

NIBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

VOLUME V Section 8

Vipassanā Portion

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BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑATARA BHIKKHU (ASHIN ÑĀṄAGAVESAKA)

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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

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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.

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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

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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)

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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 (*pavaṭṭa*), 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*).

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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.

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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* (*thiti*) which is the condition of resultant

dhamma belonging to three-time-phases, *uppāda-ṭhiti-bhanga*, is called *dhammatṭhiti*. 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 *dhammatṭhit* 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 *dhammatṭhitiñāṇa*. Therefore, the commentary explained on *dhammatṭhitiñāṇa* as the Knowledge that knows causal relationship called *paccayākāra*.

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It is right ____ That Doctrine of Dependence - Origination called '*paccayākāra*' should be designated as '*dhammatṭhiti*' 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 *dhammatṭhiti* is called *dhammatṭhiti ñāṇa*. Therefore,

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

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

Thus Venerable Sariputta preached in *Patisambhida Magga*. This term, *dhammatṭhiti 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 *dhammatṭhiti*. This *Vipassanā* Knowledge Leading to Emerging, therefore, is designated as *dhammatṭhitiñāṇa. (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 *dhammatṭhitiñāṇa*. 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.

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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 th total factor, *Paṭipadāñāṇadassana Visuddhi*. (*Mahāṭṭ-2-482*).

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

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= 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.

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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.

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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.]

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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.

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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.

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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)

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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*).

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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 *dhamma* called defilements which are capable of tying with bond of cyclic *dhamma* 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 *dhammas* 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 (*sakkrūpaya 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

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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

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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 (*manānusaya*), underlying tendency of desire to existence (*bhavarāganusaya*), underlying tendency of ignorance (*avijjānusaya*), which are called three kinds of *anusaya*. 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 *Ajītamāṇavapucchāniddesa*, *Pārāyana Vagga*, *Cūḷaniddesa*.

Parli Quotation (Khu-8-33 Cūḷaniddesa)

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.

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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 –

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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 *Atthasālinā*. (*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 *anupādadhamma vipassanā* method.

In this way, if a meditator practice either any method of these two kinds or both two methods, *kalāpasammasana* method, *anupādadhamma 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 *anupādadhamma 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 *anupādadhamma 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*,

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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 corporeality (*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.

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

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

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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 ...

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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.

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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,

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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

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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 *dhamma* 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.

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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 (*āśava 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.

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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 impulses 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

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

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

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

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

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

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

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

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

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

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

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

9.2 Stage of Second Path-Knowledge

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

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

2.9.1 Scarcity of defilements

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

“by means of these two kinds of situations,

1. either infrequent occurrence in sometimes or

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

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

Trans-lineage (*gotrabhu*)_____

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

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

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

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

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

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

9.2.2 The Once returnee person (*sakadāgāmi*)

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

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

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

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

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

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

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

9.3 Stage of Third Path Knowledge

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

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

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

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

9.4 Fourth Path and Fruition (*arahatta maggaphala*)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

E. Five kinds of strength (*bala*)

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

F. Seven factors of enlightenment (*bojjhanga*)

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

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

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

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

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

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

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

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

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

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

(See Vs - 2 - 320).

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

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

Pali Quotation (Vs-2-320)

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

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

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

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

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

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

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

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

In the field of *vipassanā* practice,

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

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

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

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

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

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

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

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

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

9.8 Way of interpreting on bases of *bodhipakkhiya dhammas*

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

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

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

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

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

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

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

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

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

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

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

Pali Quotation (M-3-124)

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

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

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9.9. Way of emerging from *nimitta-pavaṭṭa*

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

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

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

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

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

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

Pali Quotation (Mahāṭṭi-2-494)

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

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

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

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

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

Pali Quotation (Paṭṭsam -A-1-253)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pali Quotation. (Paṭsam-289)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

9.14. A *Bhūmiladdhuppanna* defilements

Pali Quotation (Vs-2-328)

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

Pali Quotation (Vs-2-328-329)

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

Pali Quotation (Mahāṭṭi-2-500)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

9.14.C. Which aggregate is deposited?

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

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

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

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

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

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

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

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

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

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

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

Pali Quotation (Mahāṭṭi-2-503)

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

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

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

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

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

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

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

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

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

9.15.B. Evidence found in Pali Text

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

Pali Quotation (Sam - 3- 382)

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

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

Pali Quotation (Vibhanga-341, Paṭisam-114)

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

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

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

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

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

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

Pali Quotation (Mahāṭṭi-2-504)

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

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

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A metaphoric expression using cause for effect

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

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

9.16. Sixteen kinds of meaning of the Noble Truths

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

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

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

Pali Qus (Mūlaṭṭ-2-50)

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

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

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

Pali Quotation (Abhi-A-2- 88)

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

puggalahinsanam vā pīḷanam. (Mūlaṭī - 2- 50)

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

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

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

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

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

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

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

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

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

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Significance facts to be made mental note

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pali Quotation (Mūlaṭṭi-2-50)

(*Mahāṭṭi-1-257*)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pali Quotation (Mūlaṭī - 2- 50, 51)

(Anuṭī-2-61) (Mahāṭī-1-257)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

E. Reasonable interrogative facts

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

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

Pali Quotation (Vibhanga-341, Paṭisam-114)

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

(Vibhanga - 341, Paṭisam - 114)

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

Pali Quotation (Sam-3-382)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

perform significantly the functions of reasoning and scrutinizing on phenomena of impermanence, suffering, non - self of conditioned things as *ñātapariññā* does, with the result that it says that these are the specific sphere (*aveṇikabhūmi*) of *tīraṇapariññā*. (*Mahāṭṭ-2-507*)

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3. *pahānapariññā* _____ Pali Quotation (Vs-2-335)

Vipassanā practices performing from the Knowledge of Dissolution (*bhanganupassanāññā*) to the Noble Path-Knowledge are designated as the sphere of *pahānapariññā* (= full understanding on abandoning of conditioned things). Due to penetrative distinguishing on both phenomena of impermanence, suffering, non-self of conditioned things through *asammoha paṭvedha*, and the Unconditioned element, *nibbāna* through *ārammaṇa paṭvedha*, the Noble Path-Knowledge only is worth designating as *pahānapariññā*, directly. When analysing on penetrative knowing on *dukkha sacca* through the function of *pahānabhisamaya* of the Noble Ones, this *pahānapariññā* only is essential to designate really. It means that the nature of *dukkha sacca* is known through *pahānapariññābhisamaya*, which is so - called *a-sammohapaṭvedha* (= penetrative knowing and seeing without infatuation). It is due to occurrence of beneficial result called *pahānapariññā* of *ñātapariññā* and *tīraṇapariññā*. It means that two kinds of preceding full understanding, *ñātapariññā* and *tīraṇapariññā*, are carried out for attainment of *pahānapariññā* only. (Vs-2-335, *Mahāṭṭ-2-507, 508*)

In other words, _____ Both *ñātapariññā* and *tīraṇapariññā* are also beneficial result called that *pahānapariññā* only (= eradication of defilements = attainment of the Noble Path). It is right. _____ Those two kinds of full understanding occur in order to give rise to the Noble Path only. Then such *dharmas* are abandoned, and then it is natural fixed occurrence that those *dharmas* are both *ñāta dhamma* (= the *dhamma* which has been known thoroughly) and *tīritadhamma* (= the *dhamma* which has been scrutinized and reasoned inductively by generalizing on three general characters). All three kinds of full understanding, therefore, are the function of the Noble Path-Knowledge only indirectly. It is because of the facts as follows. _____

It is explained that “such *dharmas* are abandoned, and then it is natural fixed occurrence that those *dharmas* are both *ñātadhamma* (= the *dhamma* which has been known thoroughly) and *tīritadhamma* (= the *dhamma* which has been scrutinized and reasoned inductively by generalizing on three general characters)” because both *pahānapariññā* can not occur in the absence of *ñātapariññā* and *tīraṇapariññā*, and as if the function of *pahānapariññā* is finished, that of *ñātapariññā* and *tīraṇapariññā* are also finished. It is right. _____ It can be said that when the Noble Path-Knowledge arise through *pariññābhisamaya* of *dukkha sacca*, it knows penetratively specific characters of each ultimate element, five aggregates clinging to existence (*upādānakkhandha*) called *dukkha sacca*, as well as general characters called *anicca, dukkha, anatta* of those ultimate elements respectively. It is because the Noble Path-Knowledge has eradicated delusion which is capable of concealing on specific and general characters of those ultimate elements, not to be known, through relinquishing by extirpation (*samuccheda pahāna*). It should be

understood that all three kinds of full understanding, therefore, are the function of the Noble Path-Knowledge only indirectly. (*Vs - 2- 334,335; Mahāṭṭi-2-507, 508*)

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9.17.B *Pahānabhisamaya* (= realization through abandonment)

There are three kinds of abandonment (*pahāna*) concerning with abandoning of defilements, viz,

1. *vikkhambhanappahāna* (abandonment with a moderate duration)
2. *tadangappahāna* (abandonment with temporariness)
3. *samucchadappahāna* (abandonment by extirpation).

B.1 *vikkhambhanappahāna*_____ Among those three kinds, as spreading out of duckweeds due to putting of earthen pot into water with duckweeds, the abandonment with a moderate duration of opposite *dhammas*, hindrance ... etc, by the mundane concentration of various absorptions, is designated as *vikkhambhana pahāna*. Hindrance of desire to sensual pleasure (*kamacchandaniṭṭhāraṇa*) etc, are not stood in the continuity of mind and mental concomitant by means of out bursting nature (*pariyuṭṭhāna*) and the mind is not oppressed by those hindrances etc, through such mode. Performance of prohibiting not to be oppressed by that mode is called *vikkhambhana* (abandonment). That abandonment can be said as “a kind of relinquishing (*pahāna*), resulting in designated as *vikkhambhana pahāna* (abandonment with a moderate duration). It can be found in Pali Text as follows._____

vikkhambhanapphāneṇca nīvaraṇānaṃ jhānaṃ bhāvayato. (Paṭisam- 26)

= “and abandonment (*pahāna*) called relinquishing of defilements of a person who develops the first absorption”... (*Paṭisam - 26*)

Relinquishing of hindrances *dhammas* only has been preached through this way etc. It should be recognized the fact that kind of preaching is performed due to obvious occurrence in others also, such as, “this person has the consciousness that is not suppressed by anger and lacking in sloth and torpor,” etc. It is right, _____ Hindrances are unable to suppress immediately the mind of practice both before and after the absorption. Initial application, sustained application, pleasurable interest, agreeable feeling, perception of form (*rūpasāññā*) etc., are removed during the moment, entering into the second, third, fourth absorptions etc. Although those are removed in that way, they (*hindrances*) can arise in the continuum of a person who just emerges from various absorptions, the second absorption ... etc. This is because emerging from absorption can be achieved through the consciousness of sensuous sphere (= only when consciousness of sensuous sphere arises). (*Vs-2-335, Mahāṭṭi-2-508*)

It is explained the words, “hindrances are unable to suppress immediately the mind of practice both before and after the absorption,” by means of just acquired absorption only. For a person with well developed and proficient absorption (*pagunajhāna*), hindrances *dhammas* are unable to suppress until last death-consciousness. In other words _____ it should be recognized the fact that both former part of practice (*pubbabhāgaṭṭipadā*) that is a period before absorption and during

endeavouring to attain absorption, and in the continuum of a person who is busy with various social dealings, hindrances are unable to suppress the mind immediately. (*Mahāṭṭ-2-508*)

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B. 2. (1) *tadangappahāna* _____ As the cloud of darkness disappears at night due to lighting on open oil lamp, abandoning of various *dhammas*, which are worth abandoning by means of opposite nature of causal *dhamma* called various kinds of knowledge that are partial of *Vipassanā* practice, is designated as *tadangappahāna* (= abandonment with temporariness). (This word can be said in order to show such kind of *tadangappahāna* that is reaching into the field of *vipassanā* practice. It should be recognized the fact the various *dhammas*, which are worth abandoning, can be abandoned temporarily by purifying of virtue (*sīlavisodhana*) etc. (*Vs-2- 335, Mahāṭṭ-2-508, 509*)

Previously twenty kinds of wrong views of personality (*sakkāya diṭṭhi*) are abandoned by the Knowledge of Analyzing Mentality and Corporeality (*namarūpa pariccheda ñāṇa*). The wrong view of “denier of a cause” (*a-hetuka diṭṭhi*), the wrong view on creators, such as Brahma, Vishnu, God etc, (*visamahetu*), skeptical doubts which have (16) kinds of standing bases, skeptical doubts on eight kinds of standing bases, are abandoned by the Knowledge of Discerning Cause and Condition (*paccaya pariggahañāṇa*). Wrong perception of Noble Path on false Noble Path is abandoned by the Knowledge of Arising and Passing Away (*udayabbayañāṇa*) which discriminates the real Path and Not-Path (*magāmagga vavaṭṭhāna*). Wrong view of annihilation (*ucchedadiṭṭhi*) which holds misbelief that “the self (*atta*) is annihilated after death”, is abandoned by discerning on the arising (*udaya*) of five aggregates. Wrong view of eternalism (*sassatadiṭṭhi*), which holds misbelief that “the self is eternal and never destroyed,” is abandoned by discerning on the perishing way (*vaya*) of five aggregates. Wrong perception on all conditioned things as “without terror” (*a-bhayasaññā*) is abandoned by the Knowledge of Terror (*bhayatupaṭṭhānañāṇa*). Wrong perception on five aggregates, which arises by means of pleasurable ones (*assāda*), is abandoned by the Knowledge of Danger (*adīnavanupassanāñāṇa*), which is capable of discerning on dissolution all conditioned things. Wrong perception called *abhiratisaññā*, which arises by means of extreme desirable ones, is abandoned by the Knowledge of Disenchantment (*nibbidñāṇanupassanāñāṇa*). The situation with non-desire for deliverance is abandoned by the Knowledge of Desire for Deliverance (*muñcitu kamyatāñāṇa*). Delusion (*moha*) which is opposite of the Knowledge of Reflection (*paṭisankhānupassanāñāṇa*), is abandoned by the latter. The nature of non-naturalizing towards conditioned things (*anupekkhanalakkhaṇa*) is abandoned by the Knowledge of Neutrality Towards Formations (*sañkhārupekkhāñāṇa*). Those obsessions on conditioned things, permanence etc, which are opposite of attainment of *magga sacca*, are abandoned by the Knowledge of Adaptation (*anulomañāṇa*). This kind of abandonment is designated as *tadangappahāna* (abandonment with temporariness). (*Vs-2-335*)

17.B.2(2) Eighteen kinds of Great *Vipassanā*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

***ñāṇadassana visuddhiniddesa* finished**

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9.18 Advantage of advancement of wisdom (*paññābhāvanā*)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Trans-lineage with the object of conditioned things _____

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

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

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

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

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

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

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

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Inclination of the mind towards Fruition-Absorption ____.

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

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

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

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

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

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

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

Pali Quottion (Mahāṭī-2-519)

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

The consciousness never ceases

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

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

At that time the Buddha answered as follows_____

Pali Quotation (Ang -3-263)

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

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

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

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

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

Pali Quotation (Ang-3-288)

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

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

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

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

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

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

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

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

Three factors for long range maintenance in the Fruition-Absorption

PaliQuitation (M-1-371)

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

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

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

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

Two factors for emerging from The Fruition-Absorption

Pali Qustation (M-1-371)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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9.18.B Three kinds of *vipassanā* practices

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

There are three kinds of *vipassanā* practices_____

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

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

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

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

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

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

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

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

Pali Quotation (Sam - 2 - 249, 250)

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

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

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

9.18.C The incitement of The Buddha

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

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

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

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

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

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

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

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

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

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

9.18.D Advantages of mindfulness of breathing

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Setion of *Vipassanā* Finished

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

Translation Finished _____

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

Venerable Pa - Auk Tawya Sayadaw
Cittala Mountain Monastery
(Pa - Auk Forest Monastery)

Translated by _____

ANNATARA BHIKKHU (U ÑĀṄAGAVESAKA)
Cittala Mountain Monastery
(Pa - Auk Forest Monastery)