

*"namo tassabhagavato arahato sammāsambuddhassa"*

*NIBBĀNA GĀMINIPAṬIPADĀ*

**THE CONCENTRATION  
SHOULOD BE DEVELOPED**

**VOLUME I**

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**First Edition**

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The mind of meditation which is supported by means of such mode of effort, does not falls into one extremity of laziness. Although the effort supports the mind of meditation by means of that mode, the mind of meditation, due to presence to supporting factor of concentration in order to balance with effort, neutralizes well (on the object of sign of full concentration). The controlling faculty of wisdom (*paññindare*) is predominant by means of equanimity (*tatramajjhattupekkhā*) and knowing of all process thoroughly (*pārihāriya ñāṇa*). Owing to occurrence of predominant controlling faculty of wisdom, for a person who neutralizes the object of sign of full concentration, the mind of meditation escapes from defilements by means of efficiency of equanimity. By means of escaping from defilements and efficiency of knowledge which is penetrative knowing on the sign of full concentration, the controlling faculty of wisdom is well predominant. Owing to deliverance from defilements those *dhamma* with faith, wisdom, concentration, effort, have harmonious functions. Owing to presence of harmonious functions of controlling faculties, the concentration of first absorption of mindfulness of breathing would be appeared". (*Paṭisambhidā Magga*-221)

Owing to obvious occurrence of function of knowledge by means of equanimity, it is explained that the satisfying of mind of meditation which is the "function of wisdom of full absorption" (*appanāpaññā*), as the end of concentration of first absorption. — (4) (*Visuddhi*-1-145)

Thus \_\_\_\_\_

1. by means of *paṭipadāvisuddhi* with which three kinds of purification of the path leading to the first absorption,
2. by means of developing *tatramajjhattupekkhā* of three kinds called *uppekkhābyūhanā*, and
3. four kinds of satisfaction of mind of meditation called *sampahamsanā* had been fulfilled.

Therefore it should be recognized on those threefold good qualities and tenfold characteristics which can be occurred in the first absorption only. (*Mahāṭṭkā*-1-175)

**3.5.21 The meaning of absorption (*jhāna*)**

*ārammaṇūpanijjhānato paccaṇīkajhāpanato vā jhānam* (*Visuddhi*-1-145)

Owing to capable of discerning penetratively and firmly fixes to the object of sign of concentration, and owing to capable of burning opposite defilements, hindrances, etc. it is designated as the

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**absorption (*jhāna*).** (*Visuddhi*-1-145)

According to this explanation it should not be misunderstood on absorption as ability to enter into earth, flying in the sky etc. Those abilities of entering into earth and flying in the sky can be achieved by means of super-psychic knowledge (*abhiññāṇa*), indeed.

**3.5.22 For the purpose of maintenance of long lasting in absorption**

After that first absorption had been attained, that *meditator* should distinguishes and keeps in mind those modes similar to an archer called ‘*vālavedhi*’ who is capable of shooting tip of tail of an animal, or similar to royal cook in the palace.

When very clever archer performs in order to shoot tip of tail of an animal the target is hit directly in such time. As the archer distinguishes and keeps in mind those modes occurring in that time of direct hit the target, such as posture of foots on the ground, style of bow, string of bow and arrow and shoots directly on tip of tail by fulfilling mode of shooting in accordance with previous memorization of mode of shooting, similarly \_\_\_\_\_

the *meditator* should distinguishes and keeps in mind those modes, such as “I had attained the first absorption in this time, by taking this kind of favourable foods, by associating the person who has this kind of nature, in this Buddha’s *sāsanā* with this kind of admonishment, by means of this kind of favourable deportment”, etc. In this way, if it is well reasoned and taken into heart those modes, although immature concentration of the first absorption would be disappeared, it will be capable of occurring that concentration of first absorption by fulfilling those modes such as favourable foods etc. The concentration which is not proficiently studied can be achieved and it is capable of entering into it frequently.

Then when a clever royal cook serves the king with delicious foods, his majesty is delightful to take such kind of food. As he get an extra bonus for serving his majesty with that kind of favourable foods which has been recognized well, similarly —

this *meditator*, if he fulfils those modes which are capable of attaining the absorption previously, such as favourable food by which the absorption had been attained etc., will also attain the concentration of first absorption again and again. The *meditator*, therefore, should distinguish and keep in mind well those modes which are cause of attainment of absorption like the archer who can

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shoot direct hit to tip of tail of animal or like royal cook in palace. (*Visuddhi*-1-145,146)

Owing to keeping in mind those modes which are cause of attainment of absorption and to fulfilling those modes thoroughly for that *meditator*, only the absorption can be fulfilled but maintenance of long lasting in absorption can not be performed. The right way is that — due to finishing to remove hindrances, sensual desire, etc., which are danger of concentration with the result that occurrence of purified condition and then maintenance of long lasting in absorption would be occurred.

It is right. — If a such *bhikkhu* enters into the absorption,  
(1) without removing sensual desire by means of reasoning on fault of sensual desire, taking into heart mode of repulsiveness (*asubha*),  
(2) without performing tranquillity of body with stress by means of removing ill-will which is the cause of stress,  
(3) without removing sloth and torpor by means of taking into heart causes of occurrence of *vīriyasambojjhaṅga*, trying in beginning stage etc.; and perception of light,  
(4) without removing unrest and worries by means of taking into heart cause of occurrence of *samādhisambojjhaṅga*, taking into heart sign of full concentration etc.,  
(5) without rejecting causal *dhamma* of sceptic and conceit (*māna*) which are also danger of concentration,

that *bhikkhu* usually emerges from absorption suddenly as either bee and wasp that enter into unclean bamboo hollow where they dwell or the king who enters into unclean royal garden.

It would be said accordingly. — If such *bhikkhu* enters into absorption after well removing hindrances which are danger of concentration, it is possible for that *bhikkhu* in

order to stay in the absorption for a whole day as either bee and wasp that enter into cleaned bamboo hollow where they dwell or the king who enters into cleaned royal garden due to lack of any danger. Owing to the reason that only when hindrances which are danger of concentration had been thoroughly rejected can the concentration be situated for long lasting time, the *meditator* who desires to maintain long lasting in the absorption must enter into that absorption after rejecting well those hindrances called the danger of absorption, indeed. (*Visuddhi*-1-147)

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**The reasonable complaint** — Is it true that the *bhikkhu* who attained this first absorption had finished to practise the course leading to concentration of absorption after reasoning faults of sensual desire? Moreover, hasn't he remove hindrances by means of neighbourhood concentration even by the time that concentration occurs? It is reasonable complaint that although it is true, why it would be accept to reason faults of sensual desire again? The answer are as follows. —

It is true that by the time this neighbourhood concentration occurs, hindrances had been removed. Although it is true, by the time neighbourhood concentration occurs, it is merely removed hindrances indeed. Therefore it would be accepted to reason faults of sensual desire again for the purpose of maintenance of long lasting in absorption and in order to reject thoroughly these hindrances accordingly. (*Mahāṭīkā*-1-177)

During it is entering into the absorption hindrances had been removed actually. However when it is emerged from that absorption, those hindrances reappears again depending on unwise attention (*ayoniso manasīkāra*). Therefore the *meditator* who desires to maintain long lasting stability in the absorption, must enter that absorption after thoroughly removed hindrances whenever it occurs by means of reasoning faults of sensual desire, etc. Thus it is real meaning.

### 3.5.23 To be much longer into absorption, but lesser in reflecting

*tasmim̐ pana nimitta pattapaṭhamajjhānena ādikampikena samāpajjanabahulena bhavitabbam, na paccavekkhaṇabahulena. paccavekkhaṇabahulassa hi jhānaṅgāni thūlāni hutvā upaṭṭhahanti. athassa tāni evaṃ upaṭṭhitattā upari ussukkanāya paccayatam̐ āpajjanti. so appagune jhāne ussukkamāno pattapaṭhamajjhānā ca parihāyati, na ca sakkoti dutiyam̐ pāpunitum.* (*Visuddhi*-1-148)

The *meditator* who attains the first absorption as first experience (*ādikammika jhānalābhī*) must be very much to enter into the absorption but not reflect on factors of absorption actually. The reason is that —

For a person who reflects so much on factors of absorption, that of absorption appears in gross occurrence and in weak efficiency. [Reflecting on factors of absorption is so much that those factors appear obviously resulting in gross appearance of factors of absorption. Due to incapable of reaching to occurrence of proficiently entering into absorption, although factors of absorption are apparent in knowledge, these are weak in efficiency. (*Mahāṭīkā*-1-178)]

When it is appeared in the knowledge in that way, owing to occurrence of appearing as gross and weak efficiency for that *meditator*, it is impossible to reach the occurrence of cause of improvement

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of the successive upper absorptions by the practice of mindfulness of breathing. Unless the *meditator* develops mastery of acquired absorption, it will be fall back from the first absorption although he tries hard for attainment of upper absorption. It usually becomes impossible to attain the second absorption. The Buddha, therefore, preached *Gāvī upamā sutta* (*Āṅg-3-216*) as follows. \_\_\_\_\_

### 3.5.24 An excerpt from *Gāvī upamā sutta*

*Bhikkhu* ... for instance, there is a cow that is foolish, un-clever, non-understanding on about pasture, unfamiliar to mountain range, staying on hill side. (One day when that cow looks far away from the top of hill, it would be seen a large pond with clear water surrounding with grass and foliages.) The suggestion would be appeared in that cow's mind that "it is very fine to reach inexperienced place, to graze inexperienced pasture and to drink inexperienced water." That cow, (when it goes down from the top of hill) raises hind legs without stepping fore legs in stability on the ground. That stupid cow, (due to slipping down from the top of hill), is impossible to reach inexperienced place, to grazed inexperienced pasture, to drink inexperienced water, and then it is unable to reach well original top of hill where it imagined in that way.

The reason why it occurs in this way is that — *Bhikkhus* ... that stupid cow wanders on the mountain without understanding about pasture and mountain range, indeed.

Similarly, *bhikkhus* ..., in this *sāsanā*, the *bhikkhu* who is stupid, (due to lack of understanding on how to reject dangers of concentration), unskilful (due to lack of understanding on mastery of the absorption), who does not know about the pasture (due to lack of understanding on the fact that mastery of absorption is the proximate cause of successive upper absorption), un-clever (due to lack of efficiency to enter absorption thoroughly), reaches into the absorption, which is avoiding from *vatthukāma* and *kilesākāma* but associating with *vitakka*, *vicāra*, *pīti*, *sukha*.

That *bhikkhu* never develop frequently on that sign and never perform to maintain stable condition.

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In the continuum of mentality of that *bhikkhu*, imagination of this way, "If I am able to reach the second absorption that is associated with pleasurable interest and agreeable feeling, which are occurred by the concentration without initial and sustained application, it will be very fine", would be appeared.

That *bhikkhu* is incapable of performing to attain the second absorption that is associated with pleasurable interest and agreeable feeling, which are occurred by the concentration without initial and sustained application.

In the continuum of mentality of that *bhikkhu*, imagination of this way, ... "If I am able to reach the first absorption that is associated with pleasurable interest and agreeable feeling, which are occurred by avoiding from hindrances but associated with initial and sustained application after voiding of *vatthu kāma*, *kilesākāma* and unwholesome *dhamma* occurred" ... would be appeared again.

That *bhikkhu* is incapable of performing to attain the first absorption that is associated with pleasurable interest and agreeable feeling, which are occurred by the concentration without initial and sustained application.

*Bhikkhus* ... as so-called cow that is foolish, un-clever, non-understanding on about pasture, unfamiliar to mountain range, it can be designated on that *bhikkhu* who defeats from pair, (called the first and second absorption), who diminishes from pair. (*Āṅg-3-216*)

If it is strenuously tried hard to attain the upper absorption without practicing to attain mastery of acquired absorption, it will usually be fallen back from acquired absorption and then due to impossible to improve upper absorption, it would be thoroughly practiced to have five kinds of mastery (*vasī*) in the first absorption.

### 3.5.25 Five kinds of mastery (*vasī*)

*Vasī* means to have learnt or understood, occurring in accordance with one's desire, mastery, the ability to occur in accordance with one's desire. There are five kinds of mastery (*vasī*), mastery of adverting (*āvajjanavasī*), mastery of attaining (*samāpajjanavasī*), mastery of resolve (*adhiṭṭhānavasī*), mastery of emerging (*vutṭhānavasī*) and mastery of reflecting (*paccavekkhaṇavasī*).

#### (1) Mastery of adverting (*āvajjanavasī*)

If the first absorption can be reflected by mind-door adverting, wherever, whenever and whatever factor he likes without retardation of occurrence of adverting, this capability is called mastery of adverting.

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The capability of adverting (*manodvārāvajjana*) which is able to discern factors of absorption (*jhānaṅga*) is called mastery of adverting (*āvajjanavasī*).

In the continuum of *meditator* who reflects *vitakka* which is a factor of first absorption previously after emerged from it the mind moments of cognitive process, shaking of life-continuum (*bhavaṅgacalana*), cessation of life-continuum (*bhavaṅgupeccheda*) and then the mind-door advertence which reflects *vitakka* appears successively. Just after that mind-door advertence which reflects *vitakka*, those reflecting impulses (*paccavekkhaṇājavana*) which also reflect that *vitakka* arise four times for the *meditator* with sharp controlling faculties while five times for the *meditator* with retarded controlling faculties very quickly. (It never occurs to seven times.)

After those four or five times of impulses occurred, shaking of life-continuum and cessation of life-continuum arise again. Then mind-door advertence which reflects *vicāra* arises successively. And then those reflecting impulses which also reflect *vicāra* arise four or five times successively. After that cognitive process finished each reflecting cognitive process which reflects *pīti*, *sukha*, *ekaggatā* respectively, appears successively as shown previously.

In this way, due to taking the objects of only factors of absorption continuously without taking any other objects for such time, it is capable of controlling the mind without interrupting by different objects. During reflecting impulses are occurring, there is no extra life-continuum but essential two times only, shaking of life-continuum and cessation of life-continuum, between those cognitive process which reflect each factor of absorption. When the capability to reflect factor of absorption is so swift in this way, it can be said that mastery of adverting is fulfilled well for that *meditator*.

The so called mastery of adverting which is reaching to excellent one with four times of reflecting impulses separated by only two times of life-continuum can be found when the Buddha shown super-psyche knowledge called pairs of water and fire, etc. Those Noble-Ones, the most Venerable *Sāriputta* etc., except the Buddha, can also attain this kind of mastery of adverting by the time it is fulfilled with strenuous effort activity. However the

duration of mastery of adverting of disciples is very short resulting in incomparable to that of mastery of adverting of the Buddha. Therefore, “those kinds of super-psychic knowledge like pairs of water and fire never concerned with disciples actually”, preached by the Buddha. There is no mastery of adverting which is swifter than that of adverting with four times of life-continuum in the world. If it is possible to reflect by those impulsions separated by a few extra times of life-continuum, it can be said that mastery of adverting. It means that the mastery of adverting can be designated as “the capability of reflecting on factors of absorption in swiftest rate”. (*Visuddhi*-1-149,150; *Mahāṭīkā*-1-178,179; Sub-commentary of *Abhidhammattha Saṅgaha*-Myanmar-565,566)

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### (2.a) Mastery of attaining (*samāpajjanavastī*)

If the first absorption can be entered wherever, whenever and whatever duration he likes without retardation of occurrence of entering into absorption, this capability is called **mastery of attaining**.

The capability of occurrence of desired impulsions of absorption as soon as the wish to enter absorption occurs without extra times of life-continuum arise, but after shaking of life-continuum, cessation of life-continuum, advertence, preliminary object, neighbourhood, successive and *gotrabhu* occurred successively, is called **mastery of attaining** (*samāpajjanavastī*).

Well arriving into the absorption, associating with those mental concomitants *dhamma* which are identical condition of the absorption is called *samāpajjana* (= attaining into absorption). It means the occurrence of fulfilment of absorption.

Just after the wish to enter absorption occurred and then shaking of life-continuum, cessation of life-continuum, mind-door advertence arisen successively, the capability of so swiftly entering into absorption, similar to by the time the most Venerable *Moggallāna* admonished king dragon called *Nandopananda*, is called mastery of attaining. This kind of mastery is marvellous efficiency of great sharp wisdom persons for emergency of showing super-psychic knowledge, indeed. Although a few extra times of life-continuum occur resulting in inability to swift attaining as in that speed, it can be designated as **mastery of attaining** actually. (*Visuddhi*-1-149,150; *Mahāṭīkā*-1-179; Sub-commentary of *Abhidhammattha Saṅgaha*-Myanmar-565,566)

### (2.b) Efficiency of speed

Efficiency of speed means the capability of entering into absorption just after mind-door advertence which occurs after two times of life-continuum that follow the wish to enter absorption successively.

This so-called mastery of attaining which is reaching to excellent one, can be found during the Buddha was preaching *Dhamma* actually. With referring to that kind of mastery, the Buddha preached as follows. —

“*Aggivessana* ... Whenever I am preaching *dhamma*, just at the end of that *dhamma* talk, I always put well my mind into *nibbāna* which is usual dwelling of me and the object of concentration of Fourth Fruit-Knowledge previously. It situates well. It makes single object. It put harmoniously. By means of that kind of keeping in mind, I always stays, really”. (*M*-1-316)

There is no mastery of attaining which is swifter than that of attaining of the Buddha indeed. Once upon a time, the most Venerable *Sāriputta* was entering into fourth fruition-



absorption at one full-moon night in a chasm called *Kapota*. At that time one *yakkha* called *Nanda* wielded on bald pate on

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the most Venerable *Sāriputta* with a club which is capable of breaking down even as mountainside. Those *Mahā Theras* who memorizes *Suttanta* said that, “As soon as emerged from the absorption, that *yakkha* called *Nanda* wielded on bald pate”. In this case, this kind of mastery of attaining of Venerable *Sāriputta* is an evidence to show as an example. (*Mahāṭīkā*-1-179)

### (3) Mastery of resolve (*adhiṭṭhānavasī*)

The capability of maintaining the continuum of impulsions of absorption for as long a time as one determine to stay into the absorption, i.e., very short instant, about ten times of very short instant, one hour, one morning, one day etc., by prohibiting not to occur the current of life-continuum like a dam stop the flow of the water, is called **mastery of resolve** (*adhiṭṭhānavasī*). (*Visuddhi*-1-150; *Mahāṭīkā*-1-180)

### (4) Mastery of emerging (*vuṭṭhānavasī*)

The capability of leaving from the continuum of impulsions of absorption at the time one determine to emerge precisely without more or less any moment rather exact duration of entering into absorption, i.e., very short instant, about ten times of very short instant, about ten times of very short instant, one hour, one morning, one day etc. similarly is called **mastery of emerging** (*vuṭṭhānavasī*).

The continuous occurrence of impulsions of absorption is called “the process of entering into the absorption”, while the occurrence of life-continuum after those impulsions of absorption already ceased if called “the process of emerging from the absorption”. In these two kinds of mastery, it should be recognized that the capability of maintaining to stay into the absorption by means of strong determination which decided to stay in the absorption throughout this duration etc., before he enters into that absorption, is designated as *adhiṭṭhānavasī*, while the capability of emerging from the absorption by means of strong determination which decided to emerge from the absorption fulfilled throughout this duration etc., before he enters into that absorption, is designated as *vuṭṭhānavasī*. The story of Venerable *Buddharakkhita Thera* is good example to show apparently these two kinds of mastery.

When he reached to eight *vassa* as a *bhikkhu*, that Venerable *Buddharakkhita Thera* who is sitting among thirty thousands *bhikkhus* with super-psychic knowledge, created a mountain and entered into that created cave together with king dragon by handling it’s shoulder as soon as he saw garuda bird which was flying down swiftly with intention to catch that king dragon that served with rice soup for *Mahārohaṇagutta Thera*, a patient who stayed on the hill where a mango tree was grown up and the most Venerable *Mahāmahinda Thera* landed on it once upon a time. The garuda bird that flew down swiftly from the sky, fled away after the created mountain was collided with it’s breast.

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At that time Venerable *Mahārohaṇagutta Thera* said that “*āvuso ...!* Unless *Buddharakkhita* is present, we all us would be deserving to blame, really”. (*Visuddhi*-1-150)

By means of such consciousness of super-psychic knowledge, the mountain would be created. That consciousness of super-psychic knowledge occurs only once actually. However,

in this case, it should be recognized on the fact that the capability of both maintaining and emerging from that absorption which is the fundamental necessity of super-psychic knowledge within very short instant is shown as evidence of these two kinds of mastery. Unless Venerable *Rakkhita* who had well-performed in mastery of both resolve and emerging, is present, about thirty thousands of *bhikkhus* who had super-psychic knowledge would be deserving to blame due to lack of ability to protect from the danger of garuda bird for king dragon really. (*Mahāṭīkā*-1-180)

### (5) Mastery of reflecting (*paccavekkhaṇavasī*)

*paccavekkhaṇavasī pana āvajjanavasiyā eva vuttā. paccavekkhaṇajavanāneva ni tattha āvajjanānantarānīti.* (*Visuddhi*-1-150)

*āvajjanānantarānīti āvajjanavasībhāvāya yathākkamaṃ vitakkādīnaṃ jhānaṅgānaṃ āvajjanāya parato yāni javanāni pavattāni, tāni tesam paccavekkhaṇāni. yadaggena āvajjanavasī siddhi, tadaggena paccavekkhaṇāvasī siddhi veditavvā.* (*Mahāṭīkā*-1-180)

After mind-door advertence which reflects factors of absorption, those reflecting impulses which also reflect factors of absorption arise successively. Capability of reflecting of impulses on factors of absorption is called **mastery of reflecting (*paccavekkhaṇavasī*)**. It is ability to reflect continuously without separating by many times of life-continuum between reflecting cognitive processes which reflect factors of absorption continuously, indeed. Therefore it should be recognized that if mastery of advertence (*āvajjanavasī*) is achieved, mastery of reflecting (*paccavekkhaṇavasī*) will also be achieved successively. It should be recognized on the fact that it can be divided into two types: capability of reflecting of mind-door advertence on factors of absorption is designated as mastery of advertence while that of reflecting of reflecting impulses on factors of absorption, as mastery reflecting respectively. (*Visuddhi*-1-150; *Mahāṭīkā*-1-180)

The most Venerable **Ledi Sayadaw** explained in his book “Great Scripture of Practice”, that “capability of arising of only four to five times of reflecting impulses without occurring usual seven times, which reflect factors of absorption, in order to re-enter into absorption again as soon as the mastery of reflecting is finished. (**Great Scripture of Practice**-45)

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### 3.6 *dutiyajjhānakathā* (Explanations relating with second absorption)

The *meditator* who had fulfilled these five kinds of mastery, after emerged from the first absorption, must perform concentration of practice of mindfulness of breathing in order to attain the second absorption by means of —

“*ayam samāpatti āsannanīvaraṇapaccatthikā, vitakkavicārānaṃ olārikattā aṅgadubbalā*” (*Visuddhi*-1-150)

- (1) reasoning that this first-absorption is quite close to the enemy called hindrances (*nīvaraṇa*),
- (2) searching disadvantages of that first absorption, such as it has weak factors of absorption due to occurrence of gross nature of *vitakka*, *vicāra*,
- (3) taking into heart the fact that the second absorption is subtler than the first one,
- (4) relinquishing the attachment on the first absorption. (*Visuddhi*-1-150)

**The enemy called hindrances (*nīvaraṇa*)**— Those enemies called hindrances are removed at the neighbourhood concentration of first absorption. By the time it is reaching to

the field of neighbourhood concentration by means of taking the object of sign of full concentration, those hindering *dhamma* would be ceased and tranquil. Owing to quite adjacent situations of the first absorption and neighbourhood concentration of it, the former is quite adjacent to enemies called hindrances, indeed.

***vitakka, vicāra*** — Owing to occurrence of the nature of *vitakka*, initial application of the mind on to sign of full concentration and that of *vicāra*, sustained application of the mind on to sign of full concentration, those natures are a kind of gross feature of mentality for a *meditator* who desires efficiency of concentration as a calm situation. It means the fact that it must be continued to develop concentration of mindfulness of breathing with intention of preferring to second absorption and unwillingness to first absorption which has weak factors of absorption due to presence of gross nature of *vitakka* and *vicāra*, by means of taking into heart the reason that “it is better for the mind of meditation to fix the object of practice without initial and sustained application of mind on that object”.

### **Toward the second absorption —**

If he fulfils in that way, for that *meditator*, during he is reflecting on factors of absorption with the help of mindfulness and clear comprehension, after emerged from the first absorption, *vitakka* and *vicāra* arise as gross nature in such time. *Pīti, sukha*, and *cittakaggatā* arise as subtle nature. At that time, in the continuum of *meditator* who is taking into heart repeatedly on only that sign of full concentration in order to reject gross factors of absorption and to attain subtler factors of absorption, when it is deserving to say as the impulsion of cognitive process, that “now ... the second absorption would be occurred”, by means of ceasing the flow of life-continuum, the mind-door advertence

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which is able to reflect sign of full concentration, arises by taking the object of that sign of full concentration continuously. Then four times of impulsions for a person with sharp controlling faculties or five times of impulsions for a person with not sharp controlling faculties, arise by taking the object of that sign of full concentration. Among those four or five impulsions, the last one called the fourth or fifth impulsions is the impulsion of second absorption of fine material sphere indeed. Those remaining three or four impulsions, except the last one are impulsions of the sensuous sphere, which are designated as *parikamma, upacāra, anuloma, gotrabhu* or *upacāra, anuloma, gotrabhu*, as previously mentioned in the first absorption.

By means of these successive process of practice, this *meditator* is staying by fulfilling with the second absorption with pleasurable interest and agreeable feeling but not initial and sustained application of mind on object, which is capable of developing purification and concentration of mind due to cessation of both initial and sustained application of mind. Thus this *meditator* had well attained the second absorption, which has the object of sign of full concentration of mindfulness of breathing, which has two rejected factors of absorption so-called *vitakka, vicāra*, which has fulfilled three factors of absorption so-called *pīti, sukha, ekaggatā*, which has three kinds of good qualities and ten characteristics, indeed. (*Visuddhi-1-150,151*)

### **3.6.A. Cessation of *vitakka vicāra***

Owing to presence of perishing away just after arising of the ultimate *dhamma*, those ultimate *dhamma* occurring in the first absorption perished away within that absorption but not continuing to occur in stability up to the second absorption. Therefore all kinds of mental

*dhamma* called 34 kinds of mind and mental concomitants of the first absorption, which occurred by taking the object of sign of full concentration were absent by the time that second absorption occurs actually. It is right. — Those 34 mental *dhamma*, such as *phassa* etc., occurring within the first absorption are specific ones while those 32 mental *dhamma*, such as *phassa*, etc., occurring within the second absorption are specific ones because of the occurrence of different mind moments. Although mental *dhamma* of the first absorption are obviously absent at the moment of the second absorption, in order to show clearly the fact that “owing to surpassing the gross factors of absorption, the second absorption etc., rather than the first absorption can be occurred”, the Buddha preached “***vitakka vicārānam vūpasamā*** = **due to cessation of *vitakka, vicāra***”. It should be recognized on the fact that “the Buddha did not preach as ‘due to cessation of mental *dhamma* associating with *vitakka, vicāra*’, actually”. (*Visuddhi-1-151*)

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### 3.6.B. Faith and concentration

In the explanation of this second absorption, the Buddha emphasized on the fact that “*ajjattam sampasādanam cetaso ekodibhāvam* (M-1-89) = significance of presence of faith which is capable of purifying mind and superior concentration in the continuum of oneself internally”.

Here the reasonable question is that — “Is it true that the faith which is capable of purifying mind and superior concentration called *ekodi* are also present in the first absorption? Why the Buddha preached the fact that only the second absorption has the faith which is capable of proliferating concentration? etc. The answer is as follows.

This first absorption, as the water with surfs and waves, is not well purified yet due to shaking of *vitakka* and *vicāra*. The Buddha never, therefore, preached that the first absorption is capable of purifying mind although it has faith. Owing to both the occurrence of impurity of mind and shaking of *vitakka, vicāra*, the concentration is not apparently developed, as a fish in sticky water, although it has balanced faith and concentration, effort and concentration. The Buddha never, therefore, preached that it is capable of proliferating superior concentration (*ekodibhāva*).

Especially in the second absorption, the faith becomes strong due to lack of disturbances of *vitakka* and *vicāra*. Owing to attaining the help of strong and efficient faith, the concentration also becomes apparent. Therefore, it should be recognized the fact that the Buddha emphasized on significance of presence of faith, which is capable of purifying mind and superior concentration in the continuum of oneself internally, as *sampasādanam cetaso ekodibhāvam* for second absorption only. (*Visuddhi-1-152*)

***avitakka avicāra*** — Owing to capable of ceasing *vitakka vicāra* by abandoning the attachment on those *vitakka* and *vicāra*, this second absorption is capable of purifying the mind. It is capable of purifying the mind due to not only cessation of opacity called hindrances as in the moment of neighbourhood concentration but also cessation of *vitakka* and *vicāra* resulting in development of concentration indeed. In this second absorption, development of concentration does not occurs due to abandoning of hindrances as in the neighbourhood absorption and obvious occurrence of factors of absorption as in the first absorption. Thus this phrase, “***vitakkavicārānam vūpasamā*** = due to

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cessation of *vitakka vicāra*”, was said in order to show obviously the cause of improvement of purified mind and concentration.

Then due to cessation of *vitakka vicāra*, this second absorption lacks those *vitakka, vicāra*. It has neither *vitakka* nor *vicāra* dissimilar to either third and fourth absorption or seeing consciousness (*cakkhu viññāna*) which also lack those *dhamma* as a nature. Thus the reason of why *vitakka, vicāra* are absent in the second absorption would be shown but not merely the absence of those *dhamma*, indeed.

However, the words, “*avitakkam avicāram* = lacking in *vitakka*, lacking in *vicāra*”, is able to show merely absence of *vitakka vicāra*. Therefore, after previous words, “*vicārānam vūpasamā* = due to capable of ceasing *vitakka, vicāra*”, had been said, it is suitable to say the later words, “*avitakkam avicāram* = lacking in *vitakka*, lacking in *vicāra*”, continuously. Thus it would be said the later words, “*avitakkam, avicāram*”, in order to show the quality of the second absorption actually. (*Visuddhi-1-152,153*)

*samādhijam* = due to presence of concentration

It would be preached as “*samādhijam* = due to presence of concentration”, because this second absorption occurs due to presence of both dependence condition (*upanissaya*) of the concentration of first absorption and compatibility (*sahajāta*), reciprocal (*aññamañña*), dependence (*nissaya*) conditions of associating concentration which occurs within one mind moment, together with itself (second absorption). In those two absorptions, the first and second one, the first absorption, indeed, would also be occurred by associating concentration which occurs within one mind moment together with itself (first absorption). However only the concentration of this second absorption is deserving to say “*samādhi* = concentration”. It is because the fact that — *vitakka* and *vicāra* are capable of shaking the mind by initial and sustained application. In the second absorption, however, due to lack of shakeable *vitakka, vicāra* and presence of purifying of mind, the concentration of this absorption is deserving to say as “*samādhi*”. Owing to deserving to say as “*samādhi*”, the Buddha preached the fact that only the second absorption is **caused by concentration** = *samādhijam*. (*Visuddhi-1-153*)

After above explanations had been read the following Pāli Text can be well understood easily.

*vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati.* (M-1-89)

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It would be stayed into the second absorption by fulfilled that absorption, which is capable of purifying the mind and proliferating supreme concentration due to cessation of *vitakka, vicāra*, which is lacking in *vitakka vicāra*, which is caused by the concentration of first absorption (or associating concentration within same mind moment together with itself), which has pleasurable interest called *pīti*, agreeable feeling called *sukha*. (M-1-89)

### 3.6.C. By the time *vitakka vicāra* would be rejected

*yathā ca paṭhamajjhānassa upacārakkhaṇe nīvaraṇāni pahīyanti, na tathā imassa vitakkavicārā. appanākkhaṇeyeva ca panetaṃ vinā tehi uppajjati. tenassa te “pahānaṅga”nti vuccanti. pīti sukham cित्tekaggatāti imesaṃ pana tinṇam uppattivasena tivaṅgasamannāgatatā veditabbā.* (*Visuddhi-1-153*)

As those hindrances are rejected at the neighbourhood concentration of first absorption, it is not rejected on *vitakka vicāra* at the neighbourhood concentration of second absorption due to lack of both the nature of impurity and burning of *vitakka vicāra* and the capability of rejecting on those *vitakka* and *vicāra*. Actually by the time the impulsion of full absorption arises, this second absorption occurs without associating *vitakka* and *vicāra*. Those *vitakka* and *vicāra* can, therefore, be designated as rejected factors of that second absorption. Then it should be recognized the fact that by means of obvious occurrence of these three *dhamma, pīti, sukha, cittakaggatā*, the second absorption fulfils three kinds of factors. (*Visuddhi-1-153*)

According to explanation of this commentary it should be recognized on the fact that at those impulsions of neighbourhood absorption, i.e., *parikamma, upacāra, anuloma, gotrabhu*, which are called the apex of neighbourhood concentration and belongs to cognitive process of second absorption, *vitakka* and *vicāra* are still present and associating within those mind moments. It must also be practiced on five kinds of mastery of this second absorption. It must be checked on whether *vitakka vicāra* are rejected or not repeatedly. It must also be much longer in entering into absorption but less in reflecting on factors of absorption at the beginning of attainment of second absorption similarly.

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### 3.7 *Tatīyajjhānakathā* (Explanations relating with third absorption)

*evamadhigate pana tasmimpi vuttanayeneva pañcahākārehi cinṇavasīnā hutvā pagunādutīyajjhānato vutthāya “ayam samāpatti āsannavitakkavicārapaccatthikā, ‘yadeva tattha pītigatam cetaso uppilāvitam, etenetam olārikam akkhāyatī’ ti vuttāya pītiyā olārikattā aṅgadubbala” ti ca tattha dosam disvā tatīyajjhānam santato manasikarivā dutīyajjhāne nikantim pariyādāya tatīyādhigamāya yogo kātabbo.* (*Visuddhi-1-153,154*)

The *meditator* who had fulfilled those five kinds of mastery, after emerged from the second absorption, must perform concentration of practice of mindfulness of breathing in order to attain the third absorption by means of ...

- (1) reasoning that this second absorption is quite close to the enemy called *vitakka, vicāra*,
- (2) searching disadvantages of that absorption, such as it has weak factor of absorption due to occurrence of gross nature of *pīti*, with regarding to the preaching that “In that second absorption such *pīti* is present by means of obvious occurrence of waving. Due to presence of this *pīti*, it would be preached that this second absorption is gross one (*Dī-1-34*),
- (3) taking into heart the fact that the third absorption is subtler than the second one,
- (4) relinquishing the attachment on the second absorption. (*Visuddhi-1-153,154*)

During it is practicing in that way in the insight of *meditator* for such time, *pīti* appears as the appearance of gross nature when factors of absorption are reflected by clear comprehension with mindfulness. Mean while *sukha* and *ekaggatā* appear as the appearance of subtle nature. At that time in the continuum of *meditator* who is practicing by taking into heart the object of that sign of full concentration only in order to reject gross factor of absorption called *pīti* and to attain the third absorption which has two factors of absorption, *sukha, ekaggatā*, the mind-door advertence which takes the object of sign of full concentration arises after the flow of life-continuum ceased for that process of impulsions which is deserving to say that “now the third absorption will be occurred”. Then four times of impulsions for the *meditator* with sharp controlling faculties, five times of impulsions for the

*meditator* with not sharp controlling faculties arise by taking the object of that sign of full concentration. At the end of those impulses, the fourth one or the fifth one is the impulse of third absorption of fine material sphere. Those remaining three or four impulses, except the last one are impulses of sensuous sphere only as previously mentioned in the first absorption. (*Visuddhi*-1-154)

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### 3.7.A. The person who attains the third absorption

(*ettāvatā ca panesa*) *pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti, tatiyaṃ jhānaṃ upasampajja viharatīti.* (*Dī*-1-71; *Abhi*-1-45; *Visuddhi*-1-154)

By practicing in this way this *meditator*, due to disgusting and surpassing to *pīti* and due to capable of ceasing *vitakka* and *vicāra*, stays with regardless to happiness of the third absorption. Both bodily and mentally agreeable feelings are felt by mental aggregates (*nāmakāya*) due to occurrence of fulfilling with both the mindfulness which is capable of remembering and keeping in mind the object of sign of full concentration and clear comprehension which is capable of knowing penetratively the object of sign of full concentration. Owing to cause of such third absorption, the person who attains the third absorption is praised by Noble Ones called the Buddha etc. and he is recognized as the person with strong mindfulness and happiness but neutralizes the happiness of third absorption. By fulfilling third absorption, it would be approached and stayed in that absorption. (*Dī*-1-71; *Abhi*-1-45; *Visuddhi*-1-154)

### 3.7.B. *upekkhako ca viharati*

In this case with regarding to the word *upekkhā*, it should be accepted the fact that it refers to *tatramajjhataṭṭā* (equanimity) which is the nature of neglecting the happiness of third absorption and is the nature of occurrence of middle one, resulting in referring to *jhānupekkhā*.

That *jhānupekkhā*,

(1) has the characteristic (*lakhaṇa*) as the nature of equanimity and occurrence of middle one on the happiness of third absorption.

(2) It has the function (*rasa*) of regardless to even supreme happiness of the third absorption. (It means that it had the function of opposing to inclination to supreme happiness of third absorption.)

(3) It is manifested in the insight of *meditator* as the nature of lacking of preparing to feel the bliss of third absorption, which reaches to the apex of all kinds of bliss of absorption.

In other words — It is capable of lacking preparation of associating *dhamma* with itself to feel that supreme bliss of third absorption.

(4) It has the proximate cause (*padatṭhāna*) as disgusting to *pīti*.

Here this is reasonable question that \_\_\_\_

“Isn’t the real meaning of *jhānupekkhā*, *tatramajjhattupekkhā*? Isn’t that *tatramajjhattupekkhā* also present in first and second absorptions? Owing to presence of *tatramajjhattupekkhā* in those absorptions, it should be preached for those absorptions that “*upekkhako ca viharati* = stays with regardless to happiness of the third abs”. Why isn’t preached that *tatramajjhattupekkhā*? This is reasonable question indeed. [This question would be appeared due to presence of *tatramajjhataṭṭā*

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among 34 mental *dhamma* of the first absorption, 32 mental *dhamma* of the second absorption, which are occurring by taking the object of sign of full concentration respectively. See later section *nāmakammaṭṭhāna*, volume 2.]

Due to presence of unapparent function of that mental concomitant, it should not preached in that way. Due to occurrence of suppressing of *vitakka*, *vicāra*, *pīti*, the function of *tatramajjhataṭṭā* is unapparent in those first and second absorption. In this third absorption, due to lack of suppressing of *vitakka*, *vicāra*, *pīti*, it occurs with an apparent function as the occurrence of upright head. Therefore, the Buddha preached for the third absorption only that “*upekkhako ca viharati* = stays with regardless to happiness of the third absorption”. This is the answer indeed. (*Visuddhi*-1-157; *Mahāṭīkā*-1-187)

3.7.C. *sato ca sampajāno*

The nature of ability to fix on the object of sign of full concentration, the nature of ability to remember and reflect on the object of sign of full concentration is called the mindfulness (*sati*). The nature of clear comprehension to the object of sign of full concentration is called *sampajāna*. It would be preached as the person with mindfulness and clear comprehension by **subjective preaching** methodology (*puggala ditṭhāna naya*).

In those two kinds, the mindfulness —

- (1) has the characteristic of remembering on object of sign of full concentration of mindfulness of breathing
- (2) It has the function (*rasa*) of opposing of forgetting of object of sign of full concentration of mindfulness of breathing.

In other words, it has the function of un-forgetting on object of sign of full concentration of mindfulness of breathing.

- (3) It is manifested in the insight of *meditator* as the nature of protecting from defilements (*kilesā*).

In other words, it can cause protection from defilements.

In other words, it is capable of protecting not to disappear both object of sign of full concentration of mindfulness of breathing and consciousness.

The clear comprehension —

- (1) has the characteristic of thorough understanding without confusion on object of sign of full concentration of mindfulness of breathing.

In other words, it has the characteristic of opposing to confusion.

- (2) It has the function (*rasa*) of opposing of forgetting on object of sign of full concentration of mindfulness of breathing.

In other words, it has the function of un-forgetting on object of sign of full concentration of mindfulness of breathing.

- (3) It is manifested in the insight of *meditator* as the nature of protecting from defilements (*kilesā*).

In other words, it can cause protection from defilements.

In other words, it is capable of protecting not to disappear both object of sign of full concentration of mindfulness of breathing and consciousness.

The clear comprehension —

- (1) has the characteristic of thorough understanding without confusion on object of sign of full concentration of mindfulness of breathing.

In other words, it has the characteristic of opposing to confusion.



(2) It has the function (*rasa*) of swimming to reach other bank (the end of way of practice of mindfulness of breathing).

In other words, it has the function of capable swimming to reach the bank of end of function to which facing up and leading straight forward.

(3) It is manifested in the insight of *meditator* as the nature of scrutinizing on object of sign of full concentration of mindfulness of breathing. (*Visuddhi*-1-157)

Among those absorptions, those mindfulness and clear comprehension is also present in two previous absorptions, the first and second absorption actually. (It means that the mindfulness and the knowledge called *sampajāna* are present in 34 or 32 kinds of mental *dhamma* of the first and second absorption respectively.) It is right. — For a person with loose mindfulness and lacking in clear

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comprehension, even the neighbourhood concentration has not been fulfilled yet indeed. It is no need to say for the full absorption. However, due to occurrence of gross nature of those first and second absorptions (compared with upper absorptions), the situation of mind of those absorptions is easy as a man's walking practice on the ground. Those functions of mindfulness and the clear comprehension are unapparent in the first and second absorptions. Actually due to rejection of factors of absorption and subtle nature of this third absorption, it is essential to the situation of mind which is kept by means of functions of mindfulness and clear comprehension for this third absorption as a man's walking practice on the sharp edge of the sword. The Buddha, therefore preached these two words, *sato sampajāno* (= both fulfilment of mindfulness which is capable of keeping object of sign of full concentration of mindfulness of breathing and wisdom which is capable of penetrative knowing object of sign of full concentration of mindfulness of breathing) in this third absorption only. It can be said further detailed as follows. \_\_\_\_\_

As if a calf is left from mother cow without protecting it, the calf approaches her again, similarly, the satisfaction of this third absorption is left from pleasurable interest (*pīti*). If that kind of satisfaction of third absorption is not well protected by mindfulness and clear comprehension, it re-approaches to the pleasurable interest again resulting in associated with *pīti*. (It means the concentration falls into the second absorption.) The next aspect is that — all beings usually desire strongly on satisfaction. This kind of satisfaction of third absorption is extremely superior one due to lack of any kind of satisfaction of mundane, which is beyond the third absorption. [It refers to the fact that the upper absorptions, such as the fourth absorption, are not associated with agreeable feeling (*sukha*) but feeling of neutrality (*upekkhā*).]

Actually due to presence of efficiency of mindfulness and clear comprehension the *meditator* does not desire to satisfaction of this third absorption but not depending on other reasons. It should be recognized on the fact that the Buddha preached on these two words, *sato sampajāno*, in the third absorption only in order to show clearly this significant meaning. (*Visuddhi*-1-158)

### 3.7.D. *sukhañca kāyena paṭisamvedeti*

The *meditator* who fulfilled with third absorption, indeed, has no intention of taking into heart (*ābhoga*) that it would be felt the satisfaction of third absorption at the moment it occurs. Although it lacks in that way, such agreeable feeling associating with mental aggregates (*nāmakāya*) are present in that *meditator* who fulfilled with the third absorption. That agreeable feeling would be felt by the *meditator* who fulfilled with third absorption. The

next kind is that — the agreeable feeling which is associating with such mental aggregates of third absorption, is present. Very superior corporealities produced by that agreeable feeling (= by the mind of absorption associating with that agreeable

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feeling), are spreading throughout body of that *meditator* who fulfilled third absorption.

Owing to spreading throughout body with such very superior corporealities produced by mind, the *meditator* who fulfilled third absorption feels bodily agreeable feelings (*kāyika sukha*) which is caused by touching of those spreading corporealities produced by mind although he emerged from third absorption. The Buddha, therefore, preached that “*sukhañca kāyena paṭisamvedeti* = mentally and bodily agreeable feelings called the satisfaction of third absorption are felt by mental aggregates”, in order to elaborate those agreeable feelings which occur in mind called *cetasika sukha* and those occur in body called *kāyika sukha* respectively. (*Visuddhi-1-158*)

### 3.7.E. *upekkhako satimā sukhavihārī*

Why do those Noble Ones, such as the Buddha etc., praise the person who had fulfilled with third absorption as a person with regardless to satisfaction of third absorption; who has strong mindfulness; and who stays with full of satisfaction. Due to occurrence of deserving to praise those Noble Ones praise in this way.

The person who has fulfilled with this third absorption is able to neutralize even satisfaction of third absorption which has the most supreme bliss and reaches to the apex of all kinds of agreeable feelings. The attachment which is able to stick on that supreme bliss of third absorption is unable to attract the *meditator*. Then the pleasurable interest (*pīti*) is unable to occur by means of such mode. Due to presence of strong mindfulness on object of sign of full concentration of mindfulness of breathing by means of that mode, it is fulfilled with mindfulness. Besides, mentally agreeable feeling which is favoured by those Noble Ones, the Buddha etc., which is deserving to feel by those Noble Ones only, which is never unpurified one, is felt by mental aggregates. Therefore it is deserving to praise indeed. It should be recognized on the fact that it would be praised as “*upekkhako satimā sukha vihārī* = a person with regardless to satisfaction of third absorption, who has strong mindfulness and who stays with full of satisfaction” in order to elaborate those noble qualities which are the cause of praise for Noble Ones on the person who fulfilled with third absorption because it is deserving to praise in this way. (*Visuddhi-1-158,159*)

This third absorption has one rejected factor called rejection of pleasurable interest (*pīti*) and has two fulfilled factors called fulfilment of agreeable feeling (*sukha*), one-pointedness (*ekaggatā*). It should be recognized the fact that pleasurable interest would be rejected at the moment of full absorption only, but not during neighbourhood absorption, i.e. impulses of *parikamma*, *upacāra*, *anuloma*, *gottrabhu*, occurs. Therefore it should be recognized that those impulses of neighbourhood absorption are still associating with pleasurable interest. Similarly initial and sustained application (*vitakka*, *vicāra*) are also still associating with those impulses, thus it should be recognized well. (*Visuddhi-1-159*)

According to these explanations, it is essential important instruction in order to know how many

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mind and mental concomitants are associated in each mind moment respectively during the practice of mentality is performed systematically. It must be continued to practise for attainment of five kinds of mastery of third absorption. However some *meditators* who have strong desires on pleasurable interest (*pīti*), usually fall into the second absorption frequently. Therefore it must be fulfilled to attain the third absorption by frequent reasoning on disadvantages of pleasurable interest and abandoning the attachment on it. Then it must be practiced on five kinds of mastery thoroughly.

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### **3.8 *catutthajjhānakathā* (Explanations relating with the fourth absorption)**

*evamadhigate pana tasmimpi vuttanayeneva pañcahākārehi cinnavasina hutvā pagunatatiyajjhānato vuttāya “ayam samāpatti āsannaṭītipaccatthikā, ‘yadeva tattha sukhamiti cetaso ābhogo, etenetam oḷārikam akkhāyati’ ti evam vuttassa sukhasa oḷārikattā aṅgadubbala” ti ca tattha dosam disvā catuttham jhānam santato manasikatvā tatiyajjhāne nikaṅgam pariyaḍāya cattutthādhigamāya yogo kātabbo. (Visuddhi-1-159)*

After that third absorption had been fulfilled by means of these cascade of practices successively, five kinds of mastery had also been fulfilled as mentioned above, and then emerged from third absorption and it must be endeavoured in order to attain the fourth absorption by means of reasoning two kinds of disadvantages that

- (1) this third absorption has adjacent enemy called pleasurable interest (*pīti*),
- (2) Due to occurrence of agreeable feeling which has gross nature, the third absorption has weak factor of absorption as preached in *Dī-1-34*, that “In that third absorption, the mode of taking into heart on such factor as agreeable feeling (*sukha*), is present, it can be said that that third absorption is gross because of presence of this agreeable feeling”, and reasoning advantage of fourth absorption that
- (3) it is subtler in the fourth absorption (than third absorption), and then
- (4) by means of abandoning strong desires to the third absorption.

If it is fulfilled with great strenuous effort in that way, in a such time, for the *meditator* who reflects factors of absorption with mindfulness and clear comprehension after emerged from third absorption, the agreeable feeling (*sukha*) called mentally bliss (*cetasika somanassa*), appears as gross nature while both feeling of neutrality (*upekkhā*) and one-pointedness (*cittakaggatā*) appear as subtle nature. At that time, for that *meditator* who takes into heart frequently in order to reject agreeable feeling which has gross nature and to attain subtle neutrality and one-pointedness of mind, the mind-door advertence which is capable of reflecting object of sign of full concentration of mindfulness of breathing arises by taking the object of sign of full concentration of mindfulness of breathing after the flow of life-continuum is ceased in proper time. Just after that mind moment, four times of impulses for the person with sharp controlling faculties, or five times of impulses for the person with not sharp controlling faculties, arise successively in him. At the end of those impulses, the fourth one for the person with sharp controlling faculties, or the fifth one for the person with not sharp controlling faculties, is the impulse of fine material sphere (*rūpāvacara javana*). Those remaining impulses of three or four times except the last one, are impulses of sensuous sphere as mentioned above. (*Visuddhi-1-159,160*)

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The followings are significant facts indeed —

The agreeable feeling (*sukha vedanā*) never benefit neutrality feeling (*upekkhā vedanā*) which is neither disagreeable nor agreeable feeling called *adukkhamasukha vedanā*, by means of repeated condition (*āsevana*). It must be occurred neutrality (*upekkhā*) called *adukkhamasukha* in the fourth absorption. Due to this reason, those four times of impulsions within that cognitive process of full concentration are impulsions which are associating with neutrality. Owing to both the occurrence of associating with neutrality and the occurrence of rejecting to pleasurable interest (*pīti*) previously, the pleasurable interest is wanting in the fourth absorption. This is significant notes indeed. (*Visuddhi-1-160*)

During wholesome *dhamma* benefits for wholesome *dhamma* by means of repeated condition (*āsevana*), it can perform in the process of same feeling (*vedanā*). If the preceding impulsion is neutrality, the succeeding one must also be neutrality. If the preceding impulsion is agreeable feeling (*somanassa vedanā*), the succeeding one must be agreeable feeling only. If the preceding impulsion is agreeable feeling and the succeeding one is neutrality, the preceding one is unable to benefit the succeeding one by repeated condition. Thus it is unnecessary to occur agreeable feeling of preceding impulsions due to lack of efficiency to benefit by means of repeated condition on succeeding ones. Therefore it means the fact that the neutrality feeling is associating with not only impulsion of full absorption but also impulsions of neighbourhood concentration, adjacent to that impulsion of full absorption within same cognitive process, which are called *parikamma*, *upacāra*, *anuloma*, *gottrabhu*. (*Mahāṭīkā-1-189*)

### 3.8.A. The fourth absorption (*catuttha jhāna samāpatti*)

(*ettāvatā cesa*) *sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhā satipārisuddhim catuttham jhānam upasampajja viharatīti*. (*Dī-1-71; Abhi-1-45; Visuddhi-1-160*)

By means of this way of practice, this *meditator*, due to rejection of both controlling faculty of bodily agreeable feeling (*sukhindare*) and that of bodily disagreeable feeling (*dukkhindare*) and due to cessation of both controlling faculty of mentally agreeable feeling (*somanassindare*), and that of mentally disagreeable feeling (*domanassindare*), reaches into the fourth absorption which is associated with neutrality called *adukkhamasukha* and thoroughly purified mindfulness by fulfilling it successively. Thus this *meditator* had well attained the fourth absorption which has object of sign of full concentration of mindfulness of breathing, which has one rejected factor of absorption so-called *sukha*, which has fulfilled two factors of absorption so-called *upekkhā*, *ekaggatā*, which has three kinds of good qualities and ten characteristics, indeed. (*Visuddhi-1-160*)

It would be ceased

1. *dukkhindare* (bodily disagreeable feeling) at the moment of neighbourhood concentration of the first absorption,
2. *domanassindare* (mentally disagreeable feeling) at the moment of neighbourhood concentration of the second absorption,
3. *sukhindare* (bodily agreeable feeling) at the moment of neighbourhood concentration of the third absorption,

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4. *somanassindare* (mentally agreeable feeling) at the moment of neighbourhood concentration of the fourth absorption, respectively. (*Visuddhi-1-160*)

The reason why those cascade of cessation of four kinds of feelings among four absorptions are preached in *Uppaṭipāṭika sutta*. (*Sam-3-188-190*) is as follows. —

*atisayanirodhattā. atisayanirodho hi nesam pathamajjhānādīsū, na nirodhoyeva. nirodhoyeva pana upacārakkhaṇe, nātisayanirodho. (Visuddhi-1-160)*

The Buddha preached on cascades of cessation of four kinds of feelings among four absorptions only due to occurrence of totally cessation. Those bodily disagreeable feeling, mentally disagreeable feeling, bodily agreeable feeling and mentally agreeable feeling called *dukkha*, *domanassa*, *sukha*, *somanassa* respectively, are ceasing extremely and obviously in the first, second, third and fourth absorption successively but not merely partial cessation. However at the moment of neighbourhood concentration of those various absorptions it is partial cessation only but not totally indeed.

1. It is right. — During the neighbourhood concentration of first absorption is occurring, although bodily disagreeable feeling called *dukkhindare* is ceased temporarily, that kind of suffering can be reappeared again due to any of insect bite or unfavourable dwelling place or unfavourable deportment which can cause very hot. However during impulses of full absorption are occurring continuously, bodily disagreeable feeling never appear in him. Although bodily disagreeable feeling ceases at the moment of neighbourhood concentration, that kind of *dukkhindare* has not ceased totally yet due to lack of rejecting by opposite *dhamma* called agreeable feeling (*sukha vedanā*).

During impulses of full absorption arise continuously, the whole body falls into very big pit called bliss due to spreading throughout body with superior corporealities produced by mind associated with pleasurable interest (*pīti*). For the person with the whole body which is falling into the big pit of bliss, *dukkhindare* called bodily disagreeable feeling is ceased totally due to presence of rejecting by opposite *dhamma* called agreeable feeling (*sukha vedanā*).

2. Then although *domanassindare* called mentally disagreeable feeling (*domanassa vedanā*) is rejected during impulses of neighbourhood concentration of second absorption are occurring by taking the object of sign of full concentration of mindfulness of breathing, that mentally disagreeable feeling can be reappeared again, if bodily suffering which is supported by *vitakka*, *vicāra* or

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mentally suffering is present in him. Unless *vitakka*, *vicāra* are wanting, it can not be occurred.

In such consciousness, mentally disagreeable feeling (*domanassindare*) associates with it. In that consciousness, initial application (*vitakka*) and sustained application (*vicāra*) also associates with it certainly. Due to presence of those initial and sustained application, mentally disagreeable feeling would be occurred. In the field of neighbourhood concentration of second absorption, initial and sustained application are not rejected yet. Therefore it is possible to occur that mentally disagreeable feeling in the field of neighbourhood concentration of that second absorption. At the moment of second absorption, it is impossible to occur mentally disagreeable feeling due to finishing of rejection of those initial and sustained application which are supporting cause of mentally disagreeable feeling (*domanassindare*).

3. Then although *sukhindare* called bodily agreeable feeling is rejected during impulses of neighbourhood concentration of third absorption are occurring, that bodily agreeable feeling can be reappeared again for a person with superior corporealities produced by consciousness of neighbourhood concentration, which is associating with pleasurable interest. It is impossible to reappear that bodily agreeable feeling (*sukhindare*) at the moment of third absorption indeed. It is right. — In the third absorption, the pleasurable interest (*pīti*) which is the supporting cause of bodily agreeable feeling (*sukha*), cease totally. Therefore,

reappearance of *sukhindare* can never be occurred indeed. [*sukhindare* means bodily agreeable feeling which occurs associating with touching-consciousness (*kāya viññāna*) which is rootless wholesome result with joyful (*ahetuka kusala vipāka sukha sahadata kāyaviññāna*). It is also known as *kāyika sukha*.]

4. Then although mentally agreeable feeling (*somanassa vedanā*) called *somanassindare* is rejected during impulsions of neighbourhood concentration of fourth absorption are occurring, that mentally agreeable feeling can be reappeared again due to both occurrence of adjacent to that feeling and lack of efficiency to overcome totally on mentally agreeable feeling in that field of neighbourhood concentration. However, at the moment of the fourth absorption it is impossible to occur mentally agreeable feeling (*cetasika sukha* or *somanassindare*) actually.

With regarding to those reasons mentioned above, when each process of cessation, viz, cessation of *dukkhindare* in the first absorption, cessation of *domanassindare* in the second absorption, cessation of *sukhindare* (*kāyika sukha*) in the third absorption and cessation of *somanassindare* in the fourth absorption, the Buddha preached as “*aparisesam nirujjhati*” by using the term “*aparisesa*” which shows “totally cessation”. This is the answer indeed. (*Visuddhi*-1-161)

### 3.8.B. Reasonable question

In this case, it is a reasonable question that — “Why did the Buddha preach commonly on those rejected feelings of various fields of neighbourhood concentration of respective absorptions in this fourth absorption only?” It can be answered that it was preached in that way in order to be easily distinguished.

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The feeling of neutrality (*upekkhā vedanā*) called *adukkhamasukha* (= neither disagreeable nor agreeable feeling) which is preached in the Pāli Text, is very subtle and very difficult to be understood. It is incapable of catching easily by knowledge. For this reason, it is a worldly simile that — the cowherd gathers all bulls and cows inside the farm in order to catch easily a bull that is not easy to be approached and tamed. Then after each bull is brought one by one, and when that untameable bull arrives at the entrance of farm, it can order that “this bull is untameable one that is desired to be catch, please catch it” etc. Similarly, the Buddha preached all kinds of feelings commonly in this fourth absorption in order to be distinguished easily and kept in mind by knowledge.

This is the advantage of this kind of preaching methodology. — After those kinds of feelings are obviously shown as a common, such nature (= feeling) is neither bodily agreeable nor bodily disagreeable, it is neither mentally agreeable nor mentally disagreeable but the feeling of neutrality (*upekkhā vedanā*) called *adukkhamasukha*, indeed, with the result that it is possible to be distinguished it easily.

On other aspect, it should be recognized on the fact that the Buddha preached those feelings commonly in this fourth absorption in order to show indirect cause of attainment of fourth absorption which is the cause of freedom of opposite nature of mind called *a-dukkha-ma-sukha cetovimutti*. Those factors, the first absorption which is capable of rejecting *dukkhindare* etc., are causes of that *a-dukkha-ma-sukha cetovimutti*.

“*Āvuso ... Koṭṭhika ...* those factors of absorption of neutrality which is deliverance of the mind (*a-dukkha-ma-sukha cetovimutti samāpatti*), are of four kinds indeed. *Āvuso Koṭṭhika ...* in this Buddha’s admonishment, due to rejection of *sukhindare*, due to rejection of *dukkhindare*, due to cessation of *somanassindare*, *domanassindare* at the moment of

neighbourhood absorption, the *meditator* approaches and stays into the fourth absorption by fulfilling with fourth absorption with well purified mindfulness which is caused by neutrality called *a-dukkha-ma-sukha*. *Āvuso ... Kotṭhika* those factors of absorption of neutrality which is deliverance of the mind are of these four kinds indeed. (*M-1-370-Mahāvedalla sutta*)

According to this preaching, the neighbourhood absorptions of those first, second, third and fourth absorptions which are capable of rejecting *dukkhindare*, *domanassindare*, *sukhindare*, *somanassindare*, respectively are significant factors of attainment of *a-dukkha-ma-sukha cetovimutti samāpatti*. It should be recognized on the fact that those four kinds of feelings are preached commonly in the fourth absorption in order to show those factors accordingly. (*Visuddhi-1-161,162*)

In other aspect — although those *dhamma*, such as wrong view on personality (*sakkāya ditṭhi*) etc. which had been eradicated by lower noble Path-Knowledges, the First-Path-Knowledge (*sotāpatti magga*) etc., in order to praise the nobility of the Third-Path-Knowledge (*anāgāmi magga*), as it would be preached in the Third Path-Knowledge that *pañcannam orambhāgiyānam samyojanānam*

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*parikkhayā* = due to eradication of the five lower fetters (*samyojana*), similarly, it should be recognized that those feelings are preached commonly in this fourth absorption. (*Visuddhi-1-162*)

In other aspect — it should be recognized on the fact that those feelings, *sukha* etc. were preached in order to show the occurrence of exceedingly distance from lust (*rāga*), anger (*dosa*), delusion (*moha*) in this fourth absorption by eradicating causative *dhamma*. It is right. — Among those feelings, bodily agreeable feeling is the cause of mentally agreeable feeling and then the later is a cause of lust (*rāga*).

Bodily disagreeable feeling is the cause of mentally disagreeable feeling and then the latter is a cause of anger (*dosa*). The fourth absorption, by means of rejecting those feelings, *sukha* etc., rejects lust and anger associating with their caused. The fourth absorption, therefore, is very far from lust and anger. This is the answer.

*Sukhāya kho āvuso visākha vedanāya rāgānusayo anuseti, dukkhāya kho āvuso visākha vedanāya paṭighānusayo anuseti.* (*M-1-377-Cūḷavedalla sutta*)  
= “Devotee *Visākha* ... the underlying tendency of lust (*rāgānusaya*) always follows agreeable feeling. Devotee *Visākha* ... the underlying tendency of anger (*paṭighānusaya*) always follows disagreeable feeling.

Due to this reason, mentally agreeable feeling occurs as supporting factor of lust while mentally disagreeable feeling, as that of anger. (*Mahāṭīkā-1-191*)

### 3.8.C. *a-dukkha-ma-sukham* (neither-disagreeable-nor-agreeable feeling)

*a-dukkha-ma-sukha* means that due to lack of occurrence of disagreeable feeling, it is called *a-dukkha* while due to lack of occurrence of agreeable feeling, it is called *a-sukha*. With regarding to this word, rejecting those occurrences of disagreeable and agreeable ones, the third kind of feeling which is opposite of disagreeable and agreeable ones, would be shown but not merely on lack of occurrence of disagreeable and agreeable ones. The third feeling means neither disagreeable nor agreeable feeling (*a-dukkha-ma-sukha vedanā*), indeed. It is also known as neutrality feeling (*upekkhā vedanā*).

*sāiṭṭhāniṭṭhaviparītānubhavanulakkhanā, majjhatarasā, avibhūtapaccupaṭṭhānā, sukhadukkhanirodhapadaṭṭhānā. (Visuddhi-1-162)*

1. That neutrality feeling has the characteristic of the nature of feeling the object of middle one (*majjhata ārammaṇa*) which is opposite of those objects either desirable (*iṭṭhārammaṇa*) and non-desirable ones (*aniṭṭhārammaṇa*), or strongly desirable (*ati iṭṭhārammaṇa*) and strongly non-desirable ones (*ati aniṭṭhārammaṇa*).

In other way — it has the characteristic of nature of feeling (on the object of sign of full concentration of mindfulness of breathing) by means of middle way which is opposite of objects of desirable and non-desirable ones.

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2. It has the function (*rasa*) of neutralizing on object. In other words, it has the quality of middle way.

3. It is manifested in the insight of *meditator* as unapparent mode. [Agreeable and disagreeable feelings are apparent ones while this neutrality has unapparent feeling. As it can be reasoned that the prey climbed on the slab here and went down here after footprints were seen on both sides out of the slab, although it is invisible on the slab, this feeling of neutrality has the manifestation of unapparent one (*Mahāṭīkā*-1-191,192).

It is the middle kind of feeling which is associating with the consciousness when agreeable and disagreeable feelings ceased. It means that if it is discerned by paralleling with apparent agreeable and disagreeable feelings, the feeling of neutrality will be apparent.]

4. It should be recognized on the fact that it has the proximate cause (*padaṭṭhāna*) as the field of neighbourhood concentration of the fourth absorption in which agreeable feeling ceases. [Although it is mentioned as *sukha dukkha nirodha padaṭṭhānā* in *Visuddhi Magga*, it is mentioned as *sukha padaṭṭhānā* in *Mahāṭīkā* (1-192).]

### 3.8.E. *upekkhā sati pārisuddhim*

The meaning of *upekkhā sati pārisuddhim* is the nature of circumstantial purification of mindfulness which is caused by neutrality, [in this case, it is caused by equanimity (*tatramajjhataṭṭā*) which is capable of situating on neutrality of object of sign of full concentration of mindfulness of breathing without reaching two extremities, retardation and enhancing of mind]. In this fourth absorption the mindfulness is circumstantially purified. That circumstantial purification of mindfulness if achieved by that equanimity called *tatramajjhataṭṭā* but not by other *dhamma* indeed. Therefore the fourth absorption is designated as *upekkhā sati pārisuddhi* by commentator. In the *Vibhaṅga Pāḷi* Text (*Abhi-2-272*), it is explained that —

*ayaṃ sati imāya upekkhāya visadā hoti parisuddhā pariyodātā. tena vuccati upekkhāsati pārisuddhi. (Abhi-2-272)*

= this mindfulness is clear, circumstantially purified and circumstantially brilliant by this equanimity. It can, therefore, be said that “circumstantial purification of mindfulness caused by equanimity”, preached by the Buddha.

Due to the presence of that equanimity, the circumstantial purification of mindfulness occurs in this fourth absorption. It should be known on that kind of *upekkhā* as the mental concomitant called *tatramajjhataṭṭā* (equanimity) in the aspect of the ultimate sense.

In this fourth absorption it is purified not only the mindfulness but also mind and all mental concomitants associating with the fourth absorption by that equanimity (*tatramajjhataṭṭā*). Thus it is



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preached **significantly on mindfulness (*sati sīsa*)**. (*Visuddhi-1-162*)

When *pārisuddhi upekkhā* (= the mental concomitant called *tatramajjhataṭṭā*), which is thoroughly purified from all kinds of opposite *dhamma*, which lacks any kind of preparation to cease opposite *dhamma*, would be occurred, the mindfulness become both thoroughly purified and sharp as the knowledge in fourth absorption. Therefore, the commentator explained that “the circumstantial purification of that mindfulness is achieved by that *upekkhā* but not by other *dhamma*”. (*Mahāṭīkā-1-192*)

**3.8.E. The reason why it would be praised**

Among those four kinds of absorptions, this kind of *upekkhā* (= *tatramajjhataṭṭā*) is present in lower three absorptions. Although it is present in those absorptions, as the moonlight is not purified and not brilliant in daytime due to  
(1) presence of suppression of sunshine in day-time and  
(2) lack of help of darkness of night which is capable of benefiting the moon by means of occurrence of tranquillity, similarly, the moon called this *tatramajjhataṭṭā* is not purified and not brilliant in three lower absorptions due to presence of suppression of sunshine called opposite *dhamma*, such as *vitakka* etc. and lack of help of darkness of night called the feeling of neutrality (*upekkhā vedanā*). As the moonlight is unpurified in daytime, those *dhamma*, such as mindfulness etc., which are associating with that *tatramajjhataṭṭā* in one mind moment, are unpurified. Therefore any kind of absorption among those lower three ones, the first absorption etc., **would never be preached** as “*upekkhā sati pārisuddhim* = the *dhamma* with nature of circumstantial purification of mindfulness which is caused by neutrality”.

Actually, due to both absence of suppression of opposite *dhamma*, i.e., *vitakka* etc., and presence of help of darkness of night called neutrality feeling (*upekkhā vedanā*), in this fourth absorption, the moonlight called this *tatramajjhataṭṭā* is very purified with circumstances thoroughly. Due to presence of purification of that *tatramajjhataṭṭā*, those associating *dhamma*, i.e., mindfulness etc., of it are also very purified circumstantially. Therefore, it should be recognized on the fact that it **would be preached** on the fourth absorption only as “*upekkhā sati pārisuddhim* = the *dhamma* with nature of circumstantial purification of mindfulness which is caused by neutrality”. (*Visuddhi-1-162,163*)

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*tañca pana somanassam ekavīthiyam purimajjavaneyeva pahīyati.* (*Visuddhi-1-163*)

“*ekavīthiya*”nti idam tattha somanassassa ekamṣena abhāvato vuttam, na tato purimataresu ekamṣena bhāvato. (*Mahāṭīkā-1-192*)

According to above explanations found in commentary and sub-commentary, it should be recognized the fact that in the field of neighbourhood concentration of fourth absorption, especially, during impulsions of cognitive processes of neighbourhood absorption of fourth absorption are occurring, the feeling of neutrality only associates with it but not agreeable feeling. Therefore it should be recognized that the pleasurable interest (*pīti*) never associate with the consciousness of that field of neighbourhood concentration of fourth absorption.

**3.8.F. Pentad method (*pañcaka naya*)**

Above mentioned method is tetrad method (*catukka naya*) in which two factors of absorption, *vitakka*, *vicāra*, are rejected simultaneously. The Buddha preached this method for the *meditator* with sharp wisdom (*tikkha paññavā*). In pentad method, instead of four absorptions, it would be grouped into five absorptions in which *vitakka* and *vicāra* would be rejected one after another but not simultaneously. This way practice is applied for the *meditator* with little wise (*manda paññavā*).

1. ***puggalajjhāsaya*** = Depending on inner desires of various disciples, it would be preached by two methods, *catukka* (tetrad) and *pañcaka* (pentad).
2. ***desanāvilāsa*** = With intention to adorn preaching methodology, it would also be preached by two methods, *catukka* (tetrad) and *pañcaka* (pentad) methods. (*Mahāṭīkā*-1-193,194)

**In tetrad method** (*catukka naya*), there are four kinds of absorptions: —

1. the first absorption with five factors of absorption, *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*,
2. the second absorption with three factors of absorption, *pīti*, *sukha*, *ekaggatā*,
3. the third absorption with two factors of absorption, *sukha*, *ekaggata*,
4. the fourth absorption with two factors of absorption, *upekkhā*, *ekaggatā*.

**In pentad method** (*pañcaka naya*), there are five kinds of absorptions: —

1. the first absorption with five factors of absorption, *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*,
2. the second absorption with three factors of absorption, *vicāra*, *pīti*, *sukha*, *ekaggatā*,
3. the third absorption with two factors of absorption, *pīti*, *sukha*, *ekaggata*,
4. the fourth absorption with two factors of absorption, *sukha*, *ekaggatā*,
5. the fifth absorption with two factors of absorption, *upekkhā*, *ekaggatā*, respectively.

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3.9. Summary of progress to *vipassanā*

*evam nibbattacatukkapañcakajjhāno panettha bhikkhu sallakkhanāvivattanāvasena kammaṭṭhānaṃ vaddhetvā pārisuddhiṃ pattukāmo tadeva jhānaṃ pañcahākārehi vasippattam pagunam katvā nāmarūpam vavatthapetvā vipassanam paṭṭhabeti. katham? so hi samāpattito vutthāya assāsapassāsānam samudaya karajakāyo ca cittañcāti passati. Yathāhi kammāragaggariyā dhamamānāya bhastañca purisassa ca tajjam vāyāmam paṭicca vāto sañcarati, evameva kāyañca cittañca paṭicca assāsapassāsāti. tato assāsapassāse ca kāyañca rūpanti cittañca taṃsampayuttadhamme ca arūpanti vavatthapehi. ayamettha sañkhepo. vitthārato pana nāmarūpavavatthānam parato āvibhavissati.*

*evam nāmarūpam vavatthapetvā tassa paccayam pariyesati. pariyesanto ca nam disvā tīsupi addhāsu nāmarūpassa pavattim ārabhha kañkham vitarati, vitinṇakañkho kalāpasammasanavasena tilakkhanam āropetvā udayabbayānupassanāya pubbabhāge uppanne obhāsādayo dasa vipassanukilese (Visuddhi-1-278,279)*

Thus if the meditating *bhikkhu* with tetrad absorptions (*catukka jhāna*), pentad absorptions (*pañcaka jhāna*), who had achieved into this *kāyānupassanā satipaṭṭhāna*, desires to attain the noble Fruit-Knowledge called *pārisuddhi* (circumstantial purification) by means of *vipassanā* knowledge called *sallakkhanā* and noble Path-Knowledge called *vivatṭanā*, it must be fulfilled to attain five kinds of mastery of that absorption and then *vipassanā* knowledge must be occurred by distinguishing and keeping mind mentality and corporeality.

How it would be occurred is that — the *bhikkhu* who had attained that absorption enters into that absorption first and emerges from it and then he discerns the cause of arising (*samudaya*) of both all kinds of corporealities i.e., four great elements and 24 derived corporealities, which are produced by four causes, i.e. *kamma*, mind, temperature, nutriment, which are called *karajakāya*; mind (= consciousness and mental concomitants); and those corporeal *dhamma* called in-breath and out-breath (*assāsa passāsa*).

*[kiñcāpi assāsapassāsa cittasamutthānā, karajakāyam pana vinā tesam appavattanato “kāyañca cittañca paṭicca assāsapassāsā”ti vuttam. (Mahāṭīkā-1-337)*

= The in-breath and out-breath are a group of corporeal units produced by mind in which the sound as ninth factor, called *cittaja navaka kalāpa*. Those corporeal *dhamma* consisting in the in-breath and out-breath are corporealities produced by mind (*citta samutthāna rūpa*) actually. However, due to inability to occur those corporeal *dhamma* of in-breath and out-breath in the absence of underived and derived corporealities called *karajakāya*, the commentator explained that “*kāyañca cittañca*

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*paṭicca assāsa passāsa*” = “corporeal *dhamma* of in-breath and out-breath occur depending upon both *karajakāya* and mind”. (*Mahāṭīkā-1-337*)

It would be illustrated that — as if the blower is applied to move upward and downward, the air is pumped out depending upon both the blower and appropriate effort of the man which is suitable to occur that air, similarly, it should be recognized on the fact that those in-breath and out-breath occur depending upon both *karajakāya* and mind. After that it would be distinguished as

1. the corporeality on both

(a) all corporeal *dhamma* consisting in in-breath and out-breath and

(b) un-derived and derived corporealities called *karajakāya*,  
2. the mentality on both

(a) the consciousness (*citta*) and

(b) mental concomitants which are associating *dhamma* of that consciousness.

This is summary of this explanation relating with in-breath and out-breath (*ānāpānassati kathā*). Detailed account on distinguishing of mentality and corporeality would be presented later.

After mentality and corporeality are distinguished and kept in mind in this way, those causal *dhamma*, such as ignorance (*avijjā*), craving (*tahnā*), *kamma* etc., of those mentality and corporeality, must be scrutinized. If the *meditator* who scrutinizes causal *dhamma*, ignorance etc., knows and sees those causal *dhamma* penetratively, he is able to overcome 16 kinds of skeptical doubts, such as ..., “Did I occur in previous life?” etc., which occurs depending upon occurrence of mentality and corporeality for three periods, past, future and present lives.

The *meditator* who had well overcome those skeptical doubts, then, discerned on five aggregates, i.e., corporeality, feeling, perception, *kamma*-formation, consciousness, which are occurring in 11 modes, past, future, present, internal, external, etc., by means of *kalāpa sammāsana naya* through which those *dhamma* were generalized as impermanence (*anicca*) etc. commonly; then he had rejected ten kinds of impurities of *vipassanā* knowledge (*dasa upakkilesa*), light (*obhāsa*) etc., which usually occur before *udayabbayānupassanāñāna*, which belongs to the stage of purification of way of practice leading to the Path-Knowledge (*patipadāñānadassana visuddhi*); then he reached to knowledge of dissolution (*bhaṅgānupassanāñāna*) which is capable of discerning on perishing stage of *saṅkhāra dhamma*, after arising of *saṅkhāra dhamma* which were kept in mind by *udayabbaya ñāna*, had been given up; he disgusted and freed from attachment of all kinds of *saṅkhāra dhamma* by means of *bhaṅgānupassanāñāna*; then it would be reached to four Noble Path-Knowledges successively and it would be situated into the fourth-Fruit-Knowledge resulting in reaching to the end of 19 kinds of reflecting knowledge (*paccavekkhana ñāna*); the arahant who is the most supreme one deserving to accept offerings of all beings including heavenly beings, occurred successively indeed.

By following the way of practice mentioned in this way, the way of practice of mindfulness of breathing of that *bhikkhu* who practiced the mindfulness of breathing from the beginning of counting method called *gaṇanā naya* to the end of *vipassanā* practice had been put through thoroughly.

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These words mentioned above are related to explanation of the first tetrad instructions (*pathama catukka*) (among four tetrads instructions) of mindfulness of breathing by means of all cascade of modes, indeed. (*Visuddhi-1-278,279*)

### 3.9.A. Special notes

With regarding to these explanations found in above commentary, it will be continued to present,

(1) how to distinguish and keep in mind corporeal *dhamma* which are called the body of in-breath and out-breath (*assāsa passāsa kāya*) and all kinds of corporealities occurring throughout body (*karajakāya*), in the section of *rūpa kammaṭṭhāna* (= practice on the corporeality),

- (2) how to distinguish and keep in mind mental *dhamma* (= consciousness and mental concomitants), in the section of *nāma kammaṭṭhāna* (= practice on the mentality),  
 (3) how to distinguish and keep in mind the mode of occurrence or resultant five aggregates depending upon obvious occurrence of causal *dhamma*, ignorance, craving, clinging, *kamma*-formation, *kamma* etc., within three periods, past, future and present, in the section of *paṭiccasamuppāda* (Dependence-Origination),  
 (4) how to distinguish and keep in mind the nature of those *sañkhāra dhamma* called corporeality, mentality, causes, results, by means of characteristics (*lakkhaṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*) and proximate cause (*padaṭṭhāna*), in the section of *lakkhaṇādicatukka* (= tetrad modes, characteristics; etc.),  
 (5) how to develop *vipassanā* practice on those *sañkhāra dhamma*, in the section of *vipassanā*, respectively.

Now, it would be continued to present remaining three kinds of tetrad instructions (*catukka*). There is no specific way of practice among those three tetrad instructions. It is because the fact that it would be preached for the *meditator* who had attained absorptions by means of practice of the first tetrad instructions called *kāyānupassanā*, on

1. the second tetrad instructions by means of *vedanānupassanā* (repeated discerning on feeling),
2. the third tetrad instructions by means of *cittānupassanā* (repeated discerning on consciousness),
3. the fourth instructions by means of *dhammānupassanā* (repeated discerning on *dhamma*), respectively.

### 3.9.B. Second tetrad instructions (*dutiya catukka*)

1. *pītipatisamvedī assasissāmīti sikkhati, pītipatisamvedī passasissāmīti sikkhati.*
2. *sukhapatisamvedī. pa.*
3. *cittasañkhārapatisamvedī. pa.*
4. *passambhayam cittasañkhāram. pa.* (page-483, Volume I)

#### 1. *pīti patīsamvedī*

1. It should be practiced by knowing the pleasurable interest (*pīti*) apparently in order to fulfil the occurrence of in-breath.

It should be practiced by knowing the pleasurable interest (*pīti*) apparently in order to fulfil the occurrence of out-breath.

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*pītipatisamvedīti pītim patīsamviditam karonto pākaṭam karonto assasissāmi passasissāmīti sikkhati. tattha dvīhākārehi pītipatisamviditā hoti ārammaṇato ca asammoḥato ca.*

*katham ārammaṇato pīti patīsamviditā hoti? sappītike dve jhāne samāpajjati. tassa samāpattikkhaṇe jhānapaṭilābhena ārammaṇato pīti patīsamviditā hoti, ārammaṇassa patīsamviditattā. katham asammoḥato? sappītike jhāne samāpajjitvā vutṭhāya jhānasampayuttam pītim khayato vayato sammasati. tassa vipassanākkhaṇe lakkhaṇapaṭivedhena asammoḥato pīti patīsamviditā hoti. (Visuddhi-1-279)*

The meaning of *pīti patīsamvedī* is that — it would be practiced by knowing the pleasurable interest (*pīti*) thoroughly as a ruby in the hand, in order to fulfil the occurrence of in-breath and out-breath. In that word, *pīti patīsamvedī*, the pleasurable interest would be known thoroughly by means of both

- (1) the nature of object (*ārammaṇa*) and
- (2) the nature of non-delusion (*asammoha*).

(1) How the pleasurable interest would be known by means of the **nature of object**?

As shown in tetrad method of absorptions, two kinds of absorptions, the first absorption and the second absorption, which are associating with pleasurable interest (*pīti*), would be entered one by one. By the time the absorption to be entering, that *meditator* is deserving to know factor of absorption called pleasurable interest which belongs to the first or second absorption which has object of sign of full concentration of mindfulness of breathing due to presence of attainment of absorption and due to taking object of sign of full concentration of mindfulness of breathing. This is because the fact that object of sign of full concentration of mindfulness of breathing is deserving to be known thoroughly indeed. (*Visuddhi-1-279*)

The meaning is as follows: — For instance, if the man who searches the snake knows apparently dwelling site of that snake, it is deserving to know apparently on that snake with the result that it had been trapped. It is because the fact that catching of that snake can be achieved easily by means of reciting *mantra*. Similarly, if object of sign of full concentration of mindfulness of breathing which is dependence of pleasurable interest, is known apparently, it is deserving to know apparently on that pleasurable interest. It is because the fact that it is very easy to distinguish both the specific character object of sign of full concentration of mindfulness of breathing of pleasurable interest, (i.e. the characteristic of nature of satisfying to see object of sign of full concentration of mindfulness of breathing) and the general character (*sāmañña lakkhaṇā*) of pleasurable interest i.e. mode of nature of impermanence, suffering and non-self. (*Mahāṭīkā-1-338*)

In this case due to the nature of satisfying and pleasing on object of sign of full concentration of mindfulness of breathing is pleasurable interest, if object of sign of full concentration of mindfulness

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of breathing is known apparently, the pleasurable interest will be appeared apparently depending upon the life continuum which occurs depending upon the physical base of mind (*hadaya vatthu*). In the Pāli Text, commentary and sub-commentary of *Anupada sutta*, it is explained that if discerning on both base and object is put through simultaneously, the mental *dhamma* will be appeared clearly in the insight of *meditator*. (Detailed explanation can be seen in section V, Volume II, *Nāma kammaṭṭhāna*.)

(2) How the pleasurable interest would be known apparently by means of the **nature of non-delusion**?

As shown in tetrad method of absorptions, two kinds of absorptions, the first absorption and the second absorption, which are associating with pleasurable interest (*pīti*), would be entered one by one and it would be emerged from it and then that pleasurable interest which is yoking with absorption would be discerned as the nature of dissolution and perishing away. By the time the pleasurable interest is discerned by and seen by *vipassanā* knowledge, the *meditator* penetratively know and see both specific character and general character of pleasurable interest (= associating mental *dhamma* including *pīti* as significant object). That penetrative knowing and seeing on specific and general characters of pleasurable interest is called “it would be known by means of the nature of non-delusion (*asammoha*). Thus the pleasurable interest would be known apparently by means of the nature of non-delusion. (*Visuddhi-1-279*)

*yatheva hi ārammaṇamukkhena pīti paṭisamviditā hoti, evaṃ taṃsampayuttadhammāpi ārammaṇamukkhena paṭisamviditā eva hontīti.* (*Mahāṭīkā-1-339*)

As the pleasurable interest would be known apparently by leading to face with object of sign of full concentration of mindfulness of breathing, similarly, it should be recognized the fact that mind and mental concomitants which are associating *dhamma* with pleasurable interest in the same mind moment, would be known apparently by leading to face with object of sign of full concentration of mindfulness of breathing. (*Mahāṭīkā*-1-339)

## 2. *sukha paṭisamvedī*

### 3. *citta sañkhāra paṭisamvedī*

It should be recognized on the meaning of remaining words, *sukha paṭisamvedī*, *citta sañkhāra paṭisamvedī*, as shown in this way. (It refers to two kinds of knowing by means of both the **nature of object and non-delusion**.) Significant notes are as follows: —

It should be recognized on the fact that agreeable feeling (*sukha*) would be known apparently by means of the first, second, and third absorption for tetrad absorption method, while two kinds of *citta sañkhāra*, the feeling (*vedanā*) and the perception (*saññā*) would be known apparently by means of four kinds of absorption. Two *dhamma* called feeling and perception are designated as *citta sañkhāra*.

With relating to the phrase, *sukha paṭisamvedī*, it should be recognized the fact in *Paṭisambhidā magga* Pāli Text, that “*sukhanti dve sukhāni kāyikañca sukham cetasikañca* = it would be preached on two kinds of agreeable feeling as both bodily agreeable feeling (*kāyika sukha*) and mentally agreeable feeling (*cetasika sukha*), in order to show the fields of *vipassanā* knowledge (*vipassanā bhūmi*) which are occurred by means of three kinds of generalization on five aggregates, corporeality, mentality, and *sañkhāra dhamma*, occurring in 31 realms, which are occurred by 11

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modes of situations, such as , past, future, present, internal, external etc. called miscellaneous *sañkhāra* (*pakinnaka sañkhāra*). This is because the fact that it is impossible to occur bodily agreeable feeling in the absorption. (It means that during the absorption is occurring, mentally agreeable feeling only can be occurred within mind moment of impulsion of absorption but not bodily agreeable feeling. Bodily agreeable feeling can be occurred by associating with touching-consciousness which is joyful, rootless wholesome resultant (*a-hetuka kusala vipāka sukha-sahagata kāyaviññāna citta*) but not with consciousness of impulsions of absorption.) (*Visuddhi*-1-280; *Mahāṭīkā*-1-340)

## 4. *passambhayam citta sañkhāram*

*Passambhayam citta sañkhāram* means that it should be practiced by ceasing the feeling and perception which is called gross *citta sañkhāra* in order to fulfil the occurrence of in-breath and out-breath. It should be recognized on the cessation, which is intended to be said indirect way as “by ceasing”, as mentioned in detailed on *kāya sañkhāra*.

### *vedanānupassanā* (= repeated discerning on feeling)

It can be explained in detail. For this second tetrad instructions, in the word “*paṭisamvedī* = by knowing apparently on pleasurable interest”, it would be preached emphatically on associating feeling which occurs together with pleasurable interest with regarding to pleasurable interest (*pīti*) significantly.

In the word “*sukha paṭisamvedī* = by knowing apparently on agreeable feeling”, it would be preached on agreeable feeling as a sample only. In the phrases, “*citta sañkhāra paṭisamvedī, passambhayam citta sañkhāram*”, it would be preached emphatically on only the feeling which associates with perception due to presence of the preaching that “*saññā ca*

*vedanā ca cetasikā ete dhammā citta paṭibhaddhā citta sañkhāra* = these two kinds of *dhamma* called perception and feeling, occur depending upon consciousness. Those are prepared by consciousness (*Paṭisambhidā Magga*-187; *M*-1-376)

[Owing to the Buddha preached in *Paṭisambhidā*, that “*viññāṇpaccayā nāmarūpaṃ* = because presence of consciousness, corporeality and mentality occur” etc. resulting in occurrence of mental concomitants is also due to presence of consciousness, it means the fact that those two *dhamma* called the feeling and perception, occur depending upon and relating to the consciousness indeed.]

It should be recognized the fact that the Buddha preached this second tetrad instructions by means of *vedanānupassanā* in this way. (*Visuddhi*-1-280; *Mahāṭīkā*-1-341)

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### 3.9.C. Third tetrad instructions (*tatiya catukka*)

1. *cittapaṭsamvedī assasissāmīti sikkhati, cittapaṭsamvedī passasissāmīti sikkhati.*
2. *abhippamodayaṃ cittaṃ. pa.*
3. *samādahaṃ cittaṃ. pa.*
4. *vimocayaṃ cittaṃ. pa.*

#### 1. *citta paṭisamvedī*

It would be practised by knowing apparently on the consciousness in order to fulfil the occurrence of in-breath.

It would be practised by knowing apparently on the consciousness in order to fulfil the occurrence of out-breath.

It should be recognized the fact that the consciousness should be known apparently by means of four absorptions respectively in this third tetrad instructions. It also refers to two kinds of penetrative knowing, viz, the **nature of object** and the **nature of non-delusion**. It would be entered into four absorptions one by one, by taking object of sign of full concentration of mindfulness of breathing. In the continuum of that *meditator*, due to fulfilment of absorption and taking object of sign of full concentration of mindfulness of breathing, it should be known apparently on the consciousness which is associating with the absorption and has the object of sign of full concentration of mindfulness of breathing. It is because the fact that it should be known apparently on object of sign of full concentration of mindfulness of breathing. This is how the consciousness of absorption would be known by means of the nature of object.

Four absorptions would be entered one by one. After it would be from absorption, the consciousness of absorption (including mental concomitants associating with absorption) would be generalized as three general characters by seeing the nature of dissolution and perishing away. During it is carrying out *vipassanā* practice, the *meditator* penetratively knows and sees both specific character and general character of consciousness of absorption. That kind of penetrative knowing can be said that the consciousness of absorption would be known apparently by means of non-delusion. (*Visuddhi*-1-280; *Mahāṭīkā*-1-341)

In the first instruction of the third tetrad, the Buddha instructed to breathe in and out by knowing apparently on the nature of object and non-delusion.

#### 2. *abhippamodayaṃ cittaṃ*

It means that — it should be practiced

(a) by enhancing the consciousness of absorption with the help of pleasurable interest which is associating with absorption,



(b) by pleasing the consciousness of absorption which occurs by taking the object of the nature of dissolution and perishing away of pleasurable interest (*pīti*) of absorption, with the help of pleasurable interest which is the object of *vipassanā* knowledge in order to fulfil the occurrence of in-breath and out-breath.

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The bliss and great satisfaction would be occurred by means of:

- (1) mode of concentration,
- (2) mode of *vipassanā* .

(1) **By means of mode of concentration** is that — it would be entered into the first and second absorptions which are associating with pleasurable interest. At the moment of absorption, that *meditator* enhances and pleases consciousness of absorption with the help of pleasurable interest which is associating with absorption.

(2) **By means of mode of *vipassanā*** is that — after the first and second absorption were entered one by one and then emerged from it and it would be discerned by *vipassanā* knowledge on the nature of dissolution and perishing away of pleasurable interest which is associating with each absorption. If it is discerned in this way, by the time *vipassanā* knowledge are occurring, that pleasurable interest pleases and satisfies the *vipassanā* knowledge which is occurred by taking the object of pleasurable interest. The *meditator* who practices in this way, can be said the person who fulfils in order to occur in-breath and out-breath by pleasing and satisfying the consciousness well. (*Visuddhi*-1-280,281). It should be recognized as a person is very pleasing and satisfying when he see his very beloved friend.

### 3. *samādaham cittam*

The meaning of “*samādaham cittam* = it should be practiced by putting the mind well in order to fulfil the occurrence of in-breath and out-breath”, is that — it should be practiced by putting and leading the mind on to the object of sign of full concentration of mindfulness of breathing with the help of entering into four kinds of absorption, the first absorption etc., in order to fulfil the occurrence of in-breath and out-breath. (*Visuddhi*-1-281)

It means that — it must be practiced by putting the mind into the absorption for the purpose of stability of the mind on the object of sign of full concentration of mindfulness of breathing after the concentration has been reached up to the apex without shaking the mind but balanced five controlling faculties with the result that the mind of meditation never approach to any kind of extremity, i.e., retardation of the mind to take the object called *līnapakkha* and wandering of the mind from the object called *uddhacca pakkha*, not inclination toward the object of meditation and enhancing of the mind which can cause restlessness of the mind in order to fulfil the occurrence of in-breath and out-breath. (*Mahāṭīkā*-1-342)

If the breathing is performed by occurring and entering into the absorption, it can be said that the mind is putting well and breathing in the *samatha* stage. In the *vipassanā* stage, it must be as follows: \_\_\_\_\_

For the *meditator* who enters into four kinds of absorptions one by one and emerges from it and discerns the consciousness of the absorption as the nature of dissolution and perishing away, a kind

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of concentration, **momentary one-pointedness** of the mind called *khaṇika cittakaggatā* occurs by means of penetrative knowing and seeing the general characters called *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self) of those consciousnesses of absorption

of every mind moment during the *vipassanā* knowledge are occurring. It can be said the *bhikkhu* who puts his mind on the object called the nature of impermanence, of suffering, of non-self of the consciousness of absorption, as “it would be practiced by putting the mind well in order to fulfil the occurrence of in-breath and out-breath”. (*Visuddhi*-1-281)

***khanika cittakaggatā*** — means the concentration which is capable of putting the mind on object momentarily. If that *khanikā samādhi* (momentary concentration) called *khanikā cittakaggatā* occurs continuously by means of taking the objects of

1. **mode of impermanence**, the nature of dissolution just after arising,
2. **mode of suffering**, the nature of being oppressed by continuous process of arising and passing away,
3. **mode of non-self**, the nature of lack of self (*atta*) which is the indestructible essence, of *saṅkhāra dhamma*, the consciousness of *vipassanā* is firmly fixed to those *saṅkhāra dhamma* due to lack of suppressing of opposite *dhamma*, such as delusion (*moha*) etc. The commentator, therefore, explained above words accordingly. (*Mahāṭīkā*-1-342)

It is essential to be noticed the fact this kind of *khanikā samādhi* can be occurred only in the continuum of *meditator* who attained absorption and is able to carry out *vipassanā* practice on *saṅkhāra dhamma* of absorption. (Those remaining kinds of *khanikā samādhi* are presented in previous section.) This is the Buddha’s instruction how to put the mind well on the object and breathe in and out systematically.

#### 4. ***vimocayam cittam***

It would be practiced by means of delivering from opposite *dhamma* for a long time (***vikkhambhana vimutti***), i.e.,

1. from hindering *dhamma* (***nīvarana***) by the first absorption,
2. from initial and sustained application (***vitakka, vicāra***) by the second absorption,
3. from pleasurable interest (***pīti***) by the third absorption,
4. from agreeable and disagreeable feelings (***sukha, dukkha***) by the fourth absorption, in order to fulfil the occurrence of in-breath and out-breath. (*Visuddhi*-1-281)

This is the way of breathing with the help of delivering from opposite *dhamma* by concentration. The way of practice by means of *vipassanā* is as follows: —

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It would be entered into those four absorptions one by one and emerged from it. Then discerning on three general characteristics should be performed by seeing the nature of dissolution and perishing away of the consciousness which is associating with the absorption. (the consciousness and mental concomitants)

At the moment of occurrence of *vipassanā* knowledge, that *meditator* who is discerning by taking the object of perishing away or dissolution (*bhaṅga*) of *saṅkhāra dhamma* which are led by the consciousness of absorption, causes the in-breath and out-breath by delivering the mind ...

- (1) from perception of permanence (***nicca saññā***) by *aniccā nupassanā*
- (2) from perception of happiness (***sukha saññā***) by *dukkhā nupassanā*
- (3) from perception of self (***atta saññā***) by *anattā nupassanā*
- (4) from strong desire to *saṅkhāra dhamma*, ***nandī*** called *sappītika tahnā* by *nibbidā nupassanā*
- (5) from lust (***rāga***) by *virāgā nupassanā* which discerns the nature of dissolution of *saṅkhāra dhamma*

(6) from lust (*samudaya* = *rāga*) by *nirodhā nupassanā* which discerns the nature of cessation of *sañkhāra dhamma*,

(7) from obsession on **permanence** of *sañkhāra* by *paṭinissaggā nupassanā* which discerns the perishing away of *sañkhāra dhamma* and leading to the *nibbāna* by means of mode of momentary rejecting on *sañkhāra dhamma*, respectively.

The Buddha, therefore, preached that “it would be practiced by delivering the mind from opposite *dhamma* in order to fulfil the occurrence of in-breath and out-breath”. Thus, it should be recognized on the fact that “this third tetrad instructions would be preached by means of *cittā nupassanā* (repeated discerning on consciousness)”. (*Visuddhi*-1-281)

### The fact to be noticed

Although it would be preached on the second tetrad by means of *vedanā nupassanā*, while the third tetrad by means of *cittā nupassanā*, it must not discern only either one feeling (*vedanā*) uniquely or one consciousness (*citta*) uniquely. It must be discerned on both associating mental concomitants, physical bases and those mental *dhamma* which are occurred by taking the object of those corporeal *dhamma* respectively. It can be seen detail in *nāma kammaṭṭhāna*, Volume II.

#### 3.9.D. Fourth tetrad instructions (*catuttha catukka*)

1. *aniccānupassī assasissāmīti sikkhati.*  
*aniccānupassī passasissāmīti sikkhati.*
2. *virāgānupassī. pa.*
3. *nirodhānupassī. pa.*
4. *paṭinissaggānupassī. pa.*

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### 1. *aniccā nupassī*

It should be practised by repeated discerning as *anicca* (impermanence) in order to fulfil the occurrence of in-breath and out-breath.

In this case, the commentator instructed to distinguish among four terms,

1. *anicca* (impermanence)
2. *aniccatā* (mode of impermanence)
3. *aniccā nupassanā* (repeated discerning as impermanence)
4. *aniccā nupassī* (the person who had fulfilled with *aniccā nupassanā* knowledge).

*tattha aniccanti pañcakkhandhā. kasmā? uppādavayaññattabhāvā. aniccatāti tesamyeva uppādavayaññattam, hutvā abhāvo vā. nibbattānaṃ tenevākārena aṭṭhatvā khaṇabhaṅgane bhedoti attho. Aniccānupassanāti tassā aniccatāya vasena rūpādīsu aniccanti anupassanā. aniccānupassīti tāya anupassanāya samannāgato. tasmā evaṃ bhūto assasanto passasanto ca idha “aniccānupassī assasissāmi passasissāmīti sikkhati”ti veditabbo. (*Visuddhi*-1-281,282)*

*tattha sañkhataḍḍhamānaṃ hetupaccayehi uppajjanam aḥutvā sambhavo attalābho uppādo. uppānānaṃ tesam khaṇanirodho vināso vayo. jarāya aññathābhāvo aññathattam. yathā hi uppādāvattāya bhinnāya bhaṅgāvattāyāya vatthubhedo natthi, evaṃ ṭhitisañkhātāya bhaṅgābhimukhāvattāyāya vatthubhedo natthi, yathā jarāvohāro. tasmā ekassāpi dhammassa jarā yujjati, yā khaṇikajarāti vuccati. ekasena ca*

*uppādabhaṅgāvathāsu vatthuno abhedo icchitabbo, aññathā “añño uppajjati, añño bhijjati”ti āpajjeyya. tayimaṃ khaṇikajaraṃ sandhāyāha “aññathatta”nti. (Mahāṭīkā-1-343,344)*

### 1. *anicca* (impermanence)

*Anicca* means those five aggregates (*pañcakkhandha*) indeed. Why is it called *anicca*?

Owing to presence of occurrence of

(a) the nature of arising (*uppāda*)

(b) the nature of perishing away (*bhaṅga*)

(c) the nature of static instant which is special mode that bending toward perishing instant just after arising,

it is called *anicca* (impermanence). (It means that due to presence of three obvious *saṅkhāra lakṣhaṇā* called arising (*uppāda*) perishing away (*vaya*) and static phase (*aññathatta*), it is designated as *anicca*.)

### 2. *aniccatā*

*Aniccatā* means the special mode of occurrence of arising and passing away, static phase which is bending toward the perishing phase, of those five aggregates only. In other words, it means that the momentary perishing away (*khaṇa bhaṅga*) of those ultimate sense of five aggregates without situating as it's arising phase is called *aniccatā*.

### 3. *aniccā nupassanā*

It means that repeated discerning on those five aggregates, such as corporeality, etc., as *anicca* (impermanence) by means of *aniccatā* through which the momentary perishing away of ultimate

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*dhamma* is seen by *vipassanā* insight, is called *aniccānupassanā*. In other words, the *vipassanā* knowledge which repeatedly discerns as *anicca* is designated as *aniccānupassanā*.

### 4. *aniccānupassī*

The *meditator* who had fulfilled with that *aniccānupassanā* knowledge is called *aniccā nupassī*. Therefore, it should be recognized the fact that the person who fulfils the occurrence of in-breath and out-breath by repeated discerning on those five aggregates as *anicca* can be said the person who is practicing by repeated discerning as *anicca* in this fourth tetrad instructions. (*Visuddhi*-1-281,282)

### 3.9.E. *uppāda-vaya-aññathattā*

***uppāda***: — Those corporeal and mental *dhamma* called *saṅkhāra dhamma* which are occurred by unity of various adaptations of respective causes, are called *saṅkhāra dhamma*. The sudden occurrence of newly one without it is present previously, the attaining of the nature of ultimate *dhamma* due to presence of

(a) direct cause called *hetu* or *janaka* which is capable of arising those corporeality and mentality directly, and

(b) supporting cause called *upatthambhaka* or *paccaya* which is capable of supporting to occur those corporeality and mentality, is called the **arising (*uppāda*)**.

***vaya***: — The cessation of those occurred *saṅkhāra dhamma* as the momentary dissolution (*khaṇa bhaṅga*), is called **perishing away (*vaya*)**.

***aññathatta***: — The occurrence of ultimate *dhamma* with special mode called static phase (*thiti*), which is bending toward perishing phase just after arising, is called ***aññathatta***.

**sañkhata:** — The Buddha preached in *Sañkhata lakkhaṇā sutta, Aṅguttara Tikanipāta* (Aṅg-1-150) that there are three characteristics of *sañkhata*, viz, the arising, static, perishing away, in all kinds of ultimate *dhamma*. The arising *dhamma*, then, perishes away. It is not the fact that the arising *dhamma* is the specific one while the perishing and static *dhamma* is another kind actually. It will be clear understood as follows: —

As it is no difference between the arising phase of one kind of ultimate *dhamma* and the perishing phase of another kind of ultimate *dhamma* [it means that by the time the earth element occurs, it is impossible to occur the perishing away of the water-element or by the time the contact (*phassa*) occurs, it is impossible to occur the perishing away of feeling (*vedanā*)], similarly by the time it is bending toward perishing phase, called the static phase occurs, there is no difference between ultimate *dhamma*. That moment bending toward perishing phase can be designated as *jarā* (decaying). Therefore it is suitable to designate as **jarā** of one ultimate *dhamma* uniquely. That kind of *jarā* can be designated as momentary decaying (*khanika jarā*). It is right. — It is essential to non-difference between the arising and perishing phase of essence of ultimate *dhamma*, actually. If one accepts difference between them except non-different, a kind of misunderstanding that “another kind of ultimate *dhamma* arises while another kind of ultimate *dhamma* perishes away”, can be occurred in those person who prefers difference between them. Therefore it should be recognized on the fact

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that with regarding to that *jarā*, it is intended to say momentary decaying (**khanika jarā**) only, but not refer to old aging (**jarā**) which is applied in conventional truth (*vohāra sacca*), i.e., *pabandha thiti paññatti jarā* = the nature of old aging of being in the aspect of conventional truth. (*Mahāṭīkā*-1-343,344)

Due to presence of such three characteristics called arising – static – perishing away, the designation of five aggregates as *anicca* (impermanence) would be occurred. The term *anicca* is designated on those three characteristics with the result that after it would be said that “**aniccatā ti tesamyeva uppāda vayaññathattam** = *aniccatā* means the arising, perishing away and static phase called *jarā* of those five aggregates only, especially, in order to show the term *aniccatā* refers to momentary cessation (*khanikā nirodha*), the commentator said that ‘**huttvā abhāvo vā**’ = the nature voidness after arising is also called *aniccatā*’. In that phrase, due to previous occurrence of the nature of arising before the nature of voidness, it would be said in addition to “*huttvā* = after arising”. With regarding to the word, *huttvā* = after arising, it would be clearly shown the fact that previous voidness occurs before the voidness (*a-bhāva*) called perishing away occurs. (*Mahāṭīkā*-1-344)

The meaning is that — the voidness (*a-bhāva*) are of two kinds: **pāgabhāva** which is a kind of voidances of corporeality and mentality before arising phase (*uppāda*) and **viddhamṣābhāva** which is also another kind of voidances of corporeality and mentality after perishing phase. In the words, “*huttvā a-bhāvo vā*”, **a-bhāvo** refers to the meaning of **viddhamṣābhāva** which is the nature of voidances of corporeality and mentality after perishing phase called **vināsa a-bhāva**. Then, owing to presence of the meaning, “corporeality and mentality arise from voidness called *a-bhāva* before it arise”, of the word, **huttvā**, that word shows the fact that “the voidness of corporeality and mentality before arise (*a-bhāva*) is preceding one while “the voidness of corporeality and mentality after perishing phase” is succeeding one.

Corporeality and mentality are void before it arise and after perished away. Thus these are the nature of *dhamma* which is occurring temporarily as the arising phase, (*uppāda*), static phase(*thiti*), perishing phase (*bhaṅga*), between two kinds of voidness. Those five kinds

of aggregates are only impermanent *dhamma* (*anicca*), and the *meditator* who wants to discern repeatedly as *anicca*, must

1. know five aggregates which are ultimate realities occurring in three periods, two continuums,
2. know causal *dhamma* occurring in three periods of those five aggregates, as they really are,
3. know
  - (a) mode of dissolution after arising
  - (b) modes of perishing away in every moment called *anicca* of five aggregates associating with causal *dhamma*,
4. practise by seeing mode of impermanence and by generalizing as *anicca*, in order to fulfil the occurrence of in-breath and out-breath.

If it would be practiced in that way it can be said that *aniccānupassanā* knowledge had been fulfilled

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thoroughly. The *meditator* with that *aniccānupassanā* knowledge can be designated as the person of *aniccā nupassī*, indeed.

### 2. *virāgānupassī*

*virāgānupassīti ettha pana dve virāgā khayavirāgo ca accantavirāgo ca. tattha khavirāgoti saṅkhārānam khanabhaṅgo. accantavirāgoti nibbānam. virāgānupassanāti tadubhayadassanavasena pavattā vipassanā ca maggo. tāya duvidhāyapi anupassanāya samannāgato hutvā assasanto passasanto ca “virāgānupassī assasissāmi passasissāmīti sikkhatī” ti veditabbo. nirodhānupassīpadepe eveda nayo. (Visuddhi-1-282)*

In the word, ***virāgā nupassī***, there are two kinds of *virāga*, viz,

- (1) ***khaya virāga*** which is dissolution of *saṅkhāra dhamma*
- (2) ***accanta virāga*** which is cessation of lust (*rāga*) or *saṅkhāra dhamma*, and it is called *nibbāna*.

In those two kinds, the momentary dissolution (*khaṇa bhaṅga*) where momentary cessation (*khaṇa nirodha*) of *saṅkhāra dhamma* occurs continuously, is called *khaya virāga*. *Nibbāna* called *asaṅkhata* where all kinds of *saṅkhāra dhamma* are totally ceased, is called ***accanta virāga***.

The *vipassanā* knowledge which is occurred by means of discerning only on dissolution of *saṅkhāra dhamma* is designated as ***virāgā nupassanā***. The noble Path-Knowledge which is occurred by means of seeing on *nibbāna* called *accanta virāga*, is also known as *virāga nupassanā*. It should be recognized on the fact that the person who fulfils the occurrence of in-breath and out-breath by completion with those two kinds of *virāga nupassanā* knowledge, practices as “*virāga nupassī assasissāmi passasissāmīti sikkhatī*”.

In other words: — The *vipassanā* knowledge, due to capability to discern as three general characters by taking the object of momentary dissolution of *saṅkhāra dhamma*, occurs continuously by means of ***khaya virāgā nupassanā***. Due to bending toward the eternal peace, *nibbāna* called *asaṅkhata*, the *vipassanā* knowledge occurs by means of ***accanta virāgā nupassanā*** simultaneously.

The noble Path-Knowledge is penetratively knowing and seeing the eternal peace, *nibbāna*, called *asaṅkhata* where all kinds of *saṅkhāra dhamma* are totally ceased, with the help of non-delusion (*a-sammoha*). That noble Path-Knowledge which is taking the object of *nibbāna*, eradicates deluding *dhamma* which covers *saṅkhāra dhamma* and prohibits dissolution of those *dhamma*, without any remain. Due to eradication of delusion which is incapable of knowing the dissolution of *saṅkhāra dhamma*, the knowledge (*vijjā*) which is knowing it, had been fulfilled as it's function (*kiṇṇa siddhi*). That kind of knowing by means

of it's function, can be designated as knowing with non-delusion (*a-sammoha*). Due to eradication of delusion (*moha*), if dissolution of *sañkhāra dhamma* are discerned again, it will be known every time indeed. That kind of knowing can be designated as *khaya virāgā nupassanā* which always discerning on dissolution of *sañkhāra dhamma* by means of non-delusion.

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Therefore, the noble Path-Knowledge would be occurred by means of *khaya virāgā nupassanā* which discerns dissolution of *sañkhāra dhamma* by means of non-delusion. It should be recognized on the fact that owing to ability of discerning on *nibbāna* called *asañkhata* where all kinds of *sañkhāra dhamma* are totally ceased, where lust (*rāga*) are totally ceased, by means of facing with the object directly, the noble Path-Knowledge occurs by means of *accanta virāgā nupassanā*, actually. (*Mahāṭīkā*-1-334)

### 3. *nirodhā nupassī*

Similarly, it should be recognized on the word, *nirodhā nupassī* in which two kinds of cessation includes: dissolution of *sañkhāra dhamma* called ***khaya nirodha*** and the eternal peace, *nibbāna* which is *asañkhata dhātu*, called ***accanta nirodha***. It means that it should be practiced by repeated discerning on dissolution of *sañkhāra dhamma* and by taking the object of *nibbāna* where those *sañkhāra dhamma* and lust are ceased in order to fulfil the occurrence of in-breath and out-breath.

### 4. *paṭinissaggā nupassī*

In the word, *paṭinissaggā nupassī*, there are two kinds of abandoning (*paṭinissaggā*);

- (1) ***pariccāga paṭinissaggā***
- (2) ***pakkhandana paṭinissaggā***.

Those *vipassanā* knowledge and noble Path-Knowledge which are capable of abandoning defilements, are called *paṭinissaggā nupassanā*.

***vipassanā*** — *Aniccānupassanā* knowledge which is repeated discerning as *anicca* by taking the object of dissolution of *sañkhāra dhamma*, abandons wrong perception called perception of permanence (*nicca saññā*) which falls on *sañkhāra dhamma* by means of temporary abandoning (*tadaṅga pahāna*). Those defilements which are led by ignorance, craving and clinging, called *kilesa vaṭṭa*, those wholesome and unwholesome actions (*kusala, akusala kamma*) called *sañkhāra* which are caused by that *kilesa vaṭṭa*, which are capable of forming new existence, such resultant aggregates (*vipāka khandha*) which are caused by that *kilesa vaṭṭa* and *kamma vaṭṭa* called *abhi sañkhāra*, can be occurred in future by means of obsession as permanence (*nicca*). If the mode of discerning as impermanence (*anicca*) on dissolution process of *sañkhāra dhamma* occurs continuously, it abandons all kinds of those *kilesa vaṭṭa*, *kamma vaṭṭa* and resultant aggregates called *vipāka vaṭṭa* by means of **non-reoccurable again in future**.

Those *kilesa vaṭṭa*, *kamma vaṭṭa* resultant aggregates called *vipāka vaṭṭa*, which are caused by perception of happiness (*sukha saññā*) and perception of self (*atta saññā*), are abandoned by means of temporarily and non-reoccurable again in future during *vipassanā* practice through which *dukkha nupassanā* knowledge which takes the object of nature of being oppressed by continuous dissolution and perishing away of *sañkhāra dhamma*, abandons the perception of happiness, while

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*anattā nupassanā* knowledge which takes the object of nature of lack of “self” which is non-destructible essence in those perishing *saṅkhāra dhamma* abandons the perception of self (*atta saññā*), occurs continuously in him. Then, due to knowing and seeing faults of *saṅkhāra dhamma* really, i.e., the fault of impermanence, the fault of suffering, the fault of non-self, the fault of loathsomeness (*asubha*) of all *saṅkhāra dhamma* called *saṅkhata*, which are situated in three worlds, viz, sensuous world, fine-material world and immaterial world, it usually be occurred as entering into eternal peace, *nibbāna* called *a-saṅkhata dhātu* by means of bending toward and inclination to that *nibbāna* which is opposite *dhamma* of *saṅkhāra dhamma*.

The *vipassanā* knowledge can, therefore, be designated as *pariccāga paṭinissaggā*, due to ability to abandon defilements together with resultant aggregates, *abhi saṅkhāra dhamma* temporarily. Due to occurrence of entering into *nibbāna* by bending toward it, it is also designated as *pakkhandana paṭinissaggā*.

If those defilements would be abandoned by eradication (*samuccheda*) without any remain, the noble Path-Knowledge not only abandons both wholesome, unwholesome actions called *abhi saṅkhāra*, which are capable of forming new existence, and the resultant aggregates which are caused by those defilements and *abhi saṅkhāra dhamma*, by means of making a condition which is incapable of reoccurring in future again, but also enters into eternal peace, *nibbāna* called *a-saṅkhata dhātu*, by means of facing with *nibbāna* as it’s object. That noble Path-Knowledge can, therefore, be designated as both ***pariccāga paṭinissaggā*** = the *dhamma* which is able to abandon permanently defilements with aggregates, *abhi saṅkhāra dhamma*, and ***pakkhandana paṭinissaggā*** = the *dhamma* which is able to enter into eternal peace, *nibbāna* called *a-saṅkhata dhātu* by taking as it’s object. Those two kinds of knowledge: *vipassanā* knowledge and noble Path-Knowledge would be designated as *anupassanā* due to ability to follow preceding knowledge and take the object of preceding knowledge and due to ability to discern repeatedly on those preceding knowledge successively.

The meaning is that — the *vipassanā* knowledge repeated discerns as *anicca, dukkha, anatta* by taking the object of preceding *vipassanā* knowledge, which are always arising and passing away so-called mode of impermanence (*anicca*) etc. Then the succeeding *vipassanā* knowledge repeatedly discerns as *anicca, dukkha, anatta* by taking the object of arising and passing away processes of preceding *vipassanā* knowledge. Therefore it would be said *anupassanā*. The noble Path-Knowledge, indeed, would also be designated as *anupassanā*, due to ability to follow *gottrabhu* and discern *nibbāna* which is the object of *gottrabhu*. It should be recognized on the fact that the person who completed with those two kinds of knowledge: *vipassanā* knowledge and noble Path-Knowledge in order to fulfil the occurrence of in-breath and out-breath, can be said that he practised

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as “*paṭinissaggā nupassī assasissāmīti sikkhati, paṭinissaggā nupassī passasissāmīti sikkhati*”. (*Visuddhi*-1-282; *Mahāṭīkā*-1-345)

This is the instruction of the Buddha in order to fulfil occurrence of in-breath and out-breath by arising *vipassanā* knowledge and Path-Knowledge successively.

3.9.F. Four kinds of *anupassanā*



*ayam tāvettha kāyānupassanāvasena vuttassa paṭhamacatukkassa  
anupubbapadavaṇṇanā.*

*yasmā pañettha idameva catukkam ādikammikassa kammaṭṭhānavasena vuttam.  
itarāni pana tīni catukkāni ettha pattajjhānassa vedanācittadhammānupassanāvasena  
vuttāni. (Visuddhi-1-269)*

*idam catutthacatukkam suddhavipassanāvaseneva vuttam. purimāni pana tīni  
samathavipassanāvasena. evam catunnam catukkānam vasena soḷasavatthukāya  
ānāpānassatiyā bhāvanā veditabbā. evam soḷasa vatthivasena ca pana ayam ānāpānassati  
mahapphalā hoti mahānisamsā. (Visuddhi-1-282)*

According to above explanations found in *Visuddhi Magga*, the Buddha expounded

1. the first tetrad instruction by means of **kāyānupassanā**,
2. the second tetrad instruction by means of **vedanānupassanā**
3. the third tetrad instruction by means of **cittānupassanā**
4. the fourth tetrad instruction by means of **dhammānupassanā**, respectively.

Among those tetrad instructions, it had been instructed to discern the second, third and fourth tetrad instruction by means of *vedanānupassanā*, *cittānupassanā*, and *dhammānupassanā* respectively, for only those persons who had well attained absorptions (*jhāna lābhī*).

In the preaching of the Buddha in that way, this fourth tetrad (*catuttha catukka*) would be preached by means of pure *vipassanā* (*suddha vipassanā*). In those tetrads, the first, second and third ones, it would be expounded by means of both *samatha* and *vipassanā*, commonly. Thus it should be recognized on the practice of mindfulness of breathing which has 16 modes of depending bases by means of four kinds of tetrad instructions. This way of practice so-called the mindfulness of breathing, which has thoroughly developed by means of these 16 modes of depending bases, has great advancement and improvement up to the Fourth Fruit-Knowledge (*arahatta phala ñāṇa*) indeed.

### 3.10 Five advantages of concentration

#### 1. *ditṭhadhamma sukha vihāra nisamsā*

Those noble arahants who had eradicated all cankers (*āsava*), due to presence of intention to stay peacefully for the whole day in the absorption, are able to occur and develop the concentration of full absorption. The concentration of full absorption of those noble arahants has the advantage called *ditṭha dhamma sukha vihārā nisamsā* = staying with partial happiness in recent physical and mental situations, actually. The Buddha, therefore, preached that —

“*Cunda* ... actually, these *jhānic dhamma* which are capable of concentrating the mind on one-pointedness of the object of sign of *samatha*, which are developed by those hermits out of the Buddha’s admonishment, can not be said the practices which are capable of rejecting and eradicating defilements. In the admonishment of me (the Buddha) who is real Noble-One, those *jhānic dhamma* can be said only *dhamma* which are capable of staying with partial happiness in recent physical and mental situations, actually” etc. (*M-1-49*) preached by the B. (*Visuddhi-1-368*)

Those arahants had been achieved to perform the function of Path-Knowledges and Fruit-Knowledges which are deserving to perform under the Buddha’s admonishment. There is no function to do anymore in order to attain the Path-Knowledge. Therefore trying to attain absorptions and entering into those absorptions performed by those noble arahants has advantages to stay with total happiness in recent physical and mental situations only. This is the first advantage of the concentration.

#### 2. *vipassanā nisamsā*

The concentration of full absorption of fulfilling noble ones (*sekkha*) and worldlings (*puthujana*), which is developed by intention with the purpose of *vipassanā* practice, is advantage to occur *vipassanā*, due to occurrence of proximate cause of *vipassanā* knowledge.

The neighbourhood concentration which is developed by following the proper way of practice under the opportunity to encounter with the arising of the Supreme Buddha, which is suitable to attain the invaluable results called the Path-Knowledge, Fruit-Knowledge and *nibbāna* along with the rounds of rebirth which is unpurified by those defilements, such as the craving (*tahṇā*) etc., has also the advantages to occur *vipassanā*.

“The duration when the Buddha is appearing” called *buddhuppāda navama khaṇa* is the most difficult opportunity in the world. Due to occurrence of the most difficult opportunity of *buddhuppāda navama khaṇa*, it refers to the neighbourhood concentration of a *meditator* who fulfils *vipassanā* practice in order to overcome the suffering of rounds of rebirth without delaying to attain

the concentration of full absorption but with great fears of knowledge, actually. Therefore the Buddha preached that —

“*samādhim bhikkhave bhāvetha samāhito bhikkhave bhikkhu yathābhutam pajānati*”. (*Sam-2-12; Sam-3-363*) = “*Bhikkhus* ... it should be occurred concentration; it should be

developed concentration; *bhikkhus* ... the *bhikkhu* with the mind that is associating with concentration which is well put on the object (sign of full concentration etc.), distinguishes thoroughly (four Noble Truths)” etc. (*Visuddhi*-1-368; *Mahāṭikā*-1-459,460)

### 3. *abhiññā nisamsā*

Such noble persons, indeed, fulfil various kinds of absorptions with intention to attain super-psychic-knowledge, such as, creating many people from single one just after emerging from the fourth absorption which is the basic factor of super-psychic-knowledge (*abhiññāna*). If those persons have significant wholesome deeds which were the cause of attainment of the super-psychic-knowledge in previous lives, the concentration of full absorption has advantage of super-psychic-knowledge, due to occurrence of proximate cause of super-psychic-knowledge of the fourth absorption or eight kinds of absorptions (*aṭṭhasamāpatti*) which would be entered. Therefore, the Buddha preached that —

*so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatveva sakkhibhabbataṃ pāpuṇāti sati sati āyatane.* (*M*-3-138) = “that person leads and bends toward the mind with strong determination in order to face with such such *dhamma*, such as creating of various kinds, which is well developed by means of super-psychic-knowledge. If the significant wholesome deeds called *adhikāra* which were the causes of attainment of super-psychic-knowledge in previous lives, are present apparently, it would be reached into a situation which is deserving to face with that that *dhamma* which can be faced by means of super-psychic-knowledge,” in *M*-1-138. (*Visuddhi*-1-368)

### 4. *bhava vivesā nisamsā*

If such persons never fall the absorption with desires to attain the existence of brahma or worldling persons never fall the absorption without desire to attain the existence of brahma, the concentration

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of full absorption has advantage to attain special existence called brahma world (*bhava vivesā nisamsā*), due to capability to attain special existence called brahma world for those persons with desires to attain the existence of brahma and for those persons who never fall absorption although they have no desires to attain that kind of existence. Therefore, the Buddha preached that —

*paṭhamam jhānam parittam bhāvetvā kattha upapajjanti. brahmapārisajjānam devānam saḥabyatam upapajjanti.* (*Abhi*-2-439)

“Which realm would be reached as rebirth for him because it would be developed the first absorption with less efficiency? It would be reached into fellowship of brahma called *brahma pārisajjā*,” in *Abhi*-2-439. (*Visuddhi*-1-369)

*appatthayamānā vā* — The commentator said the words, *appatthayamānā vā* = “although they have no wishes”, in order to show the fact that although it never been wished any existence depending on any kind of *kamma* which are causes of reaching to various existences, the function of wish to existence (*bhava patthanā*) had been achieved due to

occurrence of fulfilment of that *kamma* which are causes of reaching to various existences, indeed”. (*Mahāṭṭkā*-1-460)

The meaning is that — although none of wishes for any existence which is corresponding with *kamma* during that *kamma* which is the cause to reaching various existences has being performed, unless those defilements with underlying tendency (*anusaya kilesā*), which are deposited in the continuum of corporeality and mentality of himself, are totally eradicated by the noble Path-Knowledge, presence of those underlying tendency (*anusaya*) is significant cause of occurrence of birth consciousness (*kamma viññāna*). Every *kamma* developed in the continuum of any person with underlying tendency, has efficiency to occur resultant *dhamma* whenever opportunity would be occurred. Therefore, those *kamma* which are causes of reaching to various existences, play the significant role in reaching those existences by means of fulfilment of those *kamma* but not depending on whether wishing to attain any existence has been performed or not. Although there was no wish to attain any life during that *kamma* had been developed, for a person with underlying tendency (*anusaya*), the sign of future existence would be appeared at the time of near death impulses, due to presence of efficiency of that *kamma*. At that time, the occurrence of continuum of mind which is bending toward any existence that is correspondence of his or her previous *kamma*, is the fixed natural law for every being. The occurrence of inclination toward any kind of existence is due to presence of efficiency of underlying tendency which had been deposited in continuum of corporeality and mentality during that *kamma* had being performed. (See *Cetanā Sutta, Nidāna Vagga Samyutta.*)

Not only the concentration of full absorption is capable of performing to occur new existence in that way but also the neighbourhood concentration is capable of performing good existences of sensual sphere (*kāma sugati*), i.e., existences of human being and heavenly beings of 6 kinds. (*Visuddhi*-1-369)

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