrality Towards Formations (*sañkhārupekkhāñāṇa*), which have the same meaning but terminology only. (*Paṭisam - 259*).

Thus in the Pali Text of *Paṭisambhidā Magga*, this *Vipassanā* Knowledge Leading to Emerging is preached as three kinds of synonyms, *muñcitukamyatāñāṇa*, *paṭisañkhānuppasāñāṇa*, *sañkhārupekkhāñāṇa* . (*Vs - 2- 310*).

According to these Pali Text and commentary, those three kinds of *Vipassanā* Knowledge can be designated as *Vipassanā* Knowledge Leading to Emerging.

7. anuloma, gotrabhu, vodāna (Paṭṭhāna-1-138).

= These mind moments benefit by means of efficiency of Condition of Contiguity (*anantara paccaya*), 'Adaptation (*anuloma*) ' to 'Trans-lineage (*gotrabhu*)', 'Adaptation' to 'Purity (*vodana*)', 'Trans-lineage' to '*sotāpattimagga*' (= the path Knowledge of Upstream enterer), 'Purity' to *sakadāgāmicimaggā* (= the Path-Knowledge of Once-returner), *anāgāmicimaggā* (= the Path-Knowledge of Non-returner), *arahatta magga* (= the Path - Knowledge of Arahant), respectively. (*Paṭṭhāna-1-138*).

Thus, in Pali Text of *Paṭṭhāna*, this *Vipassanā* Knowledge Leading to Emerging is preached as three kinds of designations, to wit, *anuloma*, *gotrabhu*, *vodāna*. (*Vs-2-310*).

8. paṭipadāñāṇa dassana visuddhi (M-1-201)

= How are you. Do you practise *brahmacariya* (= both theoretical and practical study of the Dhamma) under the admonishment of the Buddha for the purpose to attain *paṭipadāñāṇadassana visuddhi*? (*M-1-201*).

Thus in *Rathavinīta Sutta*, this *Vipassanā* Knowledge Leading to Emerging is preached as *paṭipadāñāṇadassana visuddhi* (= Purification of the Course Leading to the Path-Knowledge). (*Vs-2-310*).

The practice up to *Vipassanā* Knowledge Leading to Emerging to the Path-Knowledge) including three Noble Training, to wit, Training of Virtue, Training of Concentration, Training of Wisdom, is designated as *sāsana brahmacariya*. The Noble Path-Knowledge is designated as *maggabrahmacariya*, indeed. In this case it refers to the first one, *sāsanabrahmacariya* especially. However if the stage of Purification of the Course Leading to the Path-Knowledge , called *Vipassanā* Knowledge Leading to Emerging is reached, the Noble Path-Knowledge called *ñāṇadassanavisuddhi* (= Purification of the Path-Knowledge) will arise certainly. Therefore it should be recognized the fact that in above *Rathavinīta Sutta*, *maggabrahmacariya* is also not rejected totally though it refers *sāsanabrahmacariya* especially. However *maggabrahmacariya* will be continued to explain under the heading of *ñāṇadassana visuddhi* (= Purification of the Path-Knowledge) in later.

PAAGE-443

8.3. Determination on Way of Emerging from *nimitta* and *pavatta*.

Way of emerging from *nimitta* and *pavatta* has been presented in brief previously. Here the explanation of commentary of *Atthasalinī* (*Abhi-A-1-275-279*) will be presented in detail. As mentioned above, when the Noble Path associating with various numbers of factors of enlightenment (*bojjhanga*), factors of path (*magganga*) factors of absorption (*jhānanga*), arises there are reasonable questions that "from which 'Trans-lineage' (*gotrabhu*) emerge? .." and "from which the Noble Path emerge? ". Answers are as follows: -

Previously 'Trans-lineage' emerges from *nimitta* called the object of phenomenon of *sañkhāradhammas*. However it is unable to cut out pavatta called "cyclic *dhammas* which are occurring continuously". It is right ____ This 'Trans-lineage' is a *dhamma* which can emerge from one side only (*ekato vuṭṭhāna*). The Noble Path, however, not only emerges from *nimitta* called the object of phenomena of *sañkhāra dhammas* but also can cut out *pavatta* called " cyclic *dhammas* which are occurring continuously". It is right. ____ This Noble Path is a *dhamma* which can emerge from both sides called *nimitta, pavatta* (*ubhato vuṭṭhānā*).

The following is the way of reasoning how those 'Trans-lineage' and Noble Path arise consecutively. Detailed account is as follows.

On such occasion during *vipassanā* practice, the 'Emerging (*vuṭṭhāna*)' called the Noble Path arises. On that occasion 'Adaptation' (*anuloma*) does not occur only once nor five times. It is because ____ a single 'Adaptation' can not attain supporting factor of Condition of Habitual Recurrence (*āsevana paccaya*) while the fifth one is shaken because it is adjacent to life-continuum and is unstable to support 'Trans-lineage'. It is right ____ By the time the fifth one arises, any kind of impulsion falls in strength. The 'Adaptation', therefore, does not arise only once nor five times. (*Abhi-A-1-275*).

The word, "*pavedhati* = be shaken", means it is unable to occur as the cause of 'Trans-lineage'. If any impulsion falls in strength at fifth mind moment, there will be a reasonable question that "why those 'Trans-lineage' and successive 'Noble Path' arise at the time the impulsion falls in strength?". The answer is that newly occurrence of any impulsion never has decrease in strength really. It is right. ____ If those previous impulsions arise many times, it will decrease in strength. Trans-lineage, however, is newly occurred impulsion by taking the object of *nibbāna* rather than the object of *sañkhāra dhamma*. Similarly the Noble Path is also newly occurred impulsion in other 'Sphere' (*bhūmi*) called the Supra-mundane Sphere (*lokuttarābhūmi*) rather than the sensual Sphere (*kāmaabhūmi*).

[Notes: - Those impulsions, 'Adaptation' and 'Trans-lineage', belong to Sensual Sphere because those are Great Wholesome Impulsions of Sensual Sphere (*kamāvacara mahākusala javana*). The Noble Path belongs to the Supra-mundane Sphere indeed. Thus in the specific Sphere called the Supra-mundane Sphere, the Noble Path can be said the newly occurred impulsion actually. It can be said that an impulsion which takes the same object in the same sphere falls in strength at fifth mind moment. It can not be said the 'Trans-lineage' falls in strength because it takes new object called *nibbāna*. It can not be said the Noble Path also falls in strength because it not only takes new object called *nibbāna* but is a *dhamma* of the Supra-mundane Sphere.

PAGE-444

It, therefore, means both 'Trans-lineage' and the Noble Path can occur at the fifth and sixth mind moments respectively.]

Furthermore ____ there is a reasonable question that ____ due to presence of supporting factor of Condition of Habitual Recurrence of preceding impulsion resulting in increase in strength, the seventh impulsion is not only *upapajja vedaniya kamma* (= the action which can give rise to result in second future existence) but also *anantariya kamma* (= the action which can give rise to result in any future existence rather than first and second ones). The meaning is as follows: -

After benefiting to the following life- continuum by efficiency of the Condition of Contiguity, the seventh impulsion embedded its efficiency to that consequence life-continuum (*bhavanga vipāka*). That efficiency is carried along with the continuity of consequence (*vipāka sansati*). That continuity of consequence called life-continuum arising and passing away along with the whole life as interval of consciousness of cognitive processes (*vīthi citta*) and finally it occurs as the last mind moment with function of death of an existence. In this way the volition of seventh impulsion can be occurred as not only *upapajjavandanīya kamma* but also *anantariya kamma* because it can provide well in order to transmit its efficiency into continuity of consequence by means of Condition of Contiguity. It means that it can not be said the volition of seventh impulsion can occur as *upapajjavedanīya kamma*, *anantariya kamma* due to presence of natural strength like preceeding four impulsions. (*Mūlatī-1-117*).

4.(a). Cognitive Process of the Path (-moment) of the Great Wise (*mahāpaññapuggala*)

L L V I Ma A A T P F F F L...

L = life-continuum (*bhavanga*)

V = life-continuum (vibration) (*bhavangacalana*)

I = life-continuum (interruption) (*bhavangupeccheda*)

MA = mind-door advertence (*manodvāravajjana*)

A = Adaptation

T = Trans-lineage

P = the Path (-moment)

F = the Fruit (-moment)

It can be said reasonably that ____ in the continuum of the great wise two times of the 'Adaptation (*anuloma*)' arise, while the third time is the 'Trans-lineage' (*gotrabhu*), the fourth one, the consciousness of the Noble Path. Afterwards three times of impulsion of the Fruit (-moment) (*phala javana*) arise and then it falls into life -continuum.

(*Abhi-A-1-275*).

4.(b). Cognitive Process of the Path (-moment) of the Middle Wise (*majjhima pañña puggala*)

L L V I Ma A A A T P F F L ...

In the continuum of the middle wise three times of the 'Adaptation' arise, while the fourth time is the 'Trans-lineage', the fifth one, the consciousness of the Noble

Path. Afterwards two times of impulsions of the Fruit (-moment) arise and then it falls into life-continuum. (*Abhi-A-1-275*)

4. (c) Cognitive Process of the Path (-moment) of the Slow Wise (manda pañña puggala).

L L V I Ma A A A A T P F L L...

In the continuum of slow wise four times of the 'Adaptation' arise, while the fifth time is the 'Trans-lineage', the sixth one, the consciousness of the Noble Path. Afterwards only one time of impulsion of the Fruit (-moment) arise and then it falls into life-continuum. (*Abhi-A-1-275*).

[Notes : - It is explained in exegesis that "this third method is presented due to consisting in olden commentary". This is not agreed with the Venerable *Buddhagosa Thera*. Therefore the occasion with four times of 'Adaptation' is rejected in the commentary of *Visuddhi Magga*. Those designations various times of 'Adaptation', are shown by three different terms, Preliminary Work, Adaptation, Trans-lineage, as the next method which has been presented previously.]

PAGE-445

Among those three kinds of persons, it will be explicit an example of the middle wise person rather than the great wise and slow wise ones, as follows: _____

On such occasion during *vipassanā* practice, the Noble Path called *vuṭṭhana* (= emerging) arises. On that occasion during *vipassanā* practice indifferent rootless mind-consciousness -element associating with neutrality feeling (*upekkhā sahagata kīriya ahetuka manoviññāṇa dhātu*) arises as the mind-door advertence by taking the object of corporeal and mental aggregates which are objects of *Vipassanā* Knowledge and the continuity of life-continuum has been cut out. Just after that mind-door advertence, the first impulsion, Knowledge of Adaptation arises by taking the object which is the same as previous one. After performing discernment as any kind of impermanence, suffering or non-self and removing gross bulk of darkness of delusion which is capable of concealing on Four Noble Truths not to be seen, resulting in making very obvious phenomena of three general characters, the first three general characters, the Adaptation passed away. Adjacent to that first Knowledge of Adaptation is the second Knowledge of Adaptation. For those two kinds of Knowledge of Adaptation, the previous one had not got supporting factor of relation of Habitual Recurrence (due to lack of previous impulsion) but it was the supporting factor of Condition of Habitual Recurrence for the second Knowledge, of Adaptation. Due to presence of the supporting factor of Condition of Habitual Recurrence that second knowledge of Adaptation is sharp, penetrative, efficacious and purified. Therefore it passes away after performing discernment as any kind of three general characters, impermanence, suffering or non - self and removing middle size of darkness of delusion which is capable of concealing on Four Noble Truths not to be seen, resulting in making very obvious phenomena of three general characters. Just after that second Knowledge of Adaptation, the third knowledge of Adaptation arises contiguously. That second Knowledge of Adaptation was the supporting factor of relation of Habitual Recurrence for the third Knowledge of Adaptation again. Due to

presence of the supporting factor of Condition o Habitual Recurrence that third Knowledge of Adaptation is sharp, penetrative, efficacious and purified. After performing discernment as any kind of three general characters, impermanence, suffering or non - self and removing all remaining subtle darkness of delusion which is capable of concealing on Four Noble Truths, not to be seen, resulting in making very obvious phenomena of three general characters, the Third impulsion passes away. In this way, after removing all darkness called delusion which is capable of concealing on Four Noble Truths by three times of the Knowledge of Adaptation, The Knowledge of Trans-lineage arises by taking the object of *nibbāna* contiguously.

PAGE-446

For those words, the following is a parallel to be clear understood. A man with good sight looks the sky to observe The moon at night for the purpose of astronomical data. Due to presence of covering with clouds, the moon is unapparent in the sight of that man. At that time a kind of wind blows and removes very thick clouds. The next kind of wind blows and removes moderate thick clouds again. Then the third kind of wind blows and removes subtle clouds successively. Afterwards that man can see the moon in the clear sky, resulting in knowing astronomical phenomenon correctly.

In above parallel, very thick darkness of defilements, moderate thick darkness of defilements and subtle darkness of defilements, which are capable of concealing on Four Noble Truths not to be known and seen, should be recognized as three kinds of clouds. The Knowledge of Trans-lineage should be recognized as the man with good sight Way of removing the darkness called delusion which is capable of concealing on Four Noble Truths by each Knowledge of Adaptation should be recognized as way of successive removing three kinds of clouds by each kind of wind. Performance of taking the object of *nibbāna* which is exceedingly purified by the Knowledge of Trans-lineage when the darkness called delusion which is capable of concealing on Four Noble Truths, should be recognized as performance of seeing the clear moon in the clear sky by that man.

It will be explicit. As three kinds of wind can remove those clouds that are capable of concealing on the moon but those are unable to see the moon, similarly, three times of successive Knowledge of Adaptation can remove pitch darkness called delusion that are capable of concealing on Four Noble Truths but those are unable to take the object of *nibbāna*. As that man with good sight is able to see the moon only but he is unable to remove clouds, similarly, the Knowledge of Trans-lineage is able to take the object of *nibbāna* only, but it is unable to remove cloud of darkness or pitch darkness called defilements. Thus the Knowledge of Adaptation takes the object of *saṅkhāra dhamma* (conditioned things) while the Knowledge of Trans-lineage takes the object of *nibbāna*.

It will be explicit on unavoidable criticism. If the Knowledge of Trans-lineage continues to take the same object of *saṅkhāra dhamma* which had been taken by the Knowledge of Adaptation, the former deserves to designate as the Knowledge of Adaptation only rather than the Knowledge of Trans-lineage. As it conforms the knowledge of Adaptation the following Knowledge of Adaptation will conform successively. If the same kinds of Knowledge of Adaptation occur successively, the

Knowledge of Trans-lineage that is able to benefit by efficiency of Condition of Contiguity etc, can not occur as the mind - door advertence with the same object of the Noble Path, resulting in inability to arise the Noble Path called *vuṭṭhāna* (emerging) which emerges from the object of *saṅkhāra dhamma* really.

PAGE-447

Acutally the Knowledge of Translinlage, without taking the same object of *saṅkhāra dhammas* of the Knowledge of Adaptation, performs not to reappear that 'Adaptation' again and stands in for advertence though itself is not advertence and passes away after functioning as if it gives the symbol that "try to arise by taking the object of *nibbāna* in this way.' (In this case, it is said by means of metaphorical usage called *taddhammūpacā uparikkhyā* in which the phrase as if it gives," is applied though it lacks ability to give any thing.)

The Noble Path, without refusing the symbol given by that Trans-lineage, arises contiguously by penetrating bulks of selfish desire, anger and delusion, which has never been penetrated in previous infinite rounds of rebirth.

The following is a parallel for that process. An archer with a covering on his face stands up on the rotating shooting vehicle, which is about (100) metres far from target zone where (100) numbers of timber planks are put as target, and he is ready to shoot with a bow and an arrow. As assistant man rotates shooting vehicle and at such moment the archer faces with the target. At that time the assistant man gives a signal by striking on target by a stick. The archer, without neglecting to signal sound, shoots the arrow and then the arrow pierces hundred timber planks.

For those words, the following is a parallel to be clear understood. The Knowledge of Trans-lineage is similar to sound signal by striking on target. The Noble Path - Knowledge is similar to the archer. The function of the Noble Path - Knowledge, without neglecting the signal given by the knowledge of Trans-lineage, which penetrates the bulk of selfish desire etc, that had not been penetrated along with infinite rounds of rebirth, is similar to the function of arrow, without neglecting the signal of sound by striking on target, which pierces hundred timber planks. This process of penetrating and breakthrough the bulk of selfish desire, etc., can be designated as the performance of total eradication of all defilements, which are capable of tying with the bond called cyclic *dhamma* (*vaṭṭa*), which are worth getting sphere of any aggregate of next existence (*bhūmi-laddhavaṭṭasetusamugghāta karaṇa*).

[Note - Various Kinds of underlying tendency (*anusayakilesā*) which are deposited in aggregates that are the object of clinging is called *bhūmiladdha* because those are worth getting sphere called five aggregates that are the object of clinging before the Noble Path has not eradicated those kinds of underlying tendency. Due to capable of tying with the bond of three rounds, i.e, defilement round (*kilsa vaṭṭa*), volitional round (*kamma vaṭṭa*), consequence round (*vipāka vaṭṭa*), those kinds of underlying tendency are also called *vaṭṭa setu*. Four Kinds of the Noble Path eradicates step by step all kinds of underlying tendency called *bhūmiladdha vaṭṭasetu* without any remains. Eradication in that way is penetrating and breakthrough into bulk of selfish desire, bulk of anger, bulk of delusion.]

It is right.____ The single function of the Noble Path is eradication of underlying tendency indeed. In this way, after eradicating respective kinds of underlying tendency, it can be said that the Noble Path emerges from object of phenomenon of *saṅkhāra dhamma* called *nimitta*. It is said to be cut continuous occurring Cyclic *dhamma* (*vaṭṭa*) called *pavaṭṭa*. (Abhi-A-1- 275, 277)

PAGE-448

Palī Quotation (Abhi-A-1-277)

Nimitta ____ *Saṅkhāra nimitta* called those phenomena of corporeality, feeling, perception, *kamma*-formation, consciousness, is designated as *nimitta*.

Pavaṭṭa ____ The Cyclic *dhamma* which is capable of continuous processes called corporeality, feeling, perception, *kamma*-formation, consciousness, is designated as *pavaṭṭa*. There are two kinds of *pavaṭṭa*, *upādinna pavaṭṭa* and *anupādinna pavaṭṭa*.

For those two kinds, it is said that the Noble Path emerges from the second one, *anupādinna pavaṭṭa* because a hint of emerging from that kind should be seen.

5.A. Way of emerging from continuity of *anupādinna* aggregates (*anupādinna vuṭṭhāna*)

Detailed account can be seen as follows: The Path of Upstream - enterer (*sotāpatti magga*) eradicates five kinds of consciousness, viz, four kinds of consciousness associating with wrong view (*diṭṭhigata sampayutta citta*), one consciousness with sceptic (*vicikicchā sahagata citta*). Those kinds of consciousness are able to produce *cittaja rūpa* (corporeality produced by mind, CPM). Those CPM (*cittaja rūpa*) which are caused by those five kinds of consciousness are called *anupādinna rūpakkhanda*. (It means that due to occurrence of CPM, resulting in the absence of *upādinna* called corporeality produced by *kamma* (CPK), it is meant as *anupādinna rūpakkhanda*. It means the corporeal aggregate, as the resultant occurrence of *kamma*, which is adhered by craving - wrong view but not deserving to obsess as mine is called *anupādinna rūpakkhanda*). Those five kinds of consciousness belong to the aggregate of consciousness. Those mental concomitants, feeling, perception, *kamma*-formations, which are associating with those five kinds of consciousness belong to three mental aggregates, aggregate of feeling, aggregate of perception, aggregate of *kamma*-formations, respectively, resulting in five aggregates totally.

Unless the so - called Upstream - enterer person (*sotāpanna*) achieves the Path - Knowledge of Upstream - enterer, those five kinds of consciousness will be aroused by six kinds of objects. However because that Noble One achieves the Path - Knowledge of Upstream - enterer that Noble Path emerges from *anupādinna pavaṭṭa* called five aggregates mentioned above, by cutting causal *dhamma* called defilements which are capable of tying with bond of cyclic *dhamma* after prohibiting not to arouse those five kinds of consciousness which have no opportunity to rise again in future. Thus it is called the process of emerging from *anupādinna pavaṭṭa*.

The Path of Once - returner (*sakadagami magga*) eradicates six kinds of consciousness, viz, four kinds of consciousness without wrong view and two kinds of

consciousness rooted in hate which are having feature of gross sensual desire and ill - will (*vyāpāda*). The Path of Non returnee (*anāgāmicimaggā*) eradicates those same six kinds of consciousness, which are having feature of subtle sensual desire and ill - will. The Path of Arahant (*arahatta magga*) eradicates five kinds of unwholesome consciousness, viz, four kinds of consciousness without wrong view called desire to become as world of form (*rūparāga*) desire to become as Formless World (*arūparāga*), and consciousness with unrest (*uddhacca saḥagata citta*).

PAGE-449

Unless those so - called Noble Ones achieve respective Path - Knowledge, those kinds of unwholesome consciousness will be a roused by six kinds of objects. However, because those Noble ones achieve respective Path-Knowledge, those Noble Paths emerge from *anupādinna pavaṭṭa* called five aggregates by cutting causal *dharmas* called defilements which are capable of tying with bond of cyclic *dharmas* after prohibiting not to arouse those kinds of unwholesome consciousness which have no opportunity to arise again in future. This is the way of emerging from continuity of *anupādinna* aggregates. (*Abhi-A-1-277, 278*)

5.B. Way of Emerging from continuity of *upādinna* aggregates (*upādinna vuṭṭahāna*)

After saying that “ a hint called emerging from *upādinna pavaṭṭa* should be seen ” it is also said that the Noble Path emerges from *upādinna pavaṭṭa*. (*upādinna* means mundane consequence mental aggregates and CPK (*Kammaja rūpa*), which are surrounded and adhered by ignorance, craving, clinging, which are deserving to obsess an occurrence of consequence as “ the action (*Kamma*) is my consequence.” The term, *upādinna pavaṭṭa* means continuous processes of continuity of those aggregates. Detailed account can be seen as follows._____

Unless the so - called Upstream - enterer person achieves the Path - Knowledge of Upstream - enterer, the continuous processes of continuity of *upādinna* aggregates (*upādinna pavaṭṭa*) will be occurred for very long infinite rounds of rebirth irrespective of seven times of existences. This is because ----- those defilements, which are causal *dharmas* of arising of *upādinna pavaṭṭa* are still present, indeed. As soon as the Path of Upstream - enterer arises, however, it can eradicate these five kinds of defilements, viz, three kinds of fetters (*samyojana*) called fetter of wrong view on personality (*sakkarūpaya diṭṭhi samyojana*), two kinds of underlying tendency called underlying tendency of wrong view (*diṭṭhanusaya*), underlying tendency of sceptic (*vicikicchā nusaya*). After eradicating in this way, in the continuum of Upstream enterer in recent, except seven times of existences, there will be impossibility to arise *upādinna pavaṭṭa* (= continuous processes of continuity of *upādinna* aggregates) for very long infinite rounds of rebirth. Thus it is known as the Path of Upstream - enterer emerges from *upādinna pavaṭṭa* by performing not to arise continuous occurrence of *upādinna pavaṭṭa*. (*Abhi-A-1-278*)

6.A. Determination on seven times of existence

Pālī Quotation (Anutī-1-124)

It is explained that seven times of existences means alternative processes of newly occurrence of next existence (**NONE**) between heavenly being of sensual sphere and human being for seven times. It does not mean that the same processes of **NONE** occur seven times in the same sphere continuously. The Buddha preached the phrase, “*na te bhavam atthamam ā diyaṇti*” (= That Upstream - enterer never accepts eighth existence) in *Ratana Sutta*, with referring to mixture of both human and heavenly

PAGE-450

existences really. Some noble teachers suggested that there is no limit of these seven times of existences in fine - material and immaterial spheres which are of the lineage of the Noble - Ones who have *nibbāna* as their aim (*mahaggata*).

6.B Three kinds of Upstream - enterer

This phrase, “that Upstream - enterer never accepts eighth existence,” is said with referring to the lowest kind, *sattakkhattuparama* kind of Upstream - enterer who prefers to accept up to seven times of existences. After attaining the Path of Upstream - enterer, the ability to attain upper ones depends on maturity of controlling faculties called, faith, effort, mindfulness, concentration, wisdom.

1. The Upstream - enterer with sharply matured controlling faculties will become Arahant after getting only once process of **NONE** (*paṭisandhi*). That kind of person is designated as *ekabījīsoṭāpanna* (- the Upstream - enterer with only one seed of process of **NONE**).

2. The Upstream - enterer who has from two to six seeds of processes of **NONE**, compared with the first one, is the person having moderately matured controlling faculties. That kind of person is called *kolankola* = the Upstream - enterer who never reaches to inferior race but is able to reach from one nobility to another nobility.

3. The Upstream - enterer who has seven seeds of processes of **NONE** is the person having retarded controlling faculties. That kind of person is called *sattakkhattu parama* - the Noble one with maximums of seven times of processes of **NONE**.

Pali - (*Paṭisam-A-2-67*)

Limitation of numbers of existences of these three kinds of Upstream - enterer is said to be referred to the Sensual Sphere only but those kinds of Upstream - enterers in Fire - material and immaterial Sphere can get numerous times of processes of **NONE**. (*Paṭisam-A -2- 67*)

6.C. Determining factors

There are different opinions relating to determining factors of variation in Upstream - enterer persons among noble teachers. Different opinions were explained

in the commentary called *Puggala Paññatti* (Nomenclature of Persons) (*Abhi-A-3-47*) and then the abstract is as follows: -

Determining factors in that way are _____

1. Some teachers suggested that it is previous factors of *kamma (pubba hetu)*,
2. Some teachers suggested that it is the Path of Upstream - enterer (*pathama magga*),
3. Some teachers suggested that it is the Upper Three Kinds of Noble Path,
4. Some teachers suggested that it is the efficiency of *vipassanā* practice before Upper Three Kinds of Noble Path; respectively.

Among those four opinions, it was finally proved that the last one is the most appropriate opinion with referring to this quotation, “tinnam magganam *vipassanā niyānmetīti vādo pana yujjati*, (*Abhi-A-3-47*).

However in the commentary of *Paṭṭisambhidā Magga*, _____ it is explained that _____

(*Paṭṭisam-A-2-67*)

= Various degrees of matureness of controlling faculties of those three kinds of Upstream enterer were determined by previous factors of *Kamma (pubbahetu)*. (*Paṭṭisam-A-2-67*)

This opinion is the same as the opinion of the first teacher found in the commentary of *Puggala Paññatti*.

6.D. Further explanations

Among those four opinions mentioned above, in the first one which suggested that determining factor of variation in Upstream - enterers is previous factors of *kamma* (pubbahetu), there is an unavoidable criticism that “it can be said the powerful determinative dependence of the first Path was achieved by previous factors of *kamma*, while three kinds of the Upper Ones arise without any powerful determinative dependence.”

Then in the second one which suggested that determining factor of variation in Upstream - enterers is the Path of Upstream - enterer, There is also an unavoidable criticism that those Upper Three Kinds of Noble Path are ineffective ones.

In the third one which suggested that determining factor of Variation in Upstream - enterers is the Upper Three Kinds of Noble Path, there is also an unavoidable criticism that the Upper Three Kinds of Noble Path had been occurred beforehand.

The reasonable opinion, therefore, is the last one which suggested that “determining factor of variation in Upstream enterers is the efficiency of *vipassanā* practice before Upper Three Kinds of Noble Path, is an appropriate opinion. The reason why it is an appropriate one is as follows. _____.

If the efficiency of *vipassanā* practice before Upper Three Kinds of Noble Path is very strong, due to presence of powerful *vipassanā* resulting in ability to attain Upper ones merely has to get a process of NONE for an existence, it is designated as *ekabījī* Upstream - enterer. Due to presence of less efficiency of *vipassanā* practice, compared to that of *vipassanā* practice which is the factor of occurrence of *ekabījī* kind of Upstream - enterer, *kolankola* kind of Upstream - enterer can be occurred.

Due to presence of the least efficiency of *vipassanā* practice among three kinds, *sattakkhattuparama* kind of Upstream - enterer can be occurred. Therefore the last opinion, only the fourth one which suggested that “determining factor of variation in Upstream enterers is the efficiency of *vipassanā* practice before Upper Three Kinds of Noble Path,” is appropriate really. (*Abhi-A-3-47*)

To be noticed _____ By means of designation of the Buddha only these three terms, *sattakkhattuparama*, *Kolankola*, *ekabījī*, are names of three kinds of Upstream - enterers. The Upstream - enterer person who reaches so long as these existence, is designated as *sattakkhattuparama* while the Upstream enterer who reaches so long as

PAGE-452

these existences, is designated as *kolankola*, the Upstream - enterer who reaches so long as These existences, is designated as *ekabījī* according to the nomenclature specified by the Buddha. Though that nomenclature had been specified there is no certain determination as “this person is *sattakkhattu parama* kind of Upstream – enterer” and so forth. (*Abhi-A-3-46*)

6.E. Explanation found in the commentary of Sammohavinodant

Parli Quotation (*Abh -A-2- 411*)

There is nobody who was specified certainly so as to accept seven existences. If the Noble One has retarded reasoning efficiency (*mandapañña*), due to presence of any factor, he will enter into *nibbāna* between seventh and eighth existences but not reaching to the eighth existence. Even the Upstream - enterer who is very seestful in rounds of rebirth like King Sakka has to go till seventh existence only. During the seventh existence only he will be reached into matured *Vipassanā* Knowledge eventually even though any kind of Upstream - enterer with full of carelessness by all manner of means. By means of even minute measurable object of any kind the Knowledge of Disenchantment is matured resulting in reaching into cessation of defilements. It is right. ___ During the seventh existence of that Upstream - enterer, by the time even any kind of these scandals occurs, as if he is decapitated by somebody with the help of very sharp four - edged dagger while he falls asleep or he faces and walks other direction or as if he is killed by submerging, there is no death with the process of NONE (*paṭisandhi*). Only when the Fruit - Knowledge of Arahant (*arahatta phala*) has been achieved, the final passing away of him has to be finished.

Therefore, the words *aṭṭhamam bhavam nibbatteyya,netam ṭhānam vijjāti*. (*Abhi-2-349*) = There is no principle of this kind, “the person with the Path - knowledge of Upstream - enterer has to get eighth existence,” had been preached by the Buddha in this way. (*Abhi-A-2-411*).

If this word mentioned above is also interpreted that the commentator explained it with referring to those existences in Sensual Sphere only , those explanations found in the commentary and sub - commentary do not contradict each other.

After discussing on three kinds of Upstream - enterers, it will be continued to present way of emerging of Upper Three Kinds of Noble Path from *pavaṭṭa*.

7. Way of energing of Upper Three Kinds of Noble Path from ‘pavatta’

Unless the so - called Once - returnee (*sakadāgāmi*) achieves the Path - Knowledge of Once-returnee, the continuous processes of continuity of *upādinna* aggregates (*upādinna khandha pavatta*) will be occurred for five times of existences, irrespective of two times of existences due to presence of possibility of two times out of seven times of existence for Upstream - enterer. This is because those defilements, which are causal *dhammas* of arising of *upādinna khandha pavatta*, are still present indeed. As soon as the Path of Once - returnee arises however, it can eradicate these four kinds of defilements, viz, fetter of gross sensual desire, fetter of gross hatred (*paṭigha samyojana*), underlying tendency of gross sensual desire (*kamarāganusaya*), underlying tendency of gross hatred (*paṭighanusaya*). After eradicating in this way, in the continuum of Once - returnee in recent, except two times of existences, There will be impossibility to arise *upādinna khandha pavatta* (= continuous processes of continuity of *upādinna* aggregates) for five times of existences. Thus it is known as the Path of Once - returnee emerges from *upādinna khandha pavatta* by performing not to arise continuous process of *upādinna khandhapavatta*. (*Abhi-A-1-278*).

Two times of existence _____ If the Once - returnee person is alive without performing to attain the Path of Non - returnee (*anāgāmi*), he has to get two times of existences as *upādinna khandha pavatta*. Except those two times of existences there will be no further continuous occurrence of *upādinna khandha pavatta*. In this case, two times of existences refer to the heavenly being of Sensual Sphere and human existence indeed. In those existences of fine - material Sphere and Immaterial Sphere, not only the Once - returnee person but the Non - returnee also has to get many times of existences in Pure Abode (*suddhāvāsabhūmi*).

Pali - Quotation (Anuṭṭi-1-124)

Unless the so - called Non - returnee (*anāgāmi*) achieves the Path - Knowledge of Non - returnee, the continuous processes of continuity of *upādinna* aggregates (*upādinna khandhapavatta*) will be occurred for coming second existence, irrespective of existences of Fine-material sphere and Immaterial Sphere. This is because those defilements, which are causal *dhammas* of arising of *upādinna khandha pavatta*, are still present indeed. As soon as the Path of Non - returnee arises, however, it can eradicate these four kinds of defilements, viz, fetter of subtle sensual desire, fetter of subtle hatred (*paṭighasamyojana*), underlying tendency of subtle sensual desire (*kamarāganusaya*), underlying tendency of subtle hatred (*paṭighanusaya*). After eradicating in this way, in the continuum of Non - returnee in recent, except those existences of Fine-material Sphere and Immaterial Sphere, There will be impossibility to arise *upādinna khandha pavatta* (= continuous processes of continuity of *upādinna* aggregates) for coming second existence. Thus it is known as the Path of Non - returnee emerges from *upādinna khandha pavatta* by performing not to arise continuous processes of *upādinna khandha pavatta*.

(*Abhi-A-1-278*)

Pali Quotation (Mūlaṭṭi-1-117)

The commentary interpreted as “*ekobhava* - single existence” by means of lack of return back to lower Sensual Sphere again, due to occurrence of only one kind of the lineage of the Noble Ones who have *nibbāna* as their aim though the Non-returner has to get many existences repeatedly in Fire-material Sphere and Immaterial Sphere. (*Mūlaṭṭī-1-117*)

Unless the so - called Arahant (*arahanta*) achieves the Path - Knowledge of Arahant, the continuous processes of continuity of *upādinna* aggregates (*upādinna khandha pavaṭṭa*) will be occurred in existences of Fine-material Sphere and Immaterial Sphere. This is because those defilements, which are causal *dhammas* of arising of *upādinna khandha pavaṭṭa*, are still present indeed. As soon as The Path of Arahant arises, however, it can eradicate these eight kinds of defilements, viz, desire to existence of Fine - material Sphere (*rūparaga*), desire to existence of Immaterial Sphere (*arūparaga*), conceit (*mana*) unrest (*uddhacca*), ignorance (*avijjā*), which are called five kinds of the upper fetters (*samyojana*), underlying tendency of conceit (*manānusa*), underlying tendency of desire to existence (*bhavarāganusa*), underlying tendency of ignorance (*avijjānusa*), which are called three kinds of *anusa*. After eradicating in this way, in the continuum of Arahant in recent, there will be impossibility to arise *upādinna khandha pavaṭṭa* (= continuous processes of *upādinna* aggregates) for any future existence. Thus it is known as the Path of Arahant emerges from *upādinna khandha pavaṭṭa* by performing not to arise continuous processes of *upādinna khandhapavaṭṭa*. (*Abhi-A-278, 279*)

It will be continued to explain. _____ If the word, “*upādinna khandha pavaṭṭa*,” will be designated as “the name of existence,” among these Four Kinds of Noble Path, The Path of Upstream - enterer emerges from woeful existence (*apāyabhava*), while the Path of Once - returner, from partial existence called joyful existence of Sensual Sphere (*kāmasugatibhava*), the Path of Non - returner, from all kinds of existences of Sensual Sphere. Noble teachers said that the Path of Arahant emerges from all kinds of existences really. (*Abhi-A-1-279*)

In order to be clear understood on the meaning of those words, “the Noble Path emerges from *upādinna khandha pavaṭṭa*.” mentioned above, the following is an evidence of Pali Text called *Ajitaṃāṇavapucchāniddesa*, *Pārāyana Vagga*, *Cūlaniddesa*.

Parli Quotation (Khu-8-33 Cūlaniddesa)

Due to cessation of *abhisāṅkhāra viññāṇa* (= *kamma viññāṇa*) which is capable of providing to arise the consequence new existence, resulting from the path of Upstream - enterer, except seven times of existences, such *dhammas* of either mentality or corporeality will be occurred for very long infinite rounds of rebirth. Due to efficacy of this Path - Knowledge of Upstream - enterer, these corporeal and mental *dhammas* will be ceased, will be came to an end; will be reached into cessation; and will be peaceful.

PAGE-455

Due to cessation of *abhisāṅkhāra viññāṇa* (= *Kammaviññāṇa*) which is capable of providing to arise the consequence new existence, resulting from the Path

of Once - returnee except two times of existences, such *dhammas* of either mentality or corporeality will be occurred for five times of existences. Due to efficacy of this Path - Knowledge of Once - returnee, these corporeal and mental *dhammas* will be ceased; will became to an end; will be reached into cessation; and will be peaceful.

Due to cessation of *abhisañkhāra viññāṇa* (= *kamma viññāṇa*) which is capable of providing to arise the consequence new existence, resulting from the Path of Non - returnee, except once existence, such *dhammas* of either mentality or corporeality will be occurred for two times of existence (which is possibility for Once - returnee due to inability to arise the Path of Non - returnee). Due to efficacy of this Path Knowledge of Non - returnee, these corporeal and mental *dhammas* will be ceased became to an end; will be reached into cessation; and will be peaceful.

Due to cessation of *abhisañkhāra viññāṇa* (= *Kamma viññāṇa*) which is capable of providing to arise the consequence new existence, resulting from the Path of Arahant, such *dhammas* of either mentality or corporeality will be occurred as the Non - returnee hood of either Fine-material Element (Sphere) or Immaterial Element (Sphere), unless the Noble Path of Arahant is achieved. Due to efficacy of this Path - Knowledge of Arahant, these corporeal and mental *dhammas* will be ceased; will be came to an end; will be reached into cessation; and will be peaceful. When the Arahant has taken the final passing away without any remains of consequence metal aggregates and C. P. K (*Kammaja rūpa*), due to cessation of final death-consciousness, with the nature of non-reappearance in future (*anuppāda nirodha*), these *dhammas* which are of any kind the wisdom or the mindfulness, the corporeality or mentality will be ceased; will became to an end; will be reached into cessation; and will be peaceful. (*Khu-8-33 Cūḷa niddesa, Abhi-A-1-279*)

abhisañkhāra viññāṇa ____ The word, *abhisañkhāra*, as *puññābhi sañkhāra* etc, means *kamma* (= volition) which is capable of providing to arise resultant *dhamma*. Therefore *abhisañkhāra viññāṇa* means the consciousness which is associating with that *kamma* (= volition) and it is also known as *kammaviññāṇa*. When the Path-Knowledge of Upstream - enterer is achieved, the causal *abhisañkhāra viññāṇa*, which can give rise resultant *dhamma* after ceasing seven times of existence, is also ceased. Therefore consequence mentality and C. P. K (*Kammajarūpa*) never arise after ceasing seven times of existences. It should be recognized similarly on the ceasing of *abhisañkhāra viññāṇa* by the Path-Knowledge of Once-returnee etc. (In this case, opinion of seven times of existences etc. should be recognized as mentioned above.)

nirodha - (Pali Quotation - (Mūlaṭī -1-117)

Cessation of *abhisañkhāra viññāṇa* ____ The volition (*Kamma*) called *abhisañkhere viññāṇa*, is the *dhamma* which is not worth eradicating by each Noble Path resulting in presence of reasonable question that how does *Kamma* (the volition) called *abhisañkhāra viññāṇa* cease? The answer is that ____ *abhisañkhāra viññāṇa* is able to provide the occurrence of consequence *dhamma* (*vipāka dhamma*) only in the presence of companion called ignorance - craving (*avijā - tanha*). Those ignorance - craving are indeed *dhammas* which are worth eradicating by the Noble Path. If Noble Path *dhammas* eradicate the causal *dhammas*, ignorance –

PAGE-456

craving, *abhisañkhāra viññāṇa* is also reached into cessation. Therefore, the cessation of causal ignorance - craving can be said as the cessation of *abhisañkhāra viññāṇa* by a metaphorical usage, *karaṇū pacāra* in which the name of cause is applied to the name of result. It should, therefore, be recognized the fact that the process of eradication of defilements, which are causal *dhammas* of *abhisañkhāra viññāṇa* (that is capable of providing the occurrence in existences of both woeful ones and joyful ones beyond seven times of existences) is called the cessation of *abhisañkhāra viññāṇa* by the Path-Knowledge of Upstream-enterer. It should be recognized similarly on the cessation of each *abhisañkhāra viññāṇa* by respective kind of the upper Noble Path. (See on *Mūlaṭṭi-1-117*)

This is the determination on the way of emerging of the Noble Path from *nimitta* and *pavatta* found in the commentary called *Atthasālini*. (*Abhi-A-1-277, 279*)

8.8.A anupadadhamma Vipassanā

Pali Qutation (Mūlaṭṭi-1-109)

Those methods of *vipassanā* practices, viz, generalization method on two kinds of corporeality and mentality, generalization method on five kinds of aggregates, generalization method on twelve kinds of bases, generalization method on eighteen kinds of elements, generalization method on twelve corps of Dependent - Origination etc., are called *kalāpsammasana vipassanā* method by which the ultimate *dhammas* are discerned and generalized commonly as *anicca, dukkha, anatta*.

The generalization method on any one of specific corporeal *dhamma* or specific mental *dhamma*, for example, in the aspect of corporeality, each ultimate element, the earth - element etc, consisting in various corporeal units, eye-decad etc, or in the aspect of mantality, each ultimate mental *dhamma*, the contact (*phassa*) etc, consisting in various mental units, mental *dhammas* of the first absorption etc, is called *anupada dhamma vipassanā* method which is achieved by means of discriminative knowledge on specific individual *dhamma*, the 'earth - element,' the 'contact' etc. (*Mūlaṭṭi-1-109, Abhi-A-1-253*)

Thus there are two methods of *vipassanā* practices, *kalāpasammāsaṇa vipassanā* method and *anupadadhamma vipassanā* method and then those methods presented in previous Sections, are only the first kind, *kalāpasammāsaṇa vipassanā* method. Unless the practising meditator achieves *Vipassanā* Knowledge leading to emerging though he performs through various kinds of these *kalapavipassanā* methods he has to change and practice *anupada dhamma vipassanā* method.

The method of *anupādaddhamma vipassanā* can be found in *Aupada Sutta, Anupada Vagga, Uparipaṇṇāsa (M-3-375)*. For example, the meditator has to enter the first absorption of mindfulness of breathing. Afterwards the contact (*phassa*) consisting in (34) kinds of mental *dhammas* of that first absorption, must be kept in mind specifically and it must be discerned by means of three general characters, impermanance (*anicca*), suffering (*dukkha*), non-self (*anatta*). Similarly those remaining mental *dhammas* must be discerned specifically by means of three general characters called *vipassanā* practice. If the meditator has attained eight kinds of

attainment (*samāpatti*) on each ten kinds of *kasiṇa* each ultimate mental *dhamma* of all kind's of attainment, except the absorption of neither - perception – nor – non - perception, must be kept in mind specifically and discerned similarly by *vipassanā* practice. All disciples (*sāvaka*) of the Buddha, are unable to discern mental *dhammas* of the absorption of neither - perception - nor - non - perception by means of *anupāda dhamma vipassanā* method but by means of *kalāpasammasana vipassanā* method only. The way of *anupāda dhamma vipassanā* on mental *dhammas* of that absorption is the specific for the Supreme Buddha with the Knowledge of Omniscience only indeed. (See *Abhi-1-253*)

After analyzing on individual corporeal *dhammas* consisting in various corporeal units of six doors (*dvāra*) and (42) bodily parts, every corporeal *dhamma*, the earth-element etc, can be discerned by means of *anupāda dhamma vipassanā* method. As shown in table of corporeal *dhammas*, *Volume I, Section 4*.

Similarly individual mental *dhammas* within various mind moments called mental *dhammas* of sensual sphere (*kamāvacara mental dhamma*), eye-door cognitive process etc, can also be discerned by *anupādahamma vipassanā* method.

In this way, if a meditator practice either any method of these two kinds or both two methods, *kalāpasammasana* method, *anupādadhmma vipassanā* method, he can reach the *Vipassanā* Knowledge Leading to Emerging in accordance with his previous perfection (*paramita*).

8.8.B. An elaborate method of the practice on Mentality (*nāmakammaṭṭhāna*)

In the section of *nāmakammaṭṭhāna* volume II, elaborate method of discerning on mental *dhammas* has been presented. Those mental *dhammas*, which are kept in mind by elaborate method, can be discerned as objects of *anupadadhmma vipassanā* method by means of there general characters from the stages knowledge of comprehension (*sammasana ñāṇa*), knowledge of Arising and Passing Away (*undayabbaya ñāṇa*) until knowledge of Neutrality Towards formations (*saṅkhārupekhā ñāṇa*).

Unless the meditator achieve the great success up to the Path knowledge though he endeavours strenuously various methods of *vipassanā* practices mentioned above or if the meditator, himself, wants to practise elaborate method of the practice on mentality, all kinds of individual mental *dhammas* must be kept in mind and discerned as the objects of *anupādadhmma vipassanā* practice.

If will be presented further explanation on way of discerning again for inexperienced person. For example, after keeping in mind all kinds of mental *dhammas* of both wholesome impulsion (*kusala javana*) and unwholesome impulsion, which are arising by taking the object of individual corporealities of (54) kinds consisting in eye (eye door). Those mental *dhammas* must be discerned by three general characters one by one. Similarly after keeping in mind all kinds of mental *dhammas* of both wholesome impulsion and unwholesome impulsion, which are arising by taking either the object of individual corporealities of (54) kinds or (44) kinds consisting in remaining doors, ear etc, or The object of individual corporealities of each bodily part , (44)kinds etc, belonging to (42) bodily part ,Those mental *dhammas* must be discerned by three general characters one by one.

During discerning in that way after performing *vipassanā* practice on mental *dhammas* which are arising by taking the object of the earth element consisting of eye-decad, *vipassanā* practice must be continued to perform by discerning on mental *dhammas* which are arising by taking the object of the water element consisting of the same corporeal unit, the eye-decad with (10) kinds of corporeal *dhammas* that is a component of (54) kinds of corporealities in eye-door. In this way, after performing *vipassanā* practice on mental *dhammas* which are arising by taking the object of each corporeality among (10) kinds of corporealities of eye-decad, *vipassanā* practice must be continued to perform by discerning on mental *dhammas* which are arising by taking the object of each corporeality among (10) kinds of corporealities of body-decad within the same door, eye-door in serial order. Afterwards mental *dhammas*,

PAGE-459

which are arising by taking the object of each corporeality of (54) kinds of eye-door in the continuum of external ones (*bahiddha*) must be discerned as the object of *anupādadhamma vipassanā* practice. Then *vipassanā* practice must be carried on by changing to remaining doors, ear door etc, in serial order. It must be discerned similarly on (42) bodily parts one by one.

If all kinds of corporeal *dhammas* consisting of those (6) kinds of doors, (42) bodily parts, are classified in the aspect of object, there are only (6) kinds of objects. These objects within each corporeal unit, can be grouped as _____

1. Colour is the visible object (*rūpārammaṇa*)
2. Smell is the olfactory object (*gandhārammaṇa*)
3. taste is the gustative object (*rasārammaṇa*)
4. earth-element, fire-element, air-element are tactile objects (*phoṭṭhabbārammaṇa*)
5. the sound consisting of sound nonad of inbreath - outbreath (*assāsapassāsa sadda navaka kalāpa*) etc. is the auditory object (*saddārammaṇa*),
6. those remaining kinds of clear-sensitivity (*pasāda rūpa*), subtle corporality (*sukhumarūpa*) water-element, sex corporeality (*bhāvarūpa*) physical vitality (*jīvita*), heart-base (*hadaya vatthu rūpa*), clear-sensitivity etc, are cognizable-object (*dhammārammaṇa*) .

After keeping in mind those mental *dhammas*, as mentioned in various lines, colour-line, sound-line etc, *vipassanā* practice must be carried out by observing those mental *dhammas*. All kinds of wholesome and unwholesome cognitive processes must be discerned thoroughly.

During performing *vipassanā* practice, both two kinds, *kalāpasamassana* method and *anupādadhamma vipassanā* method can be performed as he like. Depending upon previous perfection of the *meditator*, *Vipassanā* Knowledge Leading to Emerging will be reached accordingly.

PAGE-460

8.9. Ignorance (*avijjā*) and Knowledge (*vijjā*)

It was by the time the Buddha stayed in *Sāvathi*. At that time a *bhikkhu* approached the Buddha and worshiped respect fully: afterwards he sat down at an appropriate place and then he asked as follows.

"Bhante the Supreme Buddha it is worth designating as The "Ignorance (*avijjā*)", which *dhamma* is the ignorance?; how does a person reach into the ignorance?".

"*Bhikkhu* ... in this world, the worldling without eye of wisdom, who lacks two kinds of knowledge, the doctrinal knowledge called *agama suta* and the realizable knowledge called *adhigama suta*....

1. (a) does not know corporeal *dhamma*
(b) does not know the cause arising *samudaya* of corporeal *dhamma*,
(c) does not know the cessation (*nirodha*) of corporeal *dhamma*
(d) does not know the way of practice leading to the cessation (*nirodha*) of corporeal *dhamma*
2. (a) does not know feeling R.....
3. (a) does not know perception R.....
4. (a) does not know *kamma*-formations R ...
5. (a) does not know consciousness, ,
(b) does not know the cause of arising (*samudaya*) of consciousness (*viññāṇa*)
(c) does not know the cessation (*nirodha*) of consciousness
(d) does not know the way of practice leading to the cessation (*nirodha*) of consciousness.

"*Bhikkhu*.... the nescience in this way is worth designating as the "ignorance". By all manner of means, a person reaches into the Ignorance", preached by the Buddha.

(*Sam-2-132, Avijjā Sutta*)

"Knowledge" (*vijjā*)

It was by the time the Buddha stayed in *Sāvatti*. At that time a *bhikkhu* approached the Buddha and worshipped respectfully; afterwards he sat down at an appropriate place and then he asked as follows.

"Bhante the Supreme Buddha it is worth designating as The "Knowledge (*avijjā*)", "which *dhamma* is the Knowledge? ; how much means does a person reach into the Knowledge?".

"*Bhikkhu* ... in this world, the disciple of mine with two kinds of knowledge, the doctrinal knowledge called *āgama suta* and the realizable knowledge called *adhigama suta*, who is the Noble One

PAGE-461

1. (a) knows corporeal *dhamma*,
(b) knows the cause of arising (*samudaya*) of corporeal *dhamma*,
(c) knows the cessation (*nirodha*) of corporeal *dhamma*,
(d) knows the way of practice leading to the cessation (*nirodha*) of corporeal *dhamma*,

2. (a) knows feeling R
3. (a) knows perception ... R....
4. (a) knows *kamma*-formations R ...
5. (a) knows consciousness,
 (b) knows the cause of arising (*samudaya*) of consciousness,
 (c) knows the cessation (*nirodha*) of consciousness,
 (d) knows the way of practice leading to the cessation (*nirodha*) of consciousness.

"*Bhikkhu* .. the science in this way is worth designating as the "Knowledge (*vijjā*)". By all manner of means, a person reaches into the "Knowledge", preached by the Buddha. (*Sam-2-132, Vijjā Sutta*).

It was by the time the Buddha stayed in *Sāvatthi*. At that time a *bhikkhu* approached the Buddha and worshipped respectfully; afterwards he sat down at an appropriate place and then he asked as follows.

"Bhante ... the Supreme Buddha ... which way can the knower and seer remove the nescience (= the ignorance, *avijjā*) but arise the science (= the knowledge, *vijjā*)", asked by that *bhikkhu*.

"*Bhikkhu* ... the person who knows and sees penetratively the phenomenon, the impermanence (*anicca*) (suffering, non-self) of ...

1. (a) the eye-transparent-element, can remove nescience (= ignorance, *avijjā*) but arise science (=Knowledge, *vijjā*)
 (b) the visible - objects ... R ...
 (c) the seeing-consciousness (*cakkhu viññāṇa*) ... R ...
 (d) the contact with the sense of vision (*cakkhusamphassa*) ... R ...
 (e) those feelings, agreeable feeling, disagreeable feeling, neutrality feeling which are caused by the contact with the sense of vision, can remove nescience (=ignorance, *avijjā*) but arise science (= knowledge, *vijjā*).
2. (a) the ear-transparent-element ... R ...
 (b) the auditory-objects ... R ...
 (c) the hearing-consciousness ... R ...
 (d) the contact with the sense of auditory (*sotasamphassa*) ... R ...
 (e) those feelings, agreeable feeling, disagreeable feeling, neutrality feeling which are caused by the contact with the sense of auditory ... R ...

PAGE-462

3. (a) the nose-transparent-element ... R ...
 (b) the olfactory-objects ... R ...
 (c) the smelling-consciousness ... R ...
 (d) the contact with the sense of olfaction (*ghānasamphassa*) ... R ...
 (e) those feelings agreeable feeling, disagreeable feeling neutrality feeling which are caused by the contact with the sense of at olfactionR...
4. (a) the tongue-transparent-elementR.....
 (b) the gustative -objectsR....
 (c) the tasting consciousnessR....
 (d) the contact with the sense of taste (*jīvhāsamphassa*).....R.....

(e) those feelings, agreeable feeling disagreeable feeling neutrality feeling which are caused by the contact with the sense of tasteR....

5. (a) the body transparent elementR.....

(b) the tactile objectsR.....

(c) the touching consciousnessR...

(d) the contact with the sense of touching (*kāyasamphassa*)

(e) those feelings agreeable feeling disagreeable feeling neutrality feeling which are caused by the contact with the sense of touchingR.....

6. (a) the mind transparent elementR....

(b) the cognizable objects (*dhammārammana*)

(c) the cognition consciousnessR.....

(d) the contact with the sense of cognition (*manosamphassa*).....R.....

(e) those feelings, agreeable feeling, disagreeable feeling, neutrality feeling, which are caused by the contact with the sense of cognition can remove nescience (= ignorance, *avijjā*) but arise science (= knowledge, *vijjā*).

Bhikkhu... the person who knows and sees penetratively in this way can remove the nescience (= the ignorance *avijjā*) but arise the science (= the knowledge, *vijjā*) preached by the Buddha. (*Sam -2-259, 260, Avijjāpahānasutta*)

By means of paying attention respectfully to these noble preachings, the practising *meditator* has to endeavour to remove the ignorance (*avijjā*) and to arise the light of knowledge (*vijjā*).

Paṭipadāñāṇa dassana visuddhi niddesa has been finished.

PAGE-463

VII. ÑĀṆADASSANA VISUDDHI NIDDESA

9.11 The First Path Knowledge = The Path Knowledge of Upstream enterer (*sotāpattimagga ñāṇa*)

Just after this knowledge of Adaptation (*anulomañāṇa*) belonging to *Vipassanā* Knowledge Leading to Emerging the knowledge of Trans-lineage (*gotrabhuñāṇa*) arises contiguously. Due to presence of performing as the function of advertence of the Noble Path, that knowledge of Trans-lineage does not belongs to *paṭipadāñāṇa dassana visuddhi*. Furthermore it does not take the object of *sañkhārādhamma* by means of those phenomena, impermanence etc. Due to incapable of eradicating defilements though the knowledge of Trans-lineage has the ability to take the object of *nibbāna*, it does not belongs to *ñāṇadassana visuddhi*. Due to capable of adverting towards *nibbāna* for the Noble Path though the knowledge of Trans lineage is unable to eradicate defilement as the indifferent mind element five doors advertence (*pañca dvāra vajjana*) which is capable of adverting any kind of objects of five doors (*pañcārammaṇa*), visible object etc, for five consciousness element (*pañcaviññāṇa dhātu*)_____ it can be said the knowledge of Trans-lineage stands at the place of advertence of the Noble Path. It lies between two

kinds of purification, *paṭipadāñāṇadassana visuddhi* and *ñāṇadassanavisuddhi* but lacks characters of those two kinds of purification. Due to this reason it is not worth designating as which kind of purification in the aspect of terminology. However due to falling progression of *vipassanā* (*vipassanasota*) as the end of *Vipassanā* = *vuṭṭhāna gāmini vipassanā*. (With regarding to this word, it shows the Knowledge of Trans-lineage falls *paṭipadāñāṇa dassana visuddhi*). (Vs-2-312, Mahāṭṭi -2-483)

The knowledge associating with these Four kinds of Noble Path, called the Path (-moment) of Upstream enterer, the path (moment) of Once returnee, the Path (-moment) of Non-returnee, the Path (-moment) of Arahant is designated as the purification of path knowledge (*ñāṇadassnan visuddhi*) .

Among those Four kinds of Noble Path, previously the practising meditator who wants to fulfil the first Path Knowledge, has not any other function. It is right. The obligatory function of that practising meditator has been finished so as to arise *vipassanā* knowledge with the peak called the knowledge of Adaptation. If had been performed. (Vs-2-312)

To be noticed_____ This stage is a period while *vipassanā* practice is being performed by taking the object of only perishing stage of *sankāra dhammas* (conditioned things) and having reasoned inductively as three general characters alternatively, especially general character of non-self (*anatta*). In this stage if the *meditator* is the person with pure *vipassanā* vehicle (*suddhaviṇṇayānika*) and he had finished to discern miscellaneous *saṅkhāra dhammas* of all kinds, he should like to discern only mental *dhammas* of cognizable objects line within wholesome group especially. Sometimes *vipassanā* practice must be performed by alternative discerning on those mental *dhammas* and depended bases of those mental *dhammas*. Sometimes it must be carried out corporeality and mentality, internally and externally alternatively. Sometimes three general characters must be discerned in order or the most favorable one must be emphasized continuously. Sometimes, the discerning *vipassanā* knowledge must be discerned as the object of *vipassanā* practice.

If the practising *meditator* is the person with *samatha* vehicle (*samathayānika*) *vipassanā* practice must be performed by alternative discerning on mental *dhammas* of acquired absorption,

PAGE-464

and depended bases of mental *dhammas* of those absorptions internally and externally. Among three general characters it must be discerned one after another or the most favourable one must be emphasized continuously. It can be emphasized and discerned on the most favorable absorption and general character as he likes. During discerning sometimes, the discerning *vipassanā* knowledge (= continuity of mental *dhammas* of impulses of mind-door cognitive process with *vipassanā* knowledge) must be discerned as the object of *vipassanā* practice.

For those two kinds of *vipassanā* practice, *kālapasmmasana* method and *anupāda dhamma vipassanā* method, the preferable one can be performed as he likes.

If the consciousness of *vipassanā* practice is firmly fixed on the object of internal *saṅkhāra dhammas* while the former is discerning on the latter, it must be continued to discern on those internal *saṅkhāra dhammas*. If the consciousness of

vipassanā practice is firmly fixed on the object of external *sañkhāra dhammas*, while the former is discerning on the latter, it must be continued to discern on those external *sañkhāra dhammas*. At that time if alternative discerning on internal and external ones are carried on the controlling faculty of concentration will be diminished resulting in diminished nature of neutrality towards *sañkhāra dhammas*.

Furthermore, while *sañkhāra dhammas* are being discerned as *anicca* (= impermanence), if the consciousness of *vipassanā* practice becomes stable on the object of those *sankkaradhammas*, it must be continued to discern on those *sañkhāra dhammas*. While *sañkhāra dhammas* are being discerned as *dukkha* (= suffering), if the consciousness of *vipassanā* practice becomes stable on the object of those *sañkhāra dhammas*, it must be continued to discern on those *sañkhāra dhammas* and so forth. It is carried on the same object so that the controlling faculty of concentration and the nature of neutrality towards *sañkhāra dhammas* will not be diminished.

The consciousness of *vipassanā* practice, which is firmly fixed on the any kind of phenomena, i.e., *anicca* or *dukkha* or *anatta*, of *sañkhāra dhamma* is the mind with completely matured controlling faculties, firm faith, effort, mindfulness, concentration wisdom. In order that those controlling faculties associating with that consciousness of *vipassanā* practice become more and more matured, *vipassanā* practice must be continued to perform by taking the object of perishing phenomenon of corporeal or mental *sañkhāra dhammas* and discerning as the same general character, *anicca* or *dukkha* or *anatta* repeatedly. If the discerning consciousness of *vipassanā* practice has got five kinds of harmonious, matured, sharp, brave and purified controlling faculties, *Vipasanā* Knowledge, with the peak called the knowledge of Adaptation will arise consequently. The obligatory function of practising *meditator* has been finished so as to arise *Vipassanā* Knowledge the peak called the Knowledge of Adaptation.

Due to finishing obligatory function in that way, in the continuum of that practising *meditator*, two or three times of the Knowledge of Adaptation arise. Among those kinds of knowledge, the firsts knowledge of Adaptation = *parikamma* (preliminary work) can remove gross darkness of delusion, which is capable of concealing on the

PAGE-465

Four Noble Truths while the second one = *upacāra* (access) can remove middle gross darkness of delusion, which is also capable of concealing on the Four Noble Truths, the third one = *anuloma* (adaptation), subtle darkness of delusion, which is also capable of concealing on the Four Noble Truths. In other words, those kinds of knowledge conform the efficacy that is supported by habitual recurrence of lower Knowledge Towards Formations resulting in removing gross and subtle kinds of darkness of delusion which are capable of concealing on the Four Noble Truths. When those are removed in that way the consciousness of that practising *meditator* does not enter, stand, take into heart, adhere, entangle, concern with *sañkhāra dhammas*. It recoils, shrinks and revolves as a drop of water on surface of a little bent leaf of lotus.

Due to occurrence of finishing to remove the darkness of delusion, which is capable of concealing on impediment (*palibodha*), both the object of all kinds of

saṅkhāra nimitta, including *ñāta* and *ñāṇa*, which are called objects of *Vipassanā* Knowledge and the object called continuous processes of *upādinna* aggregates, appear as impediment. After all kinds of objects called *nimitta*, *pavaṭṭa* appeared as impediment for that practising *yogavacāra* person (= *meditator*), at the end of the second or third Knowledge of Adaptation which is accepted by efficiency of habitual recurrence (*āsevana*) of previous mind moment, the Knowledge of Trans-lineage (*gotrabhu*), which is benefited by efficiency of habitual recurrence of those second or third Knowledge of Adaptation, which revolves, takes into heart, bears in mind the object of *nibbāna* previously, which does not revolve again, due to both occurrence of reaching to the end and peak of *vipassanā* and occurrence of only once, arises

(a) by taking the object of *nibbāna*,

1. which is void and opposite of phenomena of conditioned things (*animitta*).
2. which is void and opposite of the cyclic *dhmma* that is capable of occurring continuous processes of corporeality, feeling, perception, *kamma*-formation, consciousness (*apavaṭṭa*)
3. which is not conditioned things (*visaṅkhāra*)
4. which is the cessation of conditioned things (*nirodha*)

(b) by surpassing the lineage of worldling the terminology of worldling, the sphere of worldling,

(c) by including the lineage of the Noble-Ones (*ariya*);

(d) by finishing benefiting for the First Path Knowledge by means of six kinds of relations, viz, contiguity (*anantara*), immediate contiguity (*samanantara*), habitual recurrence (*āsevana*), determinative dependence (*upanissaya*) , absence (*natthi*), disappearance (*vigata*).

For those two kinds of Knowledge, the 'Adaptation' and 'the Trans-lineage, the former is capable of removing only darkness of defilement, which conceals on the Four Noble Truths, but unable to take the object of *nibbāna*. The latter, indeed, is capable of taking the object of *nibbāna* only, but unable to remove darkness of defilement which conceals on the Four Noble Truths. Due to incapability of Knowledge of Trans-lineage, that Knowledge is worth designating as advertence (*āvajjana*). It is right. _____ The Knowledge of Trans-lineage , without taking the same object of *saṅkhārādhammas*, the Knowledge of Adaptation, performs not to reappear that 'Adaptation' again and stands in for advertence though itself is not advertence and pass away after functioning as if it gives the symbol that "try to arise by taking the object of *nibbāna* in this way.

PAGE-466

The Noble Path, without refusing the symbol given by that Knowledge of Trans-lineage, arises contiguously by penetrating bulks of selfish desire, anger and delusion, which had never been penetrated in previous infinite rounds of rebirth. (*Visuddhi-2-313, 314*)

That Noble Path not only performs mere penetrating to bulks of selfish desire etc, but also dries up the water of ocean called the suffering of rounds of rebirth with unrealizable beginning, which will occur in future from coming first existence. Furthermore, it shuts the doors of all kinds of woeful existences, it performs

fulfillment of seven kinds of wealth of gentleman, viz, faith, virtue, shame, dread, general knowledge, charity, wisdom, in recent; it abandons Wrong Path (*micchā magga*) with eight kinds of factors, wrong view (*micchā diṭṭhi*) etc.; it extinguishes five kinds of danger, killing being (*panātipāta*) etc., and (25) kinds of disaster; it carries real heir and heiress of the Supreme Enlightened Buddha with the Knowledge of Omniscience. Moreover it can give rise to plenty of advantages, firm faith in Triple Games called *Buddha*, *dhamma*, *sangha*, etc. In this way the Knowledge associating with the Path of Upstream-enterer, which can give rise to plenty of advantages, is designated as the Path-Knowledge of Upstream-enterer. (*Vs-2-314, 315*).

9.1.2 Upstream-enterer person (*sotāpanna puggala*)

Just after this Path - Knowledge of Upstream-enterer, either two or three times of Consciousness of Fruition (*phala citta*), which are consequent of that consciousness of Path of Upstream- enterer, arise contiguously. It is right. _____ Due to presence of giving rise to resultant *dhamma* contiguously after it had occurred, the Buddha preached as both, “*Samadhimānantarikaññamāhu*” (*khu-1-5*), = “the all *Buddhas* always preach that the noble concentration *dhamma* associating with that Noble Path is able to give rise to resultant *dhamma* called the Noble Fruit contiguously and certainly”, and

“*dandham anantarikan pāpunāti āsavānam khayāya*”. (*Ang-1-467*).

= “In order that all cankers (*āsaava dhamma*) will be finished it will reaches into the Noble Path, which has the contiguous consequence, the Noble Fruit (*ariyaphala*)”. (*Vs-2-315*).

Some teachers of another thought of school said that once, two, three or four times of consciousness of Fruition can occur. The words of those teacher are not worth accepting. This is because just after the Knowledge of Adaptation, which obtains the supporting of relation of habitual recurrence, has passed away, the Knowledge of Trans-lineage arises contiguously. Therefore at least two times of consciousness of 'Adaptation' deserves to arise as minimum rate. It is right.

PAGE-467

Only once time of Adaptation can not obtain the supporting of relation of habitual recurrence. Then a cognitive process with one advertence consists of seven times of mind moments. It means that impulsions can occur a maximum of six or seven times. Therefore in the continuum of such practising *meditator*, if two times of Adaptation occur, the third impulsion Trans-lineage will occur in the continuum of that person. The fourth one, the consciousness of Noble path will arise and then three times of consciousness of Noble Fruition will arise successively. (*Vs-2-315*)

In the continuum of such practising *meditator* if three times of Adaptation occur, the fourth impulsion, Trans-lineage, the fifth one, the consciousness of Noble Path; two times of consciousness of Noble Fruition will arise successively. Therefore the word, "two or three times of consciousness of Noble Fruition will arise", should be said appropriately. (*Vs-2-315*).

On the other hand, those teachers of another thought of school said that in the continuum of such practising *meditator* if four times of Adaptation occur, the fifth