

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

Page 501 – 550

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5. *nirodhā nisamsā*

By taking into heart that after eight kinds of absorptions (*samāpatti*) had been occurred and cessation absorption (*niroda samāpatti*) had been entered for throughout seven days without consciousness of any kind, it will be reached into the eternal peace called *nibbāna* which is cessation of these three kinds of sufferings,

1. *dukkha dukkha* (bodily disagreeable feeling)
2. *vipariṇāma dukkha* (bodily and mentally agreeable feelings)
3. *sañkhāra dukkha* (feeling of neutrality associating with all kinds of *sañkhāra dhamma*),

such Noble Ones called non-returnee (*anāgāmi*) and arahants develop the concentration of full absorption. The concentration of full absorption of those Noble Ones has the advantage of the cessation absorption (*niroda samāpatti*) called *nirodhānisamsā*. (*Visuddhi*-1-369)

The cessation absorption (*niroda samāpatti*) is a kind of absorption in which the consciousness, mental concomitants and corporealities produce by mind are ceased totally. Those corporealities produced by *kamma*, temperature and nutriment remains without cessation take place. Those corporeal *dhamma* are also being oppressed by continuous process of arising and passing away with the result that it is designated as *sañkhāra dukkha*. The commentator explained that “*sukham viharissāma* = it will be staying with totally happiness” due to absence of mind resulting in similarity to lack of any kind of suffering when cessation absorption occurs although those kind of suffering called *sañkhāra dukkha* is still present. (*Mahātīkā*-1-460)

These are advantages which can be attained by means of concentration. In this paper, the way of practice of concentration is presented in order to attain the right view on Four Noble Truths as they really are, called *vipassanā nisamsā*, number two advantage only. However, if the *meditator* has desire to practise four protective meditations (*catu rāraṅkha kammaṭṭhāna*) called,

1. loving-kindness (*mettā*)
2. recollection of the nobility of the Buddha (*buddhā nussati*)
3. recollection of the death (*marañā nussati*)
4. loathsomeness (*a-subbha*),

before *vipassanā* practice is carried out, it is very appropriate time after the concentration of the fourth absorption through the mindfulness of breathing has been fulfilled actually. (It can be seen in Section Nine *Samatha kammaṭṭhāna*, Volume V.)

If the *meditator* wants to fulfil *vipassanā* knowledge, it will be better to endeavour in order to complete eight kinds of noble qualities of the fourth absorption previously.

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3.11.A. Eight noble qualities of the fourth absorption

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte āsavānaṃ khayañānāya cittaṃ abhininnāmeti. so idam dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī patipadāti yathābhūtaṃ pajānāti. (M-1-347)

Above Pāli Quotation is an excerpt how *vipassanā* practice can be fulfilled after the concentration of fourth absorption had been developed, found in *Mahāassapura Sutta*. This

kind of preaching methodology in enormous times in Pāli Text. This is the instruction of the Buddha himself in order to know the Four Noble Truths as they really are, by means of endeavouring to fulfil eight noble qualities of the fourth absorption previously. According to those explanations found in *Visuddhi-2-5*, *Vinaya-Commentary-1-127*, each noble quality would be presented in this place.

1. *parisuddha* = the purification

The consciousness of fine material sphere which is occurring as the concentration of the fourth absorption in the continuum of *meditator* is circumstantially purified due to presence of purification of mindfulness caused by equanimity (*upekkhā*). In this case, *upekkhā* mans the mental concomitant called *tatramajjhataṭṭā* (equanimity). This equanimity is capable of neutralizing the mind not to reach any kind of extremity, i.e. retarding to take object of sign of full concentration of mindfulness of breathing called laziness (*kosajja*) and enhancing to take object of sign of full concentration of mindfulness of breathing called unrest (*uddhacca*). Due to capability of neutralizing of the mind on the object of sign of full concentration, that mental concomitant is designated as *tatramajjhattupekkhā*. Due to presence of efficiency of *tatramajjhattupekkhā*, the mindfulness which is able to keep in mind that sign of full concentration is well purified. Due to presence of purification of mindfulness caused by that *upekkhā* the consciousness of the fourth absorption is also circumstantially purified. It is well purified not only the mindfulness but also all associating *dhamma*, indeed. It had been preached emphatically on the mindfulness. (*Visuddhi-1-163*)

2. *pariyodāta* = presence of brilliant shyness

“*parisuddhattāyeva pariyoḍāte pabassareti vuttam hoti*” (*Visuddhi-2-5*, *Vi-Com-1-127*)

Due to presence of circumstantial purification in that way it is shining brilliantly as well purified gold.(According to this explanation it should be recognized on the fact the concentration of fourth absorption has brilliant shines.)

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3. *a-naṅgaṇa* = free from impurities of greed, anger

It is free from impurities of mind called greed and anger due to rejecting for long time (*vikkhambhana pahāna*) of both bodily and mentally agreeable feelings (*sukha, somanassa vedanā*) which are causes of occurrence of greed (*lobha*), and bodily and mentally disagreeable feelings (*dukkha, domanassa vedanā*) which are causes of occurrence of anger (*dosa*).

4. *vigatūpakkilesa* = free from defilements

If the lust and anger are abandoned for a long time, those defilements (*kilesa dhamma*) which are associating with lust and anger are also abandoned well. As those lust and anger are deserving to designated as *aṅgaṇa* (impurity) due to occurrence of unpurified *dhamma* of those lust and anger, similarly, those are deserving to designated as *upakkilesa* (defilement) due to ability to occur dirtiness of mind. Due to free from impurity and dirtiness of mind in that way it is free from defilements which are capable of burning and suppressing the mind. It is right. — Those defilements and impurity (*aṅgaṇa*) such as lust and anger, are capable of burning and suppressing the mind. (*Visuddhi-2-5*; *Mahāṭīkā-2-6,7*)

5. *mudubhūta* = elasticity

Due to occurrence of well developed by reaching in five kinds of mastery of the fourth absorption thoroughly, the continuum of mind is elastic as a leather which had been well tanned to make easily whatever he likes or a block of sealing wax which had been well treated. In this case, “well developed” means the concentration of fourth absorption would be developed frequently. As an animal skin becomes fine by tanning frequently, this mind of fourth absorption is also very fine and subtle due to entering frequently into it. It means that the fine and subtle mind is reaching into mastery (*vasī bhāva patta*). It is right. — It can be said the mind which occurs in indulgent situation as one wish, is elastic. (*Visuddhi-2-5; Mahāṭīkā-2-7*)

6. *kammaniya* = adaptability in practice

As the purified gold is very easy to make any kind of jewellery whatever he likes, such as rings, bracelets etc., due to presence of elasticity of the mind which is free from impurity and defilements is adaptable to perform any function whatever he likes, the function of super-psycho-knowledge (*abhiññāna*) or the function of *vipassanā* practice etc.

tañca ubhayampi subhāvitattāyevāti (Visuddhi-2-5; Vi-Com-1-127)

It should be recognized on the fact that those two kinds, elasticity (*mudubhūta*) and adaptability (*kammaniya*) of the mind would be occurred after it had been well developed proficiently by means of reaching into five mastery of that mind of fourth absorption.

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nāham bhikkhave aññam ekadhammampi samanupassāmi, yaṃ evaṃ bhāvitam bahulīkatam muduñca hoti kammaniyañca, yathayidam bhikkhave cittam. (Aṅg-1-4)

= *Bhikkhus ... I (the Buddha) never see any dhamma which is very elastic and adaptable to perform the function of practice rather than this mind which had been developed frequently to reach in mastery is very elastic and adaptable to perform the function of practice. (Aṅg-1-4)*

7. *thīta* = presence of stability

Due to well developed not to avoid and perish away those noble qualities, such as circumstantial purification (*parisuddha*) etc, the continuum of mind is not loosely in those noble qualities but firmly fixed well actually. That stability of consciousness of the fourth absorption called *thīta*.

8. *āneñjappatta* = reaching into unshaken condition

Due to presence of stability in that way it is no shaking anymore in the mind of meditation. It means that due to presence of stability, the mind of meditation is very quiet on the object. It would be preached in this preaching methodology that the consciousness of fourth absorption which is firmly fixed to the object, as both *thīta* and *āneñjappatta*.

In the commentary called *Visuddhi Magga*, the meanings of *thīta* and *āneñjappatta* are explained in another ways as follows.

7. *thīta* = presence of stability

Due to presence of elasticity and adaptability of mind in order to achieve various functions, such as, super-psycho-knowledge, *vipassanā* practice etc., the continuum of mind is stable as one's indulgence whatever he wishes. (*Visuddhi-2-5*)

It means that *thīta* (= **stability**) is a situation which occurs as one's desire or a situation which reaches into mastery. In previous method — with regarding to the phrase,

“*vase vattamānam hi cittaṃ muduntī vuccatī*” = “it can be said the mind which occurs in indulgent situation as one’s wish, is elastic”, it had been shown that the consciousness of fourth absorption which reaches into mastery is elastic (*mudu*). It had also been shown that due to presence of elasticity, various functions of practices are adaptable (*kammaniya*). Thus as if it is reaching into mastery it would be recognized as the occurrence of elasticity and adaptability, similarly due to reaching into mastery, the occurrence of stability would be recognized as occurrence of elasticity and adaptability. It means that it should be recognized reciprocally. As the resultant *dhamma* can be explicit by causal *dhamma*, similarly causal *dhamma* should be explicit by resultant *dhamma*. Therefore, by means of occurrence of avoiding from shaking, the stability with firmly fixed situation is called *āneñjappatta*. (*Mahāṭīkā-2-7*)

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8. *āneñjappatta* = reaching into unshaken condition

The continuum of mind which is associating with that concentration of fourth absorption called *āneñjappatta*, occurs by means of efficiency of six kinds of strengths or six chiefs called faith, effort, mindfulness, concentration, wisdom and light (= *obhāsagata*) resulting in the occurrence of both opposite *dhamma*. The efficiency of those six kinds of strengths or six chiefs is so great that there is no trace of shaking caused by opposite *dhamma*, such as faithless laziness, carelessness, unrest, delusion = wrong knowing = misunderstanding, falling in darkness of defilements etc. No trace of faithless can infiltrate in the continuum of mind even as vapour. It will be explicit. —

(a) That consciousness of fourth absorption which had been well developed up to reaching in five kinds of mastery in this way, which had been soaked by firm faith occurred as “it is deserving to face with *abhiññāṇa dhamma* and Four Noble Truths which should be faced with special knowledge”, which had been well supported by strength of faith and chief of faith, would not be shaken by opposite *dhamma*, faithless (*assaddiya*). Actually, it situates as performance in order to occur successive upper supra-mundane *dhamma*.

(b) The consciousness which had been soaked with strenuous effort, which had been supported by strenuous effort that is capable of finishing to admonish the former, would not be shaken by laziness (*kosajja*) that is a kind of unwholesome mind moment, a cause of occurrence of lazy person.

(c) The consciousness which had been soaked with mindfulness, which is capable of finishing not to forget repeated performing the practice of fourth absorption, which is capable of repeated searching the occurrence of wholesome *dhamma*, which had been supported by very strong mindfulness, would not be shaken by carelessness (*pamāda*) which is forgetting to do wholesome deeds.

(d) The consciousness which had been soaked with concentration, which had been supported by concentration that is capable of putting the mind on the object of practice, would not be shaken by unrest (*uddhacca*).

(e) The consciousness which had been soaked with wisdom, which had been supported by wisdom that has the characteristic of discriminating between benefittable and unbenefittable *dhamma* of that practice of mindfulness of breathing, would not be shaken by ignorance (*avijjā*), opposite *dhamma* of knowledge.

(f) “*obhāsagataṃ kilesandhakārena na iñjati*”. (*Visuddhi-2-6*)

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Obhāsatanti ñāṇobhāsasahagatam. obhāsabhūtena hi yathāvuttasamādhānasamvaddhitena ñāṇena samkilesapakkham yāthāvato passanto tato utrasanto ottappanto taṃ adhibhavati, na tena abhibhūyati. tenāha “kilesandhakārena na iñjati”ti. etena ñāṇapariggahitam hirottappabalam dasseti. (Mahāṭīkā-2-8)

The concentration of fourth absorption which occurs associating with the light of wisdom, would not be shaken by darkness called defilements. It is right. — Due to occurrence of really knowing and seeing unpurified *dhamma* (*samkilesa*) by the knowledge which had been well developed by concentration associating with the light that has the function of enlightening (*obhāsana rasa*) Four Noble Truths as they really are, it would be suppressed on those all kinds of unpurified *dhamma* by fearing on it. That concentration of fourth absorption associating with knowledge and light would not be suppressed by those all kinds of unpurified *dhamma*. Therefore, the commentator explained that “**the concentration of fourth absorption which occurs associating with the light of wisdom, would not be shaken by darkness called defilements**”. With regarding to this word, it shows apparently on the strength called shame (*hirī*), dread (*otappa*) which are supported by knowledge. (*upekkhā-2-6; Mahāṭī-2-8*)

The consciousness which had been soaked, kept, supported by these six kinds of *dhamma*, (1) faith, (2) effort, (3) mindfulness, (4) concentration, (5) wisdom and (6) *obhāsa gata* = efficiency of light = strength of shame and dread, can be designated as reaching into occurrence of unshaken situation (*āneñjappatta*).

In this method, it would not be counted on *samāhita* as one factor, but *thita* and *āneñjappatta* are separated into two factors. In another method, it would be counted on *samāhita* as one factor and then *thita* and *āneñjappatta* are also united as one factor.

3.11.B. Eight noble qualities of the fourth absorption (another way of explanation)

1. ***samāhita*** — The continuum of consciousness is well stable by concentration of fourth absorption.
2. ***parisuddha*** — Due to occurrence of very far from impurities called hindrances the continuum of consciousness is circumstantially purified.
3. ***pariyodāta*** — Due to occurrence of overcoming on gross factors of absorption called *vitakka*, *vicāra*, *pīti*, *sukha*, which are capable of fearing, and shaking the mind, the continuum of consciousness is well purified with brilliant shininess.

[Notes: — In this method, it mentioned on “*parisuddha*” as free from hindrances which are capable of impurifying the mind; while on “*pariyodāta*” as free from *vitakka* and *vicāra* that are capable of shaking mind, *pīti* that is capable of making conspicuous appearance of mind, *sukha* that is capable of taking into heart and feeling the object with happiness, respectively. Although the first absorption can be attained only when it is far from hindrances, it is not far from those hindrances compared with this fourth absorption, actually. Similarly, although the second absorption is far from *vitakka* and *vicāra*, the third absorption is far from *pīti*, it is not far from those *dhamma* compared with this

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fourth absorption, actually. Therefore, it is explained on this fourth absorption as “*parisuddha*”, “*pariyodāta*”. (*Mahāṭī-2-8*)

4. ***a-naṅgana*** — Due to absence of unwholesome impurities, such as conceit (*māna*), wickedness (*māyā*), pretension (*sātheya*), which can be infiltrated with inferior wish occurring depending on attainment of absorption, it is far from unwholesome impurities. (*Visuddhi-2-6*)

Depending on attainment of absorption, a kind of conceit which is too much pride in oneself can be occurred. A kind of desire with conceit that “during the Supreme Buddha is

preaching among surroundings of disciples, it will be very good situation as if the Buddha always questions me only that “*bhikkhu* ... how do you suggest on this *dhamma*” etc., can usually be occurred. The wickedness (*māyā*) which desires to conceal obvious fault can usually be occurred. The pretension (*sātheya*) which is capable of pretending to be full of noble qualities that are not present, can also be occurred. Those *dhamma* called ‘conceit’, ‘wickedness’, ‘pretension’ are commonly known as *pāpaka icchāvacara* (inferior wishes). Although these *dhamma* are not so gross as hindrances, these are **subtle unwholesome deeds** called *aṅgana* (impurity), due to ability to make dirty of continuum of mind. (*Mahāṭī-2-8,9*)

5. ***vigatūpakkilesa*** — It is free from those *upakkilesa dhamma*, such as greed (*abhijjhā*) etc. which are capable of making dirty of mind. [*abhijjhā* (greed) is a kind of desire which is subtle greed attaching on absorption of oneself but not reach as sensual hindrance (*kāmacchanda nīvaraṇa*). It is unrejectable subtle greed by the first absorption. In the word, “greed (*abhijjhā*) etc.”, with regarding to “etc.”, it should be interpreted on subtle conceit, wickedness and pretension etc. (*Mahāṭī-2-8,9*)]

6. ***mudubhūta*** — Due to occurrence of having in five kinds of mastery, it is well elastic.

7. ***kammaniya*** — Due to reaching in foundation of various efficiency (*iddhi*), it is well adaptable to perform any kind of function of practice relating to *dhamma* whatever he likes.

8. ***thita, āneñjappatta*** — Due to fulfilment of practice of the fourth absorption which is the fundamental factor of the mind leading to desired objects, such as the object of super-psychic-knowledge or the object of *vipassanā*, and due to fulfilment of practice of concentration which is adaptable for “*abhinīhāra*” called all kinds of supreme perfections (*pāramita*) that is capable of leading to any kind of enlightenment, i.e. enlightenment of the Buddha, enlightenment of the *pacceka* Buddha, enlightenment of disciple, by means of absence of further function of concentration rather than the fourth absorption, with the result that that concentration of fourth absorption had reached to significant role in continuing the way of practice, that kind of concentration situates in firmly fixed condition which reaches to superior occurrence without shaking anymore.

(It is ready to lead the mind either toward various kinds of super-psychic-knowledge, such as *iddhi vidha abhiññāna* etc, or toward various kinds of knowledge called *vipassanā* knowledge, the Path-Knowledge, the Fruit-Knowledge. The practice of the fourth absorption which is ready to apply in that way is designated as “*abhi nīhārakkhama bhāvanā*”. Due to fulfilment of that “*abhi nīhārakkhama bhāvanā*”, that practice of the fourth absorption plays the most important role in

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various ways of practices called *samāpatti*, *vipassanā*, indeed. That kind of concentration is not only superior but also capable of making non-contentment. It is never content even though it had been entered for a long time in that absorption. Thus it means that this concentration of fourth absorption is very stable due to reaching into unshaken situation resulted from superior occurrence of *abhi nīhārakkhama bhāvanā*.) (*Visuddhi-2-6; Mahāṭī-2-9*)

Actually, this concentration of fourth absorption which is completed with these eight noble qualities is adaptable and ready to lead the mind toward various kinds of functions of practices, such as creating by super-psychic-knowledge, *vipassanā* etc. If the mind of meditation is intended to be led toward the object of *vipassanā* knowledge, those *saṅkhāra dhamma* called the Noble Truth of Suffering and the Noble Truth of Cause of Suffering (= corporeality, mentality, causes and results) will be easily known and seen by penetrative knowledge due to presence of adaptability of the concentration of fourth absorption for various *abhinīhāra*.

Those supreme perfections (*pāramita*) which are factors of reaching to desired Enlightenment called Enlightenment of the Buddha, Enlightenment of the *pacceka* Buddha, Enlightenment of disciple, belong to these practices of *abhiññāna* and *vipassanā*.

These are explanations relating to eight noble qualities of the fourth absorption. In accordance with this explanations, the brief translations of those Pāli Quotations mentioned above in [\(3.11.A, PAGE 502\)](#) (*M-1-347*), are as follows: —

The meditating *bhikkhu* who had well attained that fourth absorption with the consciousness,

1. if it is circumstantially purified due to presence of purification of mindfulness caused by *upekkhā* (equanimity) called mental concomitant, “*tatramajjhataṭṭā*,” which is capable of well putting the mind on various objects of sign of full concentration, such as object of sign of full concentration of mindfulness of breathing,

2. if it has brilliant shining in colour due to occurrence of **circumstantial purification**,

3. if it lacks those impurities called lust and anger due to presence of abandoned impurities by means of rejecting for a long time (*vikkhambhana pahāna*) resulted from abandoning of both bodily and mentally agreeable feelings which are the causes of lust, and bodily and mentally disagreeable feelings which are the causes of anger,

4. if it is avoiding from those defilements which are capable of burning and suppressing the mind due to occurrence of lacking impurities called lust and anger,

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5. if it is **well subtle** (if it is reaching into five kinds of mastery) due to occurrence of fulfilment to develop thoroughly,

6. if it is well adaptable for various functions of practices, such as endeavouring to know and see the Four Noble Truths (*catusacca kammaṭṭhāna bhāvanā*) due to occurrence of subtle condition,

7. if it is well situated as indulgent condition of oneself, due to presence of elasticity and adaptability of concentration of fourth absorption,

8. if it is reached into occurrence of unshaken condition due to presence of supporting of five controlling faculties i.e. faith, effort, mindfulness, concentration, wisdom, inclines to attain *arahatta magga ñāna* (the Fourth Path-Knowledge) called *āsavakkhaya* which is lost of leaking *dhamma* (cankers). That *bhikkhu* knows that

1. this is the Noble Truth of Suffering (*dukkha ariya sacca*)

2. this is the Noble Truth of Cause of Suffering (*samudaya ariya sacca*)

3. this is the Noble Truth of Cessation of Suffering (*nirodha ariya sacca*)

4. this is the Noble Truth of Course leading to cessation of suffering (*magga ariya sacca*) as they really are. (*M-1-347*) [It would be translated in accordance with explanations found in *Visuddhi-2-5*.]

The *meditator* who wants to improve *vipassanā* practice depending upon the concentration of this fourth absorption must fulfil frequently in order to complete with above noble eight qualities of concentration of fourth absorption. It should be practiced in order to reach five kinds of mastery and to occur the concentration of fourth absorption which is strongly supported by five controlling faculties. Only when it reaches to above situations well, various functions of practices, keeping in mind and discriminating on five aggregates called the Noble Truth of Suffering and causal relationship or the nature of Dependence-Origination called the Noble Truth of Cause of Suffering, will be adaptable. The function of

taking into heart those *saṅkhāra dhamma* called those Noble Truth of Suffering and Noble Truth of Cause of Suffering (*vipassanā bhinivesa*) will be put through successfully.

It would be continued to present on number two quality, “*pariyodāta*”, = “if it is brilliant shining in colour”, as follows. —

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3.12 The light of wisdom — *Obhāsa Sutta*

cattārome bhikkhave obhāsā. katame cattāro, candobhāso sāriyobhāso aggobhāso paññobhāso. ime kho bhikkhave cattāro obhāsā. etadaggam bhikkhave imesam catunnam obhāsānam yadidam paññobhāso. (Aṅg-1-457)

= *Bhikkhus* ... there are four kinds of lights. Which are of four kinds that — the light of moon, the light of sun, the light of fire, the light of wisdom, indeed. *Bhikkhus* ... among those four kinds, the light of wisdom is the supreme one. (*Aṅg-1-457*)

The Buddha preached in similar way by using synonyms, *ābhā* = colour, *pabhā* = rays, *āloka* = light, *pajjota* = shining light. Those explanations relating with the light of wisdom can be found in the Commentary, *Aṭṭhasālinī*, as follows: _____

3.12.A. The light of knowledge

pajānātīti paññā. kim pajānāti? “idam dukkha” ntiādinā nayena ariyasaccāni. atṭhakathāyam pana “paññāpetīti paññā” ti vuttam. kinti paññāpetīti? “aniccam dukkham anatta” ti paññāpeti. Sāva avijjāya abhibhavanato adhipatīyattṭhena indriyam, dassanalakkhaṇe vā indatṭham kārotīti indriyam, paññāva indriyam paññindriyam.

sā panesā obhāsanalakkhaṇā ca paññā, pajānanalakkhaṇā ca. yathā hi catubhittike gehe rattibhāge dīpe jalite andhakāro nirujjhati, āloko pātubhavati, evameva obhāsanalakkhaṇā paññā. paññobhāsasamo obhāso nāma natthi. paññavato hi ekapallaṅkena nisinnassa dasasahasilokadhātu ekālokā hoti. tenāha thero _____

“yathā mahārāja puriso andhakāre gehe padīpam paveseyya, pavitṭho padīpo andhakāram viddhamseti obhāsam janeti, ālokam vidamseti, pākātāni ca rūpāni karoti, evameva kho mahārāja paññā uppajjamānā avijjandhakāram viddhamseti vijjjobhāsam janeti, ñāṇālokam vidamseti, pākātāni ariyasaccāni karoti. evam kho mahārāja obhāsanalakkhaṇā paññā” ti. (Milinda pañhā-38; Abhi-Com-1-165,166)

= The nature of distinguishing knowledge is called **wisdom** (*paññā*). Which would be distinguished by knowledge is that — in the aspect of *Abhidhamma*, the Four Noble Truths would be distinguished that all *dhamma* found in three worlds among 31 realms, except the craving (*tahnā*) are the Noble Truth of Suffering, etc. while in the aspect of *Suttanta*, it would be distinguished that those *dhamma*, birth (*jāti*) etc., are the Noble Truth of Suffering etc. In other words, in the olden days commentary called *Mahā atṭhakathā*, it had been explained that the nature which is capable of distinguishing is called the wisdom (*paññā*). How it would be capable of distinguishing is that — it is distinguishable as *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self).

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Due to ability to suppress the ignorance called wrong knowing resulting in the meaning as occurrence of chief in penetrative knowing on the Four Noble Truths, that wisdom is called the controlling faculty (*indriya*). In other words, due to ability to occur controlling factor of knowing and seeing on the Four Noble Truths, it is designated as

controlling faculty (*indriya*). That wisdom has both the characteristic, the nature of showing in order to distinguish true nature of the object and the characteristic, “thorough distinguishing”.

For example — When the oil-light is shined at night in dark house covered by four walls, the darkness which is capable of blinding the normal eye would be ceased, and the light shines apparently. Similarly to this example, the wisdom (*paññā*) has the characteristic shining in order to distinguish the real nature of object as oil-light. There is no light similar to the light of wisdom. It is right. If the person with *vipassanā* knowledge practices in sitting position, ten thousand-fold world systems can be shined by single light. [It refers to the light (*obhāsa*) belongs to ten kinds of *upakkilesa dhamma* of *vipassanā*. (*Mūlatī*-1-89)] Therefore, (in Pāli Text of *Milinda pañha*) the most Venerable *Nāgasena* Thera explained as follows: —

“Royal devotee the great king ... a man brings an oil-light into the house with full of darkness; as the oil-light which had been brought destroys the darkness, causes to occur the light, shows the light obviously, makes the colour-object easy to see, similarly, if the wisdom would be occurred, ...

1. it is capable of destroying the darkness called ignorance (*avijjā*),
2. it causes the light called wisdom (*vijjā*),
3. it shows apparently the ray called knowledge,
4. it makes the Noble Truths easy to be seen.

Royal devotee the great king ... thus the wisdom (*paññā*) has the characteristic shining in order to distinguish the real nature of object as oil-light”, said by the Venerable *Nāgasena* Thera. (*Abhi-Com*-1-165,166)

Then in Sub-commentary of *Pacalāyamana Sutta*, *Sattaka Nipāta*, *Aṅguttara Nikāya*, it was explained that there are four kinds of lights of wisdom. After the most Venerable *Moggallāna* had ordained, and strenuously endeavoured in order to fulfil the obligation of *bhikkhu* in the forest near *Kallavālaputta* village, Magadha division, he sat down with sloth and torpor at the entrance of corridor, due to presence of fatigue by walking throughout seven days. At that time the Buddha came to there and preached on seven ways of rejecting sloth and torpor. Here it would be presented an excerpt relating to light, number 6, how to reject torpor (*middha*).

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3.12.B. An excerpt of *Pacalāyamāna Sutta*

no ce te evaṃ viharato taṃ middham pahīyetha, tato tvam moggallāna ālokasaññam manasi kareyyāsi, divāsaññam adhiṭṭhaheyyāsi, yathā divā tathā rattim yathā rattim tathā divā, iti vivatena cetasā apariyonaddhena sappabhāsam cittam bhāveyyāsi. ṭhānam kho panetam vijjati yaṃ te evaṃ viharato taṃ middham pahīyetha. (Aṅg-2-463)

= *Bhikkhu Moggallāna* ... unless the torpor can be avoided for you even by seeing directions with planets in this way, you must develop the perception of light (*āloka saññā*) due to inability to avoid torpor in that way. You must develop similarly for the night as day-time. You must develop similarly for the day as night-time. Thus the consciousness with the shining light which lacks any kind of circumstantial webs and torpor, must be developed. For you, by developing in this way, it is absolute certainty there will be avoiding the torpor. (*Aṅg*-2-463)

3.12.C. Perception of light (*āloka saññā*)

ālokasaññanti middhavinodanaālokasaññam. divāsaññanti divātisaññam. yathā divā tathā rattinti yathā divā ālokasaññā adhiṭṭhitā, tathā nam rattampi adhiṭṭhaheyyāsi. yathā rattim tathā divāti yathā ca te rattim ālokasaññā adhiṭṭhitā, tathā nam divāpi adhiṭṭhaheyyāsi. sappabhāsanti dibbcakkhuñāṇatthāya saḥbhāsam. (Aṅg-Com-3-174)

ālokasaññam manasikareyyāsīti divā vā rattim vā sūriya-pajjota-canda-maṇiādīnam ālokaṃ “āloko”ti manasikareyyāsi, citte ṭhapeyyāsi. yathā te subhāvitālokakasiṇassa viya kasiṇāloko yadicchakaṃ yāvadicchakaṇca so āloko rattiyam upatiṭṭhati, yena tattha divāsaññam ṭhapeyyāsi, divā viya vigatathinamidhho bhavēyyāsīti. pa. saḥbhāsanti saññānōbhāsam. thinamidhavinodanaālokopi vā hotu kasiṇālokopi vā parikammālokopi vā, upakkilesāloko viya sabboyam āloko ñāṇasamutṭhānovāti. (Aṅg-ṭī-3-177,178)

The meaning of those commentary and sub-commentary is as follows: —

The *meditator* who wants to attain super-psychic-knowledge, such as divine eye (*dibba cakkhu abhiññāna*), must fulfil eight absorptions for eight kinds of *kasina*, from earth-*kasina* to white-*kasina*, previously. Those 8 kinds of absorptions on 8 kinds of *kasina* must be thoroughly ground by means of fourteen modes (*cudda sākāra*) (see *Visuddhi-2-2*). After it had been ground thoroughly in that way, the *meditator* who wants to attain divine eye must practise in order to ready for such situation which is capable of leading to attain divine eye by means of thorough modes on the fourth absorption with the *kasina* object which is the fundamental factor of that super-psychic-knowledge. After it had been practised in this way, any kind of *kasina* among three kinds called fire-*kasina*,

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white-*kasina*, light-*kasina*, must be extended in order to reach the field of neighbourhood concentration. In this case, it had been explained that ...

“imesu ca pana tisu āloka kasiṇam yeva seṭṭhataram. (Visuddhi-2-58)

= “Among these three kinds of *kasina*, only the light-*kasina* is the supreme one in order to attain divine eye”. The *meditator* who wants to develop perception of light must take into heart as “*āloka* (light)”, “*āloka* (light)” etc. by taking the object of sunlight, moonlight, blazing fire, the shining light of ruby, etc. When circular shape of light occurs after changed from preliminary object of light at the beginning, it must be spread out those lights on ten directions of desired range with the result that the efficiency of light will become stronger gradually. When the efficiency of light becomes strong in that way —

“ettha āloko hotūti yattakam ṭhānam paricchindati, tattha āloko tiṭṭhatiyeva”.

(*Visuddhi-2-58*)

= it must be perform strong determination as “many the light occurs within this range”, etc. Thus such range would be separated. Within that range, the light would be occurred really. (*Visuddhi-2-58*)

“divasampi nisīdittvā passato rūpadassanam hoti” (Visuddhi-2-58)

For the person with super-psychic-knowledge, who is observing throughout day, the seeing of colour-objects would be occurred really. (*Visuddhi-2-58*)

In *Pacalāyamāna Sutta* mentioned above, the Buddha instructed the most Venerable *Moggallāna* to develop and perform strong determination on the perception of light that is shining throughout day and night continuously. Then the Buddha continued to explain that if the perception of light would be taken into heart in that way, the sloth and torpor that are retardable factors to take the object of practice, will be removed consequently. That kind of light is called “*thinamidhva vinodana āloka*” = the light which is capable of removing sloth

and torpor”, indeed. So as to relate that instruction, the sub-commentator of *Ánguttara nikāya* explained on four kinds of lights of wisdom (= lights of knowledge).

parikammālokopi vā, upakkilesāloko viya sabboyam āloko ñāṇasamutṭhānovāti.

(*Áng-tī-3-178*)

It is explained that there are four kinds of lights of knowledge, viz,

- (1) *thina middha vinodana āloka*,
- (2) *kasināloka*,
- (3) *parikammāloka*,
- (4) *upakkilesāloka*.

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“*upakkilesāloko viya sabboyam āloko ñāṇa samutṭhānova*”. (*Áng-tī-3-178*)

= “As the light called *upakkilesa*, which is the cause of defilement of *vipassanā* knowledge occurring in *udayavaya* stage is caused by *vipassanā* knowledge, those all kinds of lights mentioned above are caused by knowledge”, explained in sub-commentary, *Áng-tī-3-178*.

(3.12.C.i) *thina middha vinodana āloka*

“*iti vivaṭena cetasā aparionaddhena sappabhsam cittam bhāveyāsi*”. (*Áng-2-463*)

= It must be developed the mind with the shining light but lacking torpor and circumstantial webs anymore. (*Áng-2-463*)

Thus the Buddha instructed Venerable *Moggallāna* to develop the mind with the light (= *sappabhsam cittam*). Those words, “*sappabhsam cittam*”, is commented in commentary as follows: —

“*sappabhsanti dibbacakkhu ñāṇatthāya saḥobhāsam*”. (*Áng-Com-3-174*)

= It must be developed the **mind with the shining light** in order to attain divine eye (*dibba cakkhu abhiññāna*). Therefore it should be recognized on the fact that in this *Pacalāyamāna Sutta*, “the light which is capable of removing sloth and torpor” = *thina middha vinodana āloka*, is a kind of light which is developed for the purpose of divine eye or it is a kind of light produced by the mind associating with the knowledge of divine eye. Further explanations can be found in Pāli Text of *Vibhaṅga* and it’s commentary as follows: —

thinamiddham pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno. (*Abhi-2-253*)

“*ālokasaññī*”ti tattha katamā saññā, yā saññā sañjānanā sañjānitattam, ayam vuccati saññā. ayam saññā ālokā hoti vivaṭa parisuddhā pariyodātā, tena vuccati “*ālokasaññī*”ti. (*Abhi-2-263,264*)

ālokasaññīti rattimpi divāpi ditṭhālokasañjānanasamatthāya viganāvaranāya parisuddhāya saññāya samannāgato. (*Abhi-Com-2-353*)

ālokā hotīti sappabhā hoti. nirāvaraṇatṭhena vivaṭā. nirupakkilesatṭhena parisuddhā. pabhassaratṭhena pariyodātā. (*Abhi-Com-2-354*)

It must be taken into heart as “light, light (*āloka*)”, by seeing any kind of light, such as sunlight, moonlight, the shining light of ruby, blazing fire, etc. It must be taken into heart any kind of light which can be available in proper time and proper way. Developing shining light of light-*kasina* would be well situated at night whenever and wherever he likes as well developed light-*kasina*. At that time, that *meditator* must keep in mind that shining light as the perception of shining light

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occurring in daytime. The perception of light must be thoroughly developed throughout night time as well as sloth and torpor are avoiding in daytime. It means that the meaning of “*āloka saññī* = perception of light”, is the fact that — it would be fulfilled with circumstantial purified perception, which is capable of memorizing the sunlight occurred in daytime even though in night time, which is lacking hindrances of sloth and torpor totally.

This perception has not only the shining light but also occurrence of lacking in any kind of hindrances called *nīvaraṇa* with the result that it is uncovered due to occurrence of ability to take into heart the object of light. Due to reaching into the field of neighbourhood concentration in this stage, those impurities called hindrances are removed totally and those defilements which have the same depended factors of hindrances are also far from him. Those impurities of defilements are unwholesome *dhamma* which are capable of making dirtiness of mind. Due to absence of impurities of defilements, the mind of meditation is circumstantially purified. Due to presence of brilliant shining light it is circumstantially clear. (*Abhi-2-253,263,264; Abhi-Com-2-354*)

This preaching refers to “*thīna middha vinodana āloka*”, which can be produced by mind of meditation at the field of neighbourhood concentration, before the full concentration of first absorption, in the continuum of *bhikkhu* who is practising light-*kaṣiṇa*. Therefore it should be recognized on the fact that those shining lights which are producing during the neighbourhood concentration of the first absorption that has the object of light-*kaṣiṇa*, are also designated as “*thīna middha vinodana āloka* = **the light which is capable of removing sloth and torpor.**”

(3.12.C.ii) *kaṣiṇāloka*

The practice of light-*kaṣiṇa* (*āloka-kaṣiṇa*) which is the proximate cause of divine eye has also ability to produce light. It is a way of practice called *kaṣiṇa* at which the sign of light is taken as object and developed frequently. Then the shining light is present in all kinds of super-psycho-knowledge including divine eye and all remaining *kaṣiṇas*, which are fundamental factors of *vipassanā* knowledge, respectively. When it would be reached into sign of full concentration, all circular objects of *kaṣiṇa* usually become brilliant bright. Especially, the fire-*kaṣiṇa*, white-*kaṣiṇa* and light-*kaṣiṇa* have greater efficiency in producing shining light actually. However, in this case, with regarding to the phrase, “*sabboyam āloko ñāṇa samutṭhānova* = all kinds of lights are produced by knowledge”, it should be recognized on the fact that those lights are also produced by knowledge associating with the absorption of *kaṣiṇa*. Then it can be appeared a question whether or not the light of *kaṣiṇa* is produced by knowledge.

kevalañhi samādhilābhino upatṭhānākāramattam saññajametam. (*Visuddhi-1-122*)
= This sign of full concentration of *kaṣiṇa* is a kind of sign which is produced by pure perception of practice (*bhāvanā saññā*) only, which is merely mode of appearance in the knowledge of *meditator* who attains the neighbourhood concentration.

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According to above explanations, due to presence of perception of practice, the sign of full concentration of *kaṣiṇa* occurs consequently and then the perception of practice can not be occurred as a single perception uniquely but associating with the knowledge simultaneously. It can be occurred only in the continuum of *meditator* who attains the neighbourhood or full concentration and then those concentration of neighbourhood and full absorptions and knowledge occur together with in the same mind moment. It should be recognized on the fact that it would be commented emphatically on the perception (*saññā*)”.

Therefore it should be recognized on the fact that the shining light produced by taking the object of sign of full concentration of *kaṣiṇa*, is designated as “*kaṣiṇāloka*”.

(3.12.C.iii) *parikammāloka*

There are two kinds of *parikammāloka*, viz, the *parikamma* which is the fundamental factor of super-psychic-knowledge and the *parikamma* which is the fundamental factor of absorption, respectively.

tattha ukkāloko viya parikammakāle kaṣiṇāloko. (Visuddhi-2-58)

= In that example, by the time making preliminary object (*parikamma*) which is the fundamental factor of super-psychic-knowledge, should be recognized as “the blazing fire of grill”.

Above explanation can be found in the Section of *Dibba cakkhu abhiññāna*. In this case, thorough grinding by fourteen modes on eight *kaṣiṇa* objects which are fundamental factor of divine eye, is also a kind of preliminary object (*parikamma*). Then the circular shape of light-*kaṣiṇa* or any other *kaṣiṇa*, is developed by spreading it out up to reach the field of neighbourhood concentration for the purpose of divine eye. It is also designated as preliminary object just before the impulsion of super-psychic-knowledge arises. During that moments of preliminary object, the light is present really.

The next kind is the preliminary object which is fundamental factor of absorption. The practice is performed by taking the object of any circular shaped, such as earth-*kaṣiṇa*, light-*kaṣiṇa*, etc. The circular shape of natural earth or light through which a such kind of practice is developed as it's object and then that kind of practice is designated as “*parikamma bhāvanā*” (= preliminary practice) and those signs of circular shapes are called ***parikamma nimitta*** (= preliminary sign).

When that any kind of *kaṣiṇa* object is taken as object by shutting and opening the eye alternatively, for such time, that sign is kept in mind well. It appears obviously in the mind-door as well as it is seen by natural eye. That object seen obviously in the knowledge is designated as *uggaha nimitta* (= sign of preliminary concentration). Due to ability to take well on previous *parikamma nimitta* by mind, it is designated as ***uggaha nimitta***. That way of practice is called *parikamma bhāvanā* resulting in the occurrence of *parikamma samādhi* (= preliminary concentration) only. However, the preliminary concentration which takes the object of this *uggaha nimitta* is subtler and stronger than the preliminary concentration which takes the object of *parikamma nimitta*.

When the *meditator* who has concentrated mind with preliminary concentration by taking the object

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of *uggaha nimitta*, continues to fulfil the practice for one time a kind of sign, which is the same size and shape of that *uggaha nimitta* situated and firmly fixed in the mind. It appears obviously and it is more brilliant than *uggaha nimitta* about many hundreds times. It is designated as *paṭibhāga nimitta* (= sign of full concentration). The practice which is developed by taking the object of sign of full concentration is designated as *upacāra bhāvanā* (neighbourhood practice) and that kind of concentration is also designated as *upacāra samādhi* (= neighbourhood concentration).

Before it is reached into the field of neighbourhood concentration, the shining light usually appears, due to the knowledge associating with preliminary concentration (*parikamma samādhi*) which is quite adjacent to neighbourhood absorption. Those kinds of lights are designated as *parikammāloka* (the light produced by preliminary concentration). It

should be recognized on the fact that those preliminary concentration of remaining meditation subjects in *samatha* stage are also capable of producing lights similar to *kasina*-object. It is absolutely certain the light will be produced in higher concentrations, neighbourhood and full absorptions with regarding to *Nimitta Sutta* that will be continued to present later.

In the practice of mindfulness of breathing, there are also three kinds of signs, preliminary sign (*parikamma nimitta*), neighbourhood sign (*uggaha nimitta*) and sign of full concentration (*paṭibhāga nimitta*). Preliminary concentration (*parikamma samādhi*) that is taking the object of neighbourhood sign and those concentrations which are taking the objects of sign of full concentration, can produce the shining light really.

In the *Mahāṭīkā* it is explained that by the time the preliminary and neighbourhood concentrations are occurring before the full absorptions of various meditation subjects, are also designated as “*parikamma*”.

Explanation of *Mahāṭīkā*

ito pubbe parikammānantī nānāvajjanavīthiyam parikammānam. (*Mahāṭī*-1-161)

One kind of consciousness of impulsion of neighbourhood concentration of sensuous sphere, which is adaptable to occur the impulsion of full absorption called “*mahaggata*”, is designated as *parikamma*. This explanation refers to impulsion of neighbourhood concentration of sensuous sphere, which is known as *parikamma* that belongs to cognitive process of full absorption.

However the real meaning of above quotation found in *Mahāṭīkā* is as follows. —

ito pubbe parikammānam upari appanāyaca anulomato anulomānītipi vuccanti. (*Visuddhi*-1-134)

= Those impulsions of neighbourhood concentration of sensuous sphere, which belongs to cognitive process of full absorption, which is known as “*anuloma*”, carries out not only the function of preceding ‘*parikamma*’, but also to occur succeeding full absorption. Due to adaptability of both preceding *parikamma* and succeeding full absorption, those impulsions of sensuous sphere are designated as *anuloma* (= successive). (*Visuddhi*-1-134)

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With relating to the phrase, “*ito pubbe parikammānam* = preceding ‘*parikamma*’ of cognitive process of full absorption”, the sub-commentator (*Mahāṭīkā* Sayadaw) explained that the preceding *parikamma* does not mean on an impulsion called *parikamma* which belongs to cognitive process of full absorption. All impulsions belongs to preceding cognitive processes with various advertences, before the cognitive process of full absorption occurs, are known as *parikamma* due to ability to provide the occurrence of impulsions of full absorption, explained by *Mahāṭīkā* Sayadaw.

According to explanation of *Mahāṭīkā*, it should be recognized the fact that all impulsions which had been occurred in preceding cognitive processes before the cognitive process of full absorption occurs, are known as “*parikamma*”.

Preceding cognitive process before cognitive process of full absorption arises, are those cognitive processes occurring in the fields of *parikamma samādhi* and *upacāra samādhi*. Due to presence of powerful supporting factor of those cognitive processes, cognitive process of full absorption would be occurred.

In this case, those cognitive processes with various advertences means numerous cognitive processes which had been occurred before cognitive process of full absorption arises. Those cognitive processes which are taking the object of sign of practice (*samatha nimitta*), such as, object of sign of full concentration of mindfulness of breathing etc, are

mind–door cognitive processes. Each cognitive process consists of specific kind of advertence as natural fixed law. With regarding to the words, “cognitive processes with various advertences”, it means not single process but numerous cognitive processes which are designated as “*parikamma*”. It should be recognized on the fact that the shining light produced by the knowledge which is associating with those impulsions called *parikamma* is called “*parikammāloka*”.

(3.12.C.iv) *upakkilesāloka*

There is a kind of light called *obhāsa* which will be presented in the section of *udayabbaya ñāṇa*. It is also known as *upakkilesāloka*. (It will be explained in detail in Section nine, Volume V.)

With regarding to explanation found in *Aṅguttara-ṭīkā*-3-178, “all kinds of lights are produced by knowledge as the light of *upakkilesa*, that is impurity of *vipassanā* knowledge”, if one can accept the presence of light of *upakkilesa*, it must be accepted the fact that remaining three kinds of lights are also obviously present, due to ability to occur by knowledge only.

What is the light of knowledge?

There is a reasonable question that whether the light is present in mental *dhamma* or not and what is the light of wisdom or the light of knowledge? The answer can be found in the section of *upakkilesa*, *udayabbaya ñāṇa* stage, *Visuddhimagga*, *Mahāṭīkā*, Volume 2. It was explained on those shining lights produced by the knowledge of arising and passing away (*udayabbaya ñāṇa*). It should be

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recognized on the remaining lights in similar way.

vipassanobhāsoti vipassanācittasamutṭhitam, sasantatipatitam utusamutṭhānañca bhāsuram rūpam. tatha vipassanācittasamutṭhitam yogino sarīratṭhameva pabhassaram hutvā titṭhati, itaram sarīram muñcitvā ñāṇānubhāvānurūpam samantato pattharatti, tam tasseva paññāyati, tena phutṭhokāse rūpagatampi passati. passantoca cakkhuvīññānena passati, udāhu manovīññānenāti vīmamsitabbanti vadanti, dibbacakkhulābhino viya tam manovīññānavīññeyyamevāti yuttam viya dissati. (Mahaṭī-2-428,429)

The meaning of above quotation of *Mahāṭīkā* is as follows. —

vipassanobhāsa (= **the light of *vipassanā* knowledge**) is the shining lights of colour object (*rūpārammaṇa*) which are consisting in pure-octads produced by mind of meditation (*cittaja ojaṭṭhamaka rūpa*) and pure-octads produced by temperature (*utuja ojaṭṭhamaka rūpa*). It will be clear understood. — Every mind moment depending on physical base (*hadaya vatthu*) within the heart can produce numerous corporeal units called *cittaja ojaṭṭhamaka rūpa* with the nutriment (*ojā*) as eight factor. Those corporealities are incapable of occurring uniquely but a group called corporeal units (*rūpa kalāpa*). Unit or *kalāpa* is the smallest system of corporeal *dhamma* in the aspect of *Abhidhamma* (Noble philosophical doctrine) of the Buddha. It is about or smaller than the size of “*paramā* minute sub-particles” called “*paramānumyū*”. If each corporeal unit is analysed by knowledge in the aspect of ultimate reality, it consists of at least eight kinds of nature of corporealities, *pathavī*, *āpo*, *tejo*, *vāyo*, *vanṇa*, *gandha*, *rasa*, *ojā*, etc. Due to presence of *ojā* (nutriment) as eighth factor, it is designated as *ojaṭṭhamaka rūpa*. It is caused by mind and then it is called *cittaja rūpa*. (Sometimes, if the sound (*sadda*) is also present, the corporeal unit consists of nine kinds of nature of corporealities. In this stage, it is explained emphatically on those corporealities

produced by mind of *samatha* practice or *vipassanā* practice with the result that sound is omitted to explain.)

Among those eight kinds of nature of corporealities, the colour-object called *vanna*, if it is produced by mind of meditation (*samatha*) of *vipassanā*, is brilliant shining colour (*bhāsura rūpa*).

[Notes: Those concepts, “the birth consciousness can not produce corporeality” and “the death-consciousness of arahant can not produce corporeality”, are accepted by all commentators. However the concept that “whether remaining kinds of death-consciousness can produce corporeality or not”, is controversial in scriptures.]

That **brilliant shining colour** (*bhāsurarūpa*) is present in every corporeal units produced by mind and the more those corporeal units in number, the brighter in shining colour of those corporeal units.

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The brightness of colour object, therefore, depends on efficiency of the knowledge.

Those mental *dhamma* which are associating with the consciousness of (*samatha*) *vipassanā* practice are generally, 34 mind and mental concomitants. [Those are 34 in the first absorption, while 32 in the second absorption, 31 in the third absorption, 31 in the fourth absorption, respectively. The mental concomitant called compassion (*karunā*), would be included in the absorption of compassion, while the sympathetic joy (*muditā*) would be included in the absorption of *muditā*. It can be seen in Section 5, *Nāma kammaṭṭhāna*.] Among those mental *dhamma* the mental concomitant, knowledge (= wisdom) called *paññindare* is also included. It means that the brightness of colour object depends on efficiency of that knowledge.

[Notes: The efficiency of knowledge also depends on both present factors and fulfilled perfections (*pāramita*) in previous lives, such as, (1) *sappurisūpanissaya* = associating with noble persons, the Buddha, etc., (2) *saddhammassavana* = listening to *dhamma* preached by noble persons, (3) *yonisomanasikāra* = wise attention, (4) *dhammānudhamma paṭipatti* = respectfully fulfilling those practices which are adaptable to nine kind of Supra-mundane *dhamma*, etc.]

Then each corporeal unit produced by mind consists of temperature (*tejo*) that is called “*utu*”. That temperature (*utu*) can give rise to new corporeal unit with the nutriment as eight factor. Depending on efficiency of knowledge of practice, each temperature or fire-element within corporeal unit produced by mind, is capable of producing many generations of corporeal units called *utuja ojaṭṭhamaka kalāpa* successively. The colour objects (*rūpārammaṇa*) within those corporeal units are also brilliant shining (*bhāsura rūpa*) of which the brightness depends on efficiency of knowledge. Those corporeal units produced by temperature (*utuja rūpa*) are designated as *sasantatipatita utusamutṭhāna* = corporealities produced by temperature, which fall in the continuum of oneself.

[Notes: With regarding to the phrase, “*sasantatipatita utusamutṭhāna*” = “corporealities produced by temperature, which fall in the continuum of oneself”, it should not be assumed on the fact that those corporealities produced by temperature of remaining three kinds, i.e., *kammaja tejo* = temperature within corporeal unit produced by *kamma*, *āhāraja tejo* = temperature within corporeal unit produced by nutriment, *utuja tejo* = temperature within corporeal unit produced by temperature, are also included. In this case, it should be recognized the fact that it refers to only those corporealities produced by mind which is associating with knowledge of (*samatha*) *vipassanā* practice. However, for instance, as if a house is burned, surrounding houses adjacent to burning one are also burned readily,

similarly, when colour objects of corporeal units produced by mind are brilliant shining, those colour-objects of remaining corporeal units produced by *kamma*, nutriment,

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temperature, which are adjacent to the former, also become brilliant shine consequently. Due to quite close to each other, the light produced by various corporeal units usually occur continuously as shining rays. Therefore, it should be recognized on the fact that the phrase, “*sasantatipatita utusamuṭṭhāna*”, is explained in order to know the fact that it is now the light of corporealities produced by temperature, which fall in the continuum of “external (*bahiddha*)”.]

Among those two kinds of corporeal units produced by mind and temperature, the shining lights of colour-objects consisting in corporeal units produced by mind of meditation, situates inside the body only, while those lights of colour-object consisting in corporeal units produced by temperature spreads out both internally and externally up to ten directions of considerable range depending upon efficiency of the knowledge. Those shining lights are obvious in the knowledge of that *meditator* only. (It means that it is not obvious for surrounding persons.)

That *meditator* can see various kinds of colour-objects situating in all directions, which are contact with those shining lights. In this case, noble teachers suggested that it should be scrutinized whether it would be seen by seeing-consciousness or not, but by mind-consciousness (*mano viññāna*) only. According to the assumption of *Mahāṭīkā* Sayadaw, as those noble person with divine eye can see those colour-objects by mind-consciousness called super-psychic-knowledge of divine eye (*dibba cakkhu abhiññāna*), similarly, it would be reasonable the fact that those various kinds of colour-objects would be seen by mind-consciousness (of *samatha* and *vipassanā* practice). [These are the meaning of above quotations found in *Mahāṭīkā*.]

The proximate cause

In this case, the proximate cause of greater or lesser efficiency of knowledge is the concentration (*samādhi*) because the Buddha preached in *Aṅguttara Nikāya*-3-259, on the fact that “*samāhito yathābhūtam jānāti passati*” = “the person with sufficient concentration knows and sees (*dhmma*) as they really are”. Therefore if one desires to attain the brighter light of knowledge, he must develop the higher concentration accordingly. Those kinds of taking into heart on sign of practice (*samatha nimitta*), such as object of sign of full concentration of mindfulness of breathing is a kind of wise attention (*yoniso manasikāra*), indeed.

It is metaphorical usage

According to above explanations of *Mahāṭīkā* Sayadaw, it should be recognized on the fact that the term, “**light of knowledge**”, is a kind of metaphorical usage only. It should be recognized that it is “*phalūpacāra*” usage in which the term, “light of *vipassanā* knowledge” (*samatha* knowledge), is

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applied metaphorically on causative knowledge by which the resultant corporeal units produced by that knowledge and successive generations of corporeal units produced by temperature, can produce shining lights from their colour-objects. In brief, it should be

recognized on the fact that there is no light in the knowledge but in corporeal *dhamma* produced by that knowledge only.

3.12.D. It can be seen on various kinds of colour objects

With regarding to above quotation of *Mahāṭīkā*, “*tena phutthokāse rūpagatampi passati*”, it means that the *meditator* can see various kinds of colour-objects situating in all directions, which are contact with those shining lights”, and the efficiency of that light is also explained in the commentary as follows: —

so kho panāyam obhāso kassaci bhikkhuno pallaṅkatthānamattameva obhāseno uppajjati. kassaci antogabbham. kassaci bahigabbhampi. kassaci sakalavihāram, gāvutam, addhayojanam, yojanam, dviyojanam, tiyojanam. pa. kassaci pathavīpalato yāva akaniṭṭhabrahmalokā ekālokaṃ kurumāno. bhagavato pana dasasahasīlokadhātum obhāseno udapādi. (Visuddhi-2-270)

= The range of that light occurs at only the surrounding of sitting place for some *bhikkhus*, while inside the room for some *bhikkhus*, and up to outside the room for some *bhikkhus*. It occurs around the whole monastery, about three miles (*gāvuta*), about six miles (*aṭṭa yojana*), about 12 miles (*yojana*), about 24 miles (*dvi yojana*), about 36 miles (*ti yojana*), and from the earth to the highest world of fine material plane (*a-kaniṭṭha brahma loka*), in various ranges for various meditating *bhikkhus* respectively. Those shining lights of the Buddha, indeed, would be occurred obviously all around ten thousands solar systems. (*Visuddhi-2-270*)

Relating to various ranges of those shining lights in various *meditators* had been explained by two examples in the *Visuddhimagga* as follows: —

Two meditating old *Mahā* Theras were staying inside one building with two spires, at Cittala Mountain, very famous monastery in Sri Lanka. The night when two old *Mahā* Theras discussed the *dhamma* relating with efficiency of light was one of moonless nights of *uposatha* days with total darkness due to coverings of clouds in eight directions.

By the time four kinds of factors,

- (1) midnight of moonless day,
- (2) inside the Cittala mountain forest monastery which situated in dense forest,
- (3) it was covered with heavy clouds throughout all directions,
- (4) lacking in any light, lightening etc.,

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were completed resulting in dense darkness was full of in that room. At that time, the younger *Mahā* Thera asked that —

bhante mayham idāni cetiyaṅgaṇamhi sīhāsane pañcavaṇṇāni kusumāni paññāyanti. (Visuddhi-2-270)

= “*Bhante* ... now it is obviously appeared in the knowledge of me that those flowers with five kinds of colours are present on the noble stage called ‘*sīhāsana*’ in the square of pagoda”.

sāyane tattha santharītāni pañcavaṇṇāni kusumāni, visadaññāssa obhāsenā pharitatthāne rūpagatañca dibbacakkhuno viya paññāyanti. (Mahaṭī-2-429)

The building where *Mahā* Theras usually stay, consists of bedrooms surrounded by corridors and covered by double walls. Those shining lights produced by *vipassanā* knowledge of younger *Mahā* Thera penetrated both two walls and reached up to the square of pagoda. At the time of marvellous sunset, those flowers with five different colours were offered on the noble stage called *sīhāsana* in the square of pagoda with regarding to the

incomparable supreme noble qualities of the Buddha. For the *meditator* with clear *vipassanā* knowledge, various kinds of colour-objects which are situating a such place within the range of shining lights of knowledge contact as the noble person with divine eye. Therefore, the younger *Mahā* Thera asked that “*bhante* ... now it is obviously appeared in the knowledge of me that those flowers with five kinds of colours are present on the noble stage called *sīhāsana* in the square of the pagoda”. (*Mahāṭī*-2-429)

The elder *Mahā* Thera replied to younger one that —

“*anacchariyam āvuso kathesi, mayham panetarahi mahāsamuddamhi yojanaṭṭhāne macchakacchapā paññāyanti*” (*Visuddhi*-2-270)

= “*Āvuso* ... you have say so a little bit wonder at all! Now those fishes and turtles are obviously appeared within one *yojana* (about 12 miles) range of the great ocean”. (*Visuddhi*-2-270)

Here the *meditator* should not neglect the fact that the *meditator* can see both those flowers with five kinds of colours and fishes and turtles, which are situated in such place within the range of shining lights contact. Then it should be accepted the fact that one *meditator* can see various kinds of colour-objects by those shining lights produced by remaining consciousnesses of *samatha* practice, such as *kaṣiṇāloka*, *parikammāloka*, similar to those shining lights produced by *vipassanā* knowledge and super-psychic-knowledge (*abhiññāṇa*). This is because of the fact that although efficiency of lights may be varied depending on knowledge, all those lights have the same root, the knowledge only.

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Unless above explanations are well accepted, it should be continued to read about the fundamental basis of divine eye, *kaṣiṇāloka* and *parikammāloka* as follows: —

3.12.E. *kaṣiṇāloka-parikammāloka*

imesu ca pana tisu ālokakasiṇāmyeva seṭṭhataram. tasmā taṃ vā itaresaṃ vā aññataram kaṣiṇaniddese vuttanayena uppādetvā upacārabhūmiyamyeva ṭhatvā vaddhetabbam. pa. vaddhutiṭṭhānassa antoyeva rūpagataṃ passitabbam. rūpagataṃ passato panassa parikammaṃ vāro atikkamati. tato āloko antaradhāyati. tasmim antarāhite rūpagatampi na dissati. athānena punappunam pādakajjhānameva pavisitvā tato vuttāhāya āloko pharitabbo. evaṃ anukkamena āloko thāmagato hoti. (*Visuddhi*-2-58)

The meaning of above Pāli Quotation is as follows: —

The *meditator* who wants to see the world by divine eye must fulfil thorough grinding of the mind by means of fourteen modes on eight *kaṣiṇa*-objects, from the earth-*kaṣiṇa* to whit-*kaṣiṇa* through which eight kinds of absorptions, from the first absorption to the absorption of neither-perception-nor-non-perception, would be performed properly and fulfilling eight kinds of noble qualities of the fourth absorption and then it should be performed the occurrence of proximate cause of divine eye through any one of three *kaṣiṇa*-objects, i.e., the fire-*kaṣiṇa*, white-*kaṣiṇa* and light-*kaṣiṇa*. Then the circular shape of *kaṣiṇa*-object should be extended by making as the object of neighbourhood absorption but not that of full concentration. Unless it is extended up to the field of neighbourhood concentration, the impulsion of super-psychic-knowledge of divine eye can not be occurred in the continuum of *meditator*. If it is extended on the circular shape of *kaṣiṇa*-object up to the field of full absorption, the object of *kaṣiṇa*, which has dependence as fundamental basis of absorption (*pādakajjhāna*) only, can be occurred, but not super-psychic-knowledge which depends on that fundamental basis of absorption. That kind of *parikamma* (preliminary sign), which had been performed up to the field of neighbourhood concentration only has the efficiency to

occur impulsion of super-psychic-knowledge actually. [These explanations refers to only those persons with eight kinds of absorptions for ten kinds of *kasina*, who can thoroughly grind on those absorptions by fourteen modes.]

Among those three kinds of *kasina* objects, only the light-*kasina* is the supreme one for the purpose of attainment of divine eye. Therefore, any one of those three *kasina*-objects, the light-*kasina* or the fire-*kasina* or the white-*kasina*, must be extended up to the field of neighbourhood concentration.

The *meditator* should observe all kinds of colour-objects within the range of shining lights extended and contact with. For the *bhikkhu* who observes various colour-objects which are presenting outside

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the range of shining lights, the process (*vāra*) has reached beyond *parikamma*. (In this case, *parikamma* means neighbourhood concentration by taking the object of light-*kasina* which is extended to such range. If the light-*kasina*-object is given up to observe but various colour objects which are presenting outside the range of light-*kasina*, are observer one-sidedly, the concentration falls back and it can be said that the process has reached beyond *parikamma*. Due to occurrence of decreased concentration, the shining lights disappear and various colour-objects can not be seen. (Due to presence of efficiency of *kasina*āloka, various colour-objects can be seen in knowledge. Then the lights of *kasina* (*kasina*āloka), in turn, is also produced by efficiency of *parikamma* called the practice which is fulfilled in order to reach the field of neighbourhood concentration. Therefore unless *parikamma* is well performed both two processes called lights of *kasina* and seeing on various colour-objects will be doomed to failure.) At that time, that *meditator* must enter the neighbourhood concentration of absorption which is the fundamental basis of divine eye frequently and after emerged from it and then the range of shining lights must be extended again. It must be performed frequently on the process of entering and spreading the lights alternatively. If the *meditator* fulfils continuously in this way, the range of shining lights become larger and stable for long time. At that time —

such range of a place would be separated and strongly determined that “**may shining lights be occurred within this range**”. At that range of a place, the shining lights occurs continuously. The *meditator* can see various kinds of colour-objects throughout day really. (*Visuddhi*-2-58; *Mahaṭī*-2-61,62)

These explanations are very reliable evidence found in scriptures relating to the fact that various kinds of colour-objects can be seen by shining lights called *kasina*āloka, *parikammāloka*.

3.12.F. The reason of noble teachers who have no desire to accept shining lights

Some noble teachers have no desire to accept the fact relating to shining lights which are associating with either minds of meditation of *samatha* and *vipassanā* or wisdom associating with those minds of meditation. The reason why they can not accept is that they rely on the following explanation found in commentary.

kim pana cittassa vaṇṇo nāma atthīti? natthi. (Aṅg-Com-1-45)
= Has the mind colour called *vaṇṇa*? No. (*Aṅg-Com-1-45*)

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With regarding to this explanation found in commentary, they have no desire to accept the presence of shining lights in mind of meditation of both *samatha* and *vipassanā*. However, above commentary explained with intended to show the fact that the mind is mental *dhamma* while the colour (*vaṇṇa*) is corporeal *dhamma*, resulting in lacking the colour in mind indeed. In this paper, it is not intended to say the mind has shining light but the latter can be called light of *samatha*, light of *vipassanā*, light of knowledge, resulting from the brightness of colour of corporeal units produced by mind of meditation and that of colour of corporeal units produced by temperature, as mentioned above. If the *meditator* has no desire to accept the brightness of colour of those corporeal units produced by mind and temperature, it should be continued to read the following *Sutta* preached by the Buddha himself.

3.12.G. *Adhicitta Sutta (nimitta sutta)*

adhicittamanuyuttena bhikkhave bhikkhunā tīṇi nimittāni kālena kālaṃ manasi kātabbāni. kālena kālaṃ samādhinimittam manasi kātabbam, kālena kālaṃ paggahanimittam manasi kātabbam, kālena kālaṃ upekkhānimittam manasi kātabbam. sace bhikkhave adhicittamanuyutto bhikkhu ekantaṃ samādhinimittamyeva manasi kareyya. thānaṃ taṃ cittaṃ kosajjāya samvatteyya. sace bhikkhave adhicittamanuyutto bhikkhu ekantaṃ paggahanimittamyeva manasi kareyya. thānaṃ taṃ cittaṃ uddhaccāya samvatteyya. sace bhikkhave adhicittamanuyutto bhikkhu ekantaṃ upekkhānimittamyeva manasi kareyya. thānaṃ taṃ cittaṃ na sammā samādhieyya āsavānaṃ khayāya. yato ca kho bhikkhave adhicittamanuyutto bhikkhu kālena kālaṃ samādhinimittam manasi karoti, kālena kālaṃ paggahanimittam manasi karoti, kālena kālaṃ upekkhānimittam manasi karoti. taṃ hoti cittaṃ muduñca kammaniyañca pabhassarañca, na ca pabhaṅgu, sammā samādhieyya āsavānaṃ khayāya. (Aṅg-1-258)

(3.12.G.i) Complete translation of above *Sutta* can be seen in coming section 4 page 595, *rūpa kammaṭṭhāna*.

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(3.12.G.ii) The meaning of *adhicitta*

adhicittanti samatha vipassanā cittaṃ (Aṅg-Com-2-227)
ekādasamepi adhi cittaṃ samatha vipassanā cittameva (Aṅg-Com-2-228)
dasakusalakammāpathavasena uppannam cittaṃ cittameva.
vipassanāpādakaatthasamāpatticittam vipassanācittañca tato cittato adhikam cittanti adhicittanti āha “adhicittanti samathavipassanā citta”nti. anuyuttassāti anuppannassa uppādanavasena uppannassa paṭibrūhanavasena anu anu yuttassa, tattha yuttappayuttassāti attho. ettha ca purebhaddam piṇḍāya caritvā pacchābhaddam piṇḍapātapaṭikkanto nisīdanam ādāya “asukasmim rukkhāmūle vā vanasaṇḍe vā pabbhāre vā samanadhammam karissāmi”ti nikkhamantopi tattha gantvā hatthehi vā pādehi vā nisajjattānato tiṇapaṇṇāni apanentopi adhicittam anuyuttoyeva. nisīditvā pana hatthapāde dhovitvā mūlakammaṭṭhānam gahetvā bhāvanam anuyūncanto bhāvanāya appanam appattāyapi adhicittamanuyuttoyeva tadatthenapi taṃsaddavohārato. (Aṅg-tī-2-198,199)

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= The wholesome consciousness which is occurred by fulfilling ordinary wholesome deeds, such as donation (*dāna*), virtue (*sīla*) of worldlings, is designated as consciousness (*citta*). Due to superior occurrence of those consciousnesses compared with that consciousness associating with ten kinds of wholesome deeds (*dasa kusala kammaṭṭhā*), both the consciousness of absorption called eight kinds of absorptions, which are fundamental basis of *vipassanā* practice and the consciousness of *vipassanā* practice are designated as the supreme consciousness (*adhicitta*).

anuyutta: — Repeated endeavouring in order to occur minds of meditation of *samatha* and *vipassanā* by means of both occurrence of inexperienced ones and improvement of experienced ones, is called “*anuyutta*”.

The *bhikkhu* who fulfils strenuously for those minds of meditation can be designated as “*anuyutta bhikkhu*”. After came back from alms round and took the lunch, both the *bhikkhu* who brings witting cloth and leaves with intention that “it will be practised on *bhikkhu*’s obligation in any of the base of tree or in the forest or in the gully”, and the *bhikkhu* who removes dry grass and leaves around sitting place can be designated as the person who fulfil mind of meditation of *samatha* and *vipassanā* called “*adhicitta*”. Although the full absorption has not been attained, the *bhikkhu* who repeatedly tries to develop the fundamental practice after hands and legs were cleaned out, can also be designated as the person who fulfil mind of meditation of *samatha* and *vipassanā* called “*adhicitta*”. Due to attainment of that degree of improvement, that *bhikkhu* can be designated as “*adhicitta manuyutta bhikkhu*”, indeed. (*Aṅg-tī-2-198,199*)

3.12.H. *pabhassara-pariyodāta*

The word, “*pariyodāte*”, which is one of eight noble qualities of the fourth absorption, is explicit in *Visuddhimagga* as follows: —

“*parisuddhattāyeva pariyodāte, pabhassareti vuttam hoti*”. (*Visuddhi-2-5*)

iti = In this way,

hoti = it would be,

vuttam = interpreted that,

parisuddhattāyeva = due to occurrence of merely circumstantial purification,

pariyodāte = when it had been circumstantially purified,

pabhassare = when it has brilliant shining.

Above translation is achieved in accordance with Pyi Sayadaw. With regarding to this explanation, it should be recognized that *pariyodāta* and *pabhassara* are synonyms. Therefore it can be firmly

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decided that the Supreme Enlightened Buddha preached the fact those consciousnesses of practices of both *samatha* and *vipassanā*, called *adhicitta*, have brilliant shining lights (*pabhassara*) in this *Adhicitta Sutta* called *Nimitta Sutta*. In this case, it should be recognized that it is also “*phalūpacāra*” usage explained in previous page (521).

Those significant reasons “why long explanations whether those consciousnesses of both *samatha* and *vipassanā* have shining lights or not, are presented” in this paper are that —

tasamim antarahite rūpagatampi na dissati. (*Visuddhi-2-58*)

= It should be noticed emphatically on the explanation of commentary that — “when that shining lights disappear various colour-objects can not be seen”. That word plays significant

role in attainment of *nāma rūpa pariccheda ñāṇa*, *paccaya pariggaha ñāṇa* and *vipassanā ñāṇa*, indeed. It will be clear understood —

All corporeal *dhamma* always occur as corporeal unit under the natural fixed law. Corporeal unit, in turn, is the smallest system in the aspect of conventional reality (*voḥāra sacca*). Each corporeal unit consists of at least eight kinds of nature of corporealities in the aspect of ultimate reality (*paramattha sacca*), viz, *pathavī* (the earth-element), *āpo* (water-element), *tejo* (fire-element), *vāyo* (air-element), *vaṇṇa* (colour), *gandha* (smell), *rasa* (taste) and *ojā* (nutriment). If *jīvita* (life-faculty) is included, there are nine kinds of nature in some corporeal units, while if clear-sensitivity or sex-corporeality is included, there are ten kinds of nature of corporealities. Thus, corporealities always occur as a group, corporeal unit (*rūpa kalāpa*), under natural fixed law.

The *meditator* can see those colour-objects of corporeal units or those corporeal units with colour-objects due to mind of meditation of *samatha* and *vipassanā*. When those shining lights disappear he can see neither those colour-objects nor those corporeal units with colour-objects consequently. Then it is unable to discern those ultimate natures of corporealities within corporeal unit actually, resulting in failure to know and see the ultimate essence of corporeal *dhamma*. Unless the field of ultimate sense is penetratively reached, the compactness (*ghana*) of corporeality can not be broken down and the knowledge of non-self (*anatta ñāṇa*) can not be occurred. Unless the knowledge of non-self would be appeared, it can not be reached to the Noble Path-Knowledge resulting in failure to face with *nibbāna* consequently.

Then unless those corporeal *dhamma* called un-derived (*bhūta rūpa*) and derived corporealities (*upādā rūpa*) are penetratively known and seen up to the field of ultimate reality, those mental *dhamma* which are occurring depending upon those corporeal *dhamma*, can not be known and seen. This is because of the fact that only when depended corporeality and object or specific door and specific object can be discerned simultaneously, can the *meditator* know the mental *dhamma* of sensuous sphere as they really are. (With regarding to the explanation, *vattārammaṇānam*)

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pariggahitatāya, M-Com—3-60. It will be seen in detailed in Section V, Volume 2, *nāma kammaṭṭhāna*.)

When those mental *dhamma* of sensuous sphere are kept in mind, five clear-sensitivities of corporeal *dhamma*, viz., eye, ear, nose, tongue, body, and clear-sensitivity of mental *dhamma* called *bhavaṅga* mind-clearness, play essential important role in the way of practice. Unless those six sense-doors called six clear-sensitivities-elements are known and seen as they really are, those mental *dhamma* which are occurring depending upon six-sense-doors will not be discerned anymore. Actually those six-clear-sensitivities are only the *dhamma* which can be known and seen by the help of efficiency of shining lights produced by mind of meditation of *samatha* and *vipassanā*.

Unless even corporeal and mental *dhamma* are distinguished by penetrative knowledge, it can not be attained *nāmarūpapariccheda ñāṇa*. In the continuum of *meditator* who has not attained that knowledge yet, the successive knowledge, *paccaya pariggaha ñāṇa* (distinguishing on causal relationship) is very far from him resulting in lacking in the occurrence of true *vipassanā* knowledge indeed. This is because of the fact that only when those ultimate natures of *saṅkhāra dhamma* had been discerned by three general characteristics, can the *vipassanā* knowledge be occurred successively.

aniccādivasena vividhehi ākārehi dhamme passatīti vipassanā. (Abhi-Com-1-175)
pubbe kho susima dhammaṭṭhitiñānam, pacchā nibbāna ñānam. (Sam-1-344)

= *Susima* ... the *vipassanā* knowledge called *dharmathiti* which situated well on the process of impermanence, suffering, non-self of *saṅkhāra dhamma*, occurs previously. The Noble Path-Knowledge which takes the object of *nibbāna* occurs succeedingly. (*Sam*-1-344)

Because the Buddha preached in this way, the Noble Path-Knowledge can be occurred by successive supporting conditions, such as, *upanissaya* (dependence condition) of *vipassanā* knowledge, actually. The most Supreme Eternal Peace called *nibbāna*, therefore, is the *dhamma* which is not deserving to expect for those persons who lacks any kind of *vipassanā* knowledge which takes the object of ultimate essence of *saṅkhāra dhamma* in his continuum.

As a traveller who travels in dense darkness at night requires only light to reach desired place,

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similarly, a person who is shrouded by dense darkness of ignorance (*avijjā*), requires shining lights, which is capable of showing Four Noble Truths as they really are, in order to reach *nibbāna*. That shining light means the light of wisdom or knowledge as mentioned above frequently.

It should be understood the reason why the light of knowledge is essential but it is not to be attached strongly on those lights actually.

It would be presented about the light in detail with regarding to the Buddha's encouragement in various *Suttas*, such as *Mahāassapura Sutta* etc., that the meditating *bhikkhu* who wants to know and see Four Noble Truths must fulfil the fourth absorption with eight noble qualities. Among those eight noble qualities, one factor, "when it is brilliant shining (*pariyodāte*)", is also included as a crucial one. If a *meditator* can accept the reason why the Buddha preached on this factor, "*pariyodāte*" as crucial one, the way of practice leading to *nibbāna* will be straight forward for him indeed.

If the *meditator* wants to improve *vipassanā* practice through any kind of concentration, either neighbourhood concentration which is designated as both *sadisūpacāra* (= indirect usage due to presence of same degree of concentration with neighbourhood one, as mentioned in Section 2) and direct usage (= real neighbourhood concentration) or any other kinds of full concentration rather than the concentration of fourth absorption, as the fundamental basis of *vipassanā* practice, it must be fulfilled those neighbourhood concentration or full concentration with more or less certain degree of eight noble qualities due to ability to produce brilliant shining lights of those consciousnesses of *samatha* practice really.

3.12.I. Confusing between various lights

It would be assumed that the *meditator* can accept the preaching that shining lights can be produced by mind of meditation of both *samatha* and *vipassanā*. Here it will be continued to present confusing between various lights.

When any kind of practice would be begun, some *meditator* usually practise it without differentiating between *samatha* and *vipassanā*. When the concentration had been developed moderately the shining lights usually appear resulting in occurring great impression on himself that he reaches up to *udayabbaya ñāṇa* (the knowledge of arising and passing away).

As mentioned repeatedly above, *udayabbaya ñāṇa* is a kind of knowledge which can be occurred in the continuum of *meditator* who had attained *nāmarūpapariccheda ñāṇa* due to ability to discern up

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to the field of ultimate reality by breaking through three or four kinds of compactness (*ghana*) of corporeality and mentality respectively; who had attained *paccayapariggaha ñāṇa* (knowledge on the causal relationship) due to ability to keep in mind successive occurrence of causal *dhamma* and resultant *dhamma*; who is capable of discerning by knowledge which is penetratively reached up to momentary present (*khaṇapaccupanna*) when he performs *vipassanā* practice by means of three general characteristics of corporeal and mental *dhamma* occurring in three kinds of periods, i.e., past, future, present, and two kinds of continuums, internal and external alternatively.

It is not deserving to expect the attainment of *tīraṇapariññā* (full understanding on propagation of *vipassanā* knowledge) called *sammasana ñāṇa* and *udayabbaya ñāṇa* in the continuum of *meditator* who has not attained penetrative knowledge which is able to reach the field of ultimate reality due to inexperience to see corporeal units or due to inability to analyse to break down the compactness of corporeality although corporeal units had been seen; who has not penetrative knowledge which is able to reach the field of ultimate reality of mental *dhamma* due to inability to break down the compactness of mentality which occurs depending upon six clear-sensitivities that has not been seen anymore; who has not attained the knowledge of causal relationship (*paccayapariggaha ñāṇa*) due to accepting on such kind of assumption that “*vipassanā* practice should not be carried out for past, future and present but present period only”; who has not reached to the stage of *ñātāpariññā* (full understanding on objects) due to inability to keep in mind systematically on corporeality, mentality, causes and results, called *saṅkhāra dhamma*.

If one *meditator* who lacks full understanding on objects (*ñātāpariññā*), misleads himself that he had reached *udayabbaya ñāṇa* when shining lights appear during practising in such way, he will awfully miss to attain *nibbāna* in this very life. This is because of the fact that the Buddha preached in *Aparijānana Sutta* (*Sam-2-249,250*) that those sufferings of rounds of rebirth would be ceased only when all kinds of five aggregates which are clung (*upādānakkhandhā*), are known and seen by three kinds of full understanding (*pariññā*).

Therefore it should not be misled on those lights produced by any way of practice as the light of *udayabbaya ñāṇa*. It is noticeable that the consciousness of *samatha* practices can also produce shining lights indeed.

3.12.J. A reasonable question

If it is true that all consciousnesses of *samatha* and *vipassanā* practices have the efficiency of light, it is a reasonable question that why the light (*obhāsa*) is emphatically explained in the stage of *udayabbaya ñāṇa*. The answer is that — there are significant differences between the light produced by consciousness of *samatha* practice and the light produce by consciousnesses of *udayabbaya ñāṇa* and other *vipassanā* knowledges with the result that it is explained specifically in the stage of *udayabbaya ñāṇa* indeed. It should be continued to read explanations found in commentary as follows: —

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tattha obhāsoti vipassanobhāso. tasmim uppanne yogāvacaro “na vata me ito pubbe evarūpo obhāso uppannapubbo, addhā maggappattosmi phalapattosmī”ti amaggameva “maggo”ti, aphalameva ca “phala”nti ganhāti. tassa amaggam “maggo”ti, aphalam “phala”nti ganhato vipassanāvīthi ukkantā nāma hoti. so attano mūlakammatthānam vissajjetvā obhāsameva assādentō nisīdati. (Visuddhi-2-270)

Among those ten kinds of *upakkilesa dhamma*, which are impurities of *vipassanā* knowledge, “*obhāsa*” (= the light) are brilliant shining rays of colour-elements (*vanṇa dhātu*) of both corporeal units produced by mind of *vipassanā* practice, which are falling in the continuum of himself, and corporeal units produced by temperature called *utu samutṭhāna rūpa*, which are successive generations of preceding corporeal units produced by mind, indeed.

When those shining lights appear the *meditator* usually obsesses the fact “**this kind of light with this nature is inexperienced for me previously**”, the Path-Knowledge would be reached, the Fruit-Knowledge would be reached”, resulting in misleading to the light which is not-path as path, the light which is not-fruit as fruit actually. The way of practice called cognitive processes of *vipassanā* (*vipassanā vīthi*) of the *meditator* who obsesses the light which is not-path as path, the light which is not-fruit as fruit, is missing from the right course actually. By hiving up usual practice called *vipassanā*, the *meditator* is sitting and pleasing with shining lights. (*Visuddhi-2-270*)

In above explanations, the phrase which is emphatically intended to say is that — “**this kind of light with this nature is inexperienced for me previously**”. It means the fact that “this kind of light with this nature is inexperienced previously but none of any other lights. Good evidences can be found in explanations relating with remaining *upakkilesa* as follows: —

“*na vata me ito pubbe evarūpaṃ ñāṇaṃ uppannapubbam, evarūpā pīti, passaddhi, sukham, adhimokkha, paggaha, upatṭhānam, upekkhā, nikanti uppannapubbā.* (*Visuddhi-2-273*)

= This kind of *vipassanā* knowledge with this nature is inexperienced for me previously; this kind of *vipassanā pīti* with this nature, this kind of tranquillity (*passaddhi*), this kind of *vipassanā sukha*, this kind of *adhimokkha* = faith, this kind of effort, this kind of mindfulness, this kind of equanimity called *upekkhā* (= *vipassanupekkhā* + *āvajjanupekkhā*), this kind of attachment (*nikanti*) with this nature are inexperienced previously. (*Visuddhi-2-273*)

In above phrases, it means only this kind of *vipassanā* knowledge with this nature is inexperienced previously but none of any other *vipassanā* knowledge, indeed.

If one accepts the assumption that “**none of any other *vipassanā* knowledge is inexperienced**”

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previously”, it would be misinterpreted that even *sammasana ñāṇa* and immature *udayabbaya ñāṇa* has not been experienced previously.

Similarly it means the fact that this kind of *pīti, passaddhi, sukha, saddhā, viriya, sati, upekkhā* with this nature are inexperienced previously but none of any other *pīti, passaddhi, sukha, saddhā, viriya, sati, upekkhā* throughout the life.

Similarly, in the explanation on light (*obhāsa*), it is notably the fact that “**only this kind of light with this nature is inexperienced previously but none of any other lights**”, actually.

If it is so, the reason why the light (*obhāsa*) is emphatically explained in the stage of *udayabbaya ñāṇa* is that — it is emphatically and specifically explained on the light because it is the specific kind of light with quite difference from previous ones and it is capable of misleading to obsess as the supreme lights produced by Noble Path-Knowledge and Fruit-Knowledge.

ettha ca obhāsādayo upakkilesavatthutāya upakkilesāti vuttā, na akusalattā. (*Visuddhi-2-273*)

= Due to occurrence of depended basis of defilements (*upakkilesa vatthu*), it is preached on these light, knowledge, pleasurable interest, tranquillity, agreeable feeling, faith, effort, mindfulness, equanimity as *upakkilesa dhamma*. It should be recognized the fact that these are not unwholesome *dhamma* (*akusala dhamma*) indeed.

It should be recognized the fact that this light, etc. is emphatically and specifically preached with intention to know the facts that both as if those obsessions of these light etc., that 'this is I', 'this is mine', 'this is myself', 'this is the Path', 'this is the Fruit', etc., these lights, etc. are depended basis of *upakkilesa dhamma* called the craving (*tahṇā*), conceit (*māna*), wrong view (*ditṭhi*), and as if it is sitting and pleasing with those lights, etc. but giving up the *vipassanā* practice, the way of practice of *vipassanā* has been missing from right one.

If the *meditator* had been fulfilled the concentration up to the fourth absorption and he wishes to improve the stage of purification of views (*ditṭhi visuddhi*) through that concentration of fourth absorption as the fundamental basis of *vipassanā* practice, he should continue to practise in order to complete eight kinds of noble qualities of acquired concentration of fourth absorption, indeed.

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Translated by *Aññatara Bhikkhu*.

"*namo tassabhagavato arahato sammāsambuddhassa*"

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SECTION 4 MEDITATION ON CORPOREALITY

(*rūpakammaṭṭhāna*)

4.1 *Paññābhūmi-mūla-Sariravavutthāna* (discriminating on realm, fundamental and body of wisdom)

Pāli Quotation (Visuddhi-2-73)

Above *Pāli* quotation found in *Visuddhi Magga* is the answer of the question that how to practice and develop *vipassanā* knowledge as a brief account, of which the meaning is as follows.

1. *bhūmi* = Various principles of *dhamma* i.e, aggregates (*khandā*), bases (*āyatana*), element (*dhātu*), faculty (*indariya*), truth (*sacca*), dependent origination (*paṭicca samuppāda*), etc.. are called the realm of *vipassanā* knowledge (*vipassanā bhūmi*).

2. *mūla* = Two kinds of purification (*visuddhi*), i.e, the purification of virtue (*sīla visuddhi*) and the purification of consciousness (*citta visuddhi*) which is free from hindrances (*nīvaraṇa*), are called the fundamental (*mūla*) of *vipassanā* knowledge.

3. *sarīra* = Five kinds of purifications, i.e.,

- (a) purification of view (*diṭṭhi visuddhi*) (=the discriminative knowledge on the corporeality and mentality = *nāmarūpa pariccheda ñāṇa*)
- (b) purification by overcoming doubt (*kañkhāvitarāṇa visuddhi*) (=the discriminative knowledge on the causes and results (*paccaya pariggaha ñāṇa*))
- (c) purification of what is path and not path (*maggā magga ñāṇa dassana visuddhi*) (= *sammasana ñāṇa* and immatured *udayavaya ñāṇa*)
- (d) purification of the course leading to Path-knowledge (*paṭipadā ñāṇa dassana visuddhi*) (upper *vipassanā* knowledge)
- (e) purification of the Path-knowledge (*ñāṇa dassana visuddhi*) are called the body of *vipassanā* knowledge (*sarīra*).

Therefore, after learning by heart and scrutinize on various principles of *dhamma* called *vipassanā bhūmi*; and then two kinds of purification called *vipassanā mūla* has been fulfilled; and it should be developed and improved five kinds of purification called the body (*sarīra*) of *vipassanā* knowledge successively. This is a brief account on “how to practice and develop *vipassanā* knowledge”. (*visuddhi-2-73*).

According to explanation of commentary, mentioned above, a such *meditator* who wants to attain *nibbāna*, must accept “way of practice called seven stages of purification (*visuddhi*)” without any exception, but with full of faith.

Various principles of *dhamma* called *vipassanā bhūmi* or the realm of *vipassanā* knowledge, should be studied systematically from teachers learned in scriptures previously.

Two kinds of purification, i.e., the purification of virtue and the purification of consciousness must be fulfilled in order to attain the fundamental *dhamma* of *vipassanā* knowledge, called *mūla*.

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4.2 The purification of virtue (*sīla visuddhi*)

There are four kinds of virtue, i.e.,

1. Restraint with disciplinary code (*pātimukkha samvara sīla*)
2. Restraint with regard to faculties (*indariya samvara sīla*)
3. Restraint with thoroughly purified livelihood (*ājhiva pārisuddhi sīla*)
4. Restraint with reflecting on use of four requisites (*paccaya sannissita sīla*)

The *meditator* must be fulfilled those four basic virtue previously.

4.2.1 Restraint with disciplinary code

In the preaching of disciplinary code (*vinaya*), there are various kinds of rules designated by the Buddha. Restraining with both fulfilling some designations that “it should be done and fulfilled in this case,” and abstaining to follow some prohibitions that “it should not be done in this case,” is called *pātimokkha samvara sīla*. Laymen devotees must follow at least five precepts called *pātimokkha samvara sīla*. If it is possible, eight precepts, nine precepts and ten precepts, must also be restrained for those persons.

4.2.2 Restraint with regard to faculties

Restraining of the mind by means of any kind of *samatha* or *vipassanā* practice continuously in order to prevent the invasion of unwholesome *dhamma* through six sense doors called eye-, ear-, nose-, tongue-, body- and mind-door, is called *indariyasamvara sīla*. It is impossible to fulfill this kind of virtue without any kind of practice. The *meditator*, therefore, must fulfill continuous practice by which taking the object of *samatha*, if he is still in the *samatha* stage. If the *meditator* develops concentration by the mindfulness of breathing (*ānāpānassati bhāvanā*), he must try to keep in mind on any sign of concentration such as sign of preliminary concentration (*parikamma nimitta*), sign of neighbourhood concentration (*uggaha nimitta*), sign of full concentration (*paṭibhāga nimitta*). If a such *meditator* is capable of *vipassanā* practice, he must take place continuous discernment on *sañkhāra dhamma* by means of three general characters called *anicca*, *dukkha*, *anatta*, alternatively. This kind of virtue, *indariya samvara sīla*, can be thoroughly purified for only a person who become arahantship.

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4.2.3 Restraint with thoroughly purified livelihood

There are many rules related with the livelihood of *bhikkhus*. Abstaining from using four requisites which are obtained by misdeed, such as doing wonderful illusions, saying wonderful talk as astrology, persuasion to donate by showing any sign of bodily action, relationship to people by “way of give and take” etc., is called restraint with thoroughly purified livelihood (*ājhiva pārisuddhi sīla*).

For laymen devotees, abstaining from using materials which are obtained by misdeed of both bodily, such as killing, stealing, sexual misconduct and verbally, such as lying, slandering, harsh speech, flattering and earning by trading, farming etc., is called *ājhiva pārisuddhi sīla*.

4.2.4 Restraint with reflecting on use of four requisites

The wholesome volition (*kusala cetanā*) which is occurred by reflecting on use of four requisites during using four requisites, i.e., robes, foods, shelter, medicine, is called *paccaya sannissita sīla*. For arahant, indifferent volition (*kriyā cetanā*) is *paccaya sannissita sīla*.

The *meditator*, if he has fulfilled these four kinds of purified virtue, reaches to the stage of purification of virtue (*sīla visuddhi*)

tattha sīlavisuddhi nāma suparisuddham pātimokkha samvarādi catubbidham sīlam. (Visuddhi-2-222)

4.3 The purification of consciousness (*Citta Visuddhi*)

Cīta visuddhi nāma sapacārā aṭṭha samā pattiyo. (Visuddhi-2-222)

= Eight kinds of absorptions (*samāpatti*) including with neighbourhood absorption (=neighbourhood concentration) are called “the purification of consciousness” (*cittavisuddhi*). (*Visuddhi-2-222*)

Pāli Quotation (Mahāṭṭ-2-350)

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= The neighbourhood concentration can also be called the purification of consciousness because it is the fundamental of *vipassanā* knowledge like full concentration. The commentator, therefore, explained that eight kinds of absorptions including with neighbourhood concentration are called “the purification of consciousness”. (*Mahāṭṭ-2-350*)

Those eight kinds of absorptions including with neighbourhood concentration had been explained in detail in the portion of *samādhiniddesa* (detailed account on the concentration) which is regarded to consciousness. Therefore, it should be known and fulfilled eight kinds of absorptions including with neighbourhood concentration in accordance with the explanation found in *samādhiniddesa*. (*Visuddhi-2-222*)

In this case, “it should be known” (*veditabbā*) means the fact that it should be known by means of occurrence of eight kinds of absorptions including with neighbourhood concentration in the continuum of himself practically.

If it is known by means of occurrence in the continuum of himself, these eight kinds of absorptions, including with neighbourhood concentration are known by practical knowledge (*paccakkha ñāṇa*). Therefore, it means that “it should be known and fulfilled eight kinds of absorptions, including with neighbourhood concentration”. (*Mahāṭṭ-2-350*)

In other words, the phrase “it should be known” (*veditabbā*) means the fact that it should be feels the taste of absorption (*samāpatti*) after attained it.

It is right. It is not the situation of the purification of consciousness merely known about “the absorption”. Then if it is not the situation of the purification of consciousness, it is

not able to fulfil the upper stage of purification successively. It should be known in this way. (*Mahāṭṭ-2-350*)

According to explanations found in commentary and subcommentary, the *meditator* who wants to fulfil successive stages of purification, such as purification of view.. etc., must endeavour to fulfil the purification of consciousness after the purification of virtue. It should be noticed especially the fact that it is unable to reach the upper stages of purification without purification of consciousness has been fulfilled. In this work, the way of practice how to develop four kinds of absorptions of world of form, including neighbourhood concentration, through the mindfulness of breathing, had been presented systematically. The *meditator* who wants to fulfil the purification of view through the mindfulness of breathing, must develop the concentration either neighbourhood concentration or full concentration of any kind, up to the fourth absorption previously.

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4.4.1.1 The purification of view (*diṭṭhi visuddhi*)

- *tattha nāmarūpanam yāthāvadassanan diṭṭhivisuddhi nāma. (visuddhi-2-222)*

= Knowing and seeing the corporeality and mentality up to the field of ultimate reality by means of analytical knowledge as they really are, is called the purification of view (*diṭṭhi visuddhi*)

- *lakkāṇa-rasa-paccupaṭṭhāna-padaṭṭhānavasena nāmarūpapariggaho diṭṭhivisuddhi nāma. (Abhidhammattha saṅgaha)*

= Discriminative knowledge on the corporeality and mentality by means of characteristic, function, manifestation and proximate cause is called the purification of view (*diṭṭhi visuddhi*). (*Abhidhammattha saṅgaha*)

4.4.2 Genreal rules for two kinds of *meditators*

Pāli Quotation (Mahāṭṭ-2-470)

= The beginning of the process taking to heart *vipassanā* on the corporeal *dhamma* is generally considered for *suddhavipassanāyānika* (SVY) person. The beginning of the process taking to heart on the mental *dhamma* is generally considered for *samathayānika* (STT) person. The term “*abhinivesa*” (the process of taking into to heart) means that the discriminative knowledge on the corporeality and mentality (*nāmarūpaparicchedañña*) which is previous work to be done before *vipassanā* practice. Therefore, previous process of keeping in mind (taking to heart) on the corporeal *dhamma* is called *rupeabhinivesa* (the beginning of the process of taking *vipassanā* on the corporeal *dhamma*). The previous process of keeping in mind (taking to heart) on the mental *dhamma* is called *arupe abhinivesa* (the beginning of the process of taking *vipassanā* on the mental *dhamma*). (*Mahāṭṭ-2-470*)

This is general rule for two kinds of *meditators*.

When STY person takes into to heart the corporeal and mental *dhamma* he is able to begin...

1. either on the mental *dhamma* or

2. on the corporeal *dhamma*, as he likes.

If STY person wants to take to heart mental *dhamma* first, the way of practice has been instructed in *Visuddhi Magga* as follows.

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Pāli Quotation (Visuddhi-2-222) two paragraph

STY person who has the vehicle of absorption or a such meditate who is called STY person because he usually practices *vipassanā* depending on neighbourhood concentration, when they wants to fulfil purification of view, must enter any kind of absorptions of either world of form (*rūpavacara*) or formless world (*arūpavacara*), except the absorption of neither-perception-nor-non-perception (*neva-saññā-nāsaññāyatana*) previously. Then he emerges from that absorption and distinguishes and keep in mind factors of absorption, such as *vitakka*, *vicāra* etc., and associated *dhamma*, such as *phassa*, *vedanā* etc., by means of characteristic, function, manifestation, proximate cause.

After distinguished and kept in mind those mental *dhamma*, it should be recognized separately that “this is called *nāma* (the mentality) because of the ability to approach to the object”.

After it is recognized separately on that mentality called *nāma*, the *meditator* scrutinizes the mentality with its vicinity as a simile that when a man see a snake inside the house and follows it, then he find the shelter of that snake, finally, the *meditator* see physical base of mind (*hadaya vatthu*). After seeing the physical base of mind, both the four great elements which are depended by the physical base of mind and the remaining secondary ones successively by insight knowledge. In this way, the corporeal *dhamma* can be distinguished and kept in mind systematically.

That *meditator* recognized separately the fact that “these four great elements and secondary ones are called *rūpa* (the corporeality) because of the presence of ability to change for the worse”.

After kept in mind both the mentality and the corporeality, the *meditator* discriminates and recognizes separately in brief, as

1. those *dhamma* which is able to approach the object are called *nāma* (the mentality),
2. those *dhamma*, which is able to hange for the worse, are called *rūpa* (the corporeality).

(*visuddhi-2-222*)

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4.4.3 *Samathayānika* (the vehicle of *samatha*)

Pāli Quotation (Mahāṭṭ-2-352)

In the world, a machine with an engine for example a car, that carries people or things from place to place, is called a vehicle (*yāna*). Similarly, two kinds of concentration, neighbourhood and full concentration, (also known as *samatha*), that carries the noble peoples to the realm of *vipassanā*, is also called vehicle of *samatha*, is known as

samathayānika (STY) person. It is the name of a person who practises *vipassanā* depending upon either the full concentration or the neighbourhood concentration which usually occurs adjacent to the full absorption. (*Mahāṭī-2-352*)

4.4.4 The absorption of neither-perception-nor-non-perception (*neva saññā nāsaññāyatana jhāna*)

Pāli-Quotation (Mahāṭī-2-352)

=The phrase, “except the absorption of neither-perception-nor-non-perception”, had been said by the commentator sayadaw because the fact that the beginner of meditation on the mentality is very difficult to distinguish and keep in mind the mental *dhamma* associating with the absorption of neither-perception-nor-non-perception. (*Mahāṭī-2-352*)

4.4.5 To the stage of the purification of view through the way of mindfulness of breathing

When a *meditator* wants to change to the stage of the purification of the view through the way of mindfulness of breathing, according to the instructions found in above commentary and subcommentary, he must develop concentration previously, which is either the neighbourhood concentration or the full concentration. If the fourth absorption could be attained, it is the excellent one.

When the light produced by concentration becomes brilliantly bright, he must emerge from the absorption and take to heart the factors of absorption firstly. Then mental *dhamma* associating with that absorption must be distinguished and kept in mind one by one. After that the depended physical base of mind (*hadaya vatthu*) associating with the four great elements and secondary ones must be kept in mind continuously. If the *meditator* wants to change from the meditation of corporeality to the purification of view, instead from the meditation of mentality to the purification of view, he must endeavour as the following instructions found in *Visuddhi Magga*.

Pāli Quotation (Visuddhi-2-222)

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SVY person who lacks *samatha* but the vehicle of *vipassanā* only and STY person with the vehicle of *samatha* who wants to begin meditation on the corporeality, if they want to fulfil the knowledge of purification of view, must discern and keep in mind the four great elements by means of either brief account or detailed account explained in the meditation of the four great elements (*catudhātuvavutthāna kammaṭṭhāna*) previously. (*Visuddhi-2-222*)

After the four great elements had been kept in mind, five aggregates, twelve bases, eighteen elements, twenty two controlling faculties, four Noble Truths, and the nature of casual relationship etc., must be scrutinized successively by insight knowledge. This is because those *dhamma* are the realms of *vipassanā* knowledge called *vipassanā bhūmi* indeed. The Buddha, himself preached in *Aparijhānana Sutta (Samyotta-2-249-250)* the fact that only the *meditator* who is able to distinguish those *dhamma* by means of three kinds of full understanding (*ti-pariññā*), will be able to cease the suffering of round of rebirths.

4.4.6 The individual preference (*veneyajjhāsaya*)

In this case, there is a question that why have many *dhamma*, such as aggregates, bases, elements, Noble truths, dependent origination nutriment... etc., occurred as realms of *vipassanā* and hasn't the *meditator* achieved the Path-, Fruit-Knowledge and *nibbāna* through only a realm of *vipassanā*. It can be answered that 'No'. Because the Buddha preached three ways, i.e., the way of five aggregates, the way of twelve bases, the way of eighteen elements in order to praise for three kinds of individual preference.

There are three kinds of disciples who are able to cease suffering of round of rebirths, as follows.

1. *arūpa sammunhī* = the person who wavered on mental *dhamma*
2. *rūpasammunhī* = the person who wavered on the corporeal *dhamma*
3. *ubaya sammunhī* = the person who wavered on both corporeal and mental *dhamma*

Because there are three kinds of disciples, if the Buddha preached only single way, such as the way of five aggregates, it can not be fairly praised for all beings who can able to cease suffering of round of rebirths really.

1. *arūpasammunhī*

Among those three kinds of disciples, some human beings, *devas* and brahmas have clear understanding on the corporeal *dhamma*. They do not waver on the corporeal *dhamma* but on the mental *dhamma* only. For those kind of disciples, the Buddha instructed to practice the way of five aggregates in which the mind, mental factors and corporeality are divided into five parts, i.e., clear understood corporeal *dhamma* consists one-fifth, while not clear understood mental *dhamma*, four-fifth.

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2. *rūpasammunhī*

Some disciples, however, have not clear understanding on the corporeal *dhamma* with the result that there are many difficulties in *vipassanā* practice on the corporeal *dhamma* as totally. But they do not waver on the mental *dhamma* and have clear understanding on it. For those kind of disciples, the Buddha instructed to practice the way of twelve bases in which the mind, mental factors and corporeality are divided into twelve parts, i.e., clear understood mental *dhamma* consist only one and half parts, while not clear understood corporeal *dhamma* about ten and half parts, respectively.

3. *Ubayasammunhī*

Some disciples have not clear understanding on both the corporeal and mental *dhamma*. For those kinds of disciples, the Buddha instructed to practise the way eighteen elements in which the mind, mental factors and corporeality are divided into eighteen parts, i.e., the corporeal *dhamma* consist of about ten and half parts, while the mental *dhamma*, about seven and half parts respectively. (*Mahāṭī-2-85*)

4.4.7 Various kinds of controlling faculties (*indariya beda*)

There are also three kinds of controlling faculties (*indariya*) among disciples as follows.

1. *Tikkhindariya* = the person who has brilliant controlling faculties,
2. *Majjhindariya* = the person who has moderate controlling faculties,
3. *Mudindariya* = the person who has weak controlling faculties,

For disciples who have matured and brilliant controlling faculties called faith, effort, mindfulness, concentration and knowledge, the Buddha preached the way of five aggregates. Then the way of twelve bases had been instructed for disciples with moderate controlling faculties, while the way of eighteen elements, for disciples with weak controlling faculties, respectively. (*Mahāṭī-2-85*)

4.4.8 Various kinds of preference

There are also three kinds of preference (*ajjhāsayā*) among disciples as follows.

1. *samkhittaruci* = the person who prefers the brief account
2. *majjhimaruci* = the person who prefers the middle account
3. *vittahārarui* = the person who prefers detailed account

Among those three kinds of disciples, the Buddha instructed the way of five aggregates for the person who prefers the brief account, while the way of twelve bases, for the middle ones, the way of eighteen elements for the third ones, respectively. (*Mahāṭī-2-85*)

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4.4.9 Important fact to be careful

Although it is instructed by means of ways, such as way of five aggregates, way of twelve bases, way of eighteen elements etc., depending on individual preference of different disciples, the objects of *vipassanā* knowledge are the same among those ways, i.e, the mundane mind, mental factors and corporeal *dhamma* which are individual of some kinds. There is no difference among the ultimate mentality and corporeality although each portion of different ways, as five parts, 12 parts, 18 parts, are different from other preaching methodologically.

4.4.10 Twenty two kinds of controlling faculties

The mind, mental factors and corporeal *dhamma* can be divided into 22 parts which are called controlling faculties (*indariya*). It is instructed to practise by means of the way of controlling faculties in which mundane controlling faculties are the objects of *vipassanā* knowledge.

Those *dhamma* which are able to deserve as controlling faculty, can be occurred a chief of associated *dhamma* as a king with full authority. However, the occurrence of controlling faculty or the occurrence of chief has been achieved by means of the nature of those *dhamma* accordingly. There is no person by which those *dhamma* can be occurred in accordance with his desire, indeed. These *dhamma* known as controlling faculties are void of self (*atta*) with full authority. These *dhamma* are unable to occur according to the desire of self (*atta*) but non-self (*anatta*). In this way, the Buddha instructed to take place *vipassanā* practice by way of controlling faculties in order to attain easily the knowledge of non-self (*anatta*). (*Mahāṭī-2-85*)

4.4.11 The Noble Truths and Dependant Origination

1. *pavutti* = the nature of occurrence (= the Noble Truth of Suffering)
2. *pavutti* hetu = the cause of occurrence (= the Noble Truth of Cause of Suffering)
3. *nivutti* = the nature of cessation (= the Noble Truth of Cessation of Suffering)

4. *nivuttihetu* = the cause of cessation(= the Noble Truth of The Course leading to Cessation of Suffering)

Four kinds of *dhamma* known as aggregates, bases, elements and controlling faculties are able to take place effective results only when those *dhamma* has been known by four modes mentioned above, i.e., *pavutti*, *pavuttihetu*, *nivutti*, *nivuttihetu*. The effective results can not be occurred unless it is known by four modes successively. The Buddha, therefore, preached preaching methodology of the Noble Truth and Dependent Origination additionally. (*Mahāṭṭi-2-85*)

In this way, although the desired result can be fulfilled by any one kind of preaching methodology, such as five aggregates, the Buddha preached various kinds of methodologies in order to praise three kinds of disciples whose preference are different to each other. It should not be neglected the fact that although preaching methodologies are different among disciples, the ultimate reality of the corporeal and mental *dhamma* are the same qualitatively, indeed. (*Mahāṭṭi-2-85*)

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4.5 Twenty eight kinds of corporealities

When STY person change to the stage of purification of view from that of purification of consciousness there are two ways, i.e., beginning with mental object and beginning with corporeal object, and the latter would be presented now. Twenty eight kinds of corporealities would like to presented previously, as follows.

4.5.1 The four great elements (*catu mahābhūta*)

(1) The earth-element (*pathavī dhātu*)

heavy group

1. character of hardness
3. character of roughness
5. character of heaviness

(*Abhi-1-170.Dhammasangani*)

light group

2. character of softness
4. character of smoothness
6. character of lightness

Pāli Quotation (Abhi-Com-1-368)

(2) The water-element (*āpo dhātu*)

1. *daravabhāva* = *paggharaṇa lakkhaṇa* = the character of flowing
2. *ābandhanabhāva* = *ābandhana lakkhaṇa* = the character of cohesion

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(3) The fire-element (*tejo dhātu*)

1. (a) *uṇṇhabhāva* = *uṇṇhatejo* = character of heat
(b) *sītabhāva* = *sītatejo* = character of coldness
2. *paripācanabhāva* = the character of mature

(4) The air-element (*vāyo dhātu*)

1. *vitthambhanabhāva* = the character of supporting

2. *samudāraṇabhāva* = the character of pushing

(5) **Five clear sensitivities (*Pasāda rūpa*)**

1. *cakkhupasāda* = eye clear sensitivity
2. *sotapasāda* = ear clear sensitivity
3. *ghānapasāda* = nose clear sensitivity
4. *jihvāpasāda* = tongue clear sensitivity
5. *kāyapasāda* = body clear sensitivity

(6) **seven pasture (object) corporeality (*gocara rūpa*)**

1. *rūpārammaṇa* = colour = visible object
2. *saddārammaṇa* = sound = acoustic object
3. *gandhārammaṇa* = smell = olfactory object
4. *rasārammaṇa* = taste
5. *phoṭṭhabbārammaṇa* = touch = tactile object (= earth-element, fire-element, air-element)

(Notes. The earth-element, the fire-element and the air-element can be sensitive to touch, which are known as tactile elements (*phoṭṭhabbadhātu*) resulting 7 kinds of tactile objects totally. When the number of kinds of corporealities are counted those three elements are already counted in the four great ones and rejected. There are no separated (special) tactile objects but those three elements mentioned above.)

(7) **Sex corporeality (*bhāvarūpa*)**

1. *itthibhāva rūpa* = femininity
2. *purisabhāva rūpa* = virility

(Notes. It is only one sex corporeality in female and male respectively as a general. The sex corporeality spread throughout body. Sometimes hermaphroditism can be occurred in some persons and it is said that “as a general”. However only one kind of sex corporeality can be occurred at specific time of a hermaphrodite alternatively. (*Abhi-Com-1-359*)

(8) **One physical base of mind (*hadaya rūpa*)**

Hadaya (vatthu) rūpa = It is the physical base of mind on which the life-continuum (*manodhātu*) and all consciousness (*pañcaviññāṇa*), i.e., seeing-, hearing-, smelling-, tasting- and touching-consciousness; (*manoviññāṇadhātu*) occur.

[Notes: The physical base of mind is consisting in the base-decad (*hadayasakalāpa*) which is spreading in the blood within a tiny pit of heart, and it is also known as *hadayavatthu* depending on which the life-continuum (*manodhātu*) and all consciousness of thought processes (*manovinñāṇadhātu*), except penta-consciousness, such as seeing-consciousness . etc. This term refers to only the realm of five aggregates (*pañcavokāra bhūmi*)]

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(9) **One life-faculty of corporeality**

jīvitindare = life-faculty of corporeality or life-faculty element

This kind of corporeality protects remaining corporealities within the same corporeal unit produced by *kamma* which are spreading throughout body.

(10) **One nutriment (*āhāraja rūpa*)**

kabaḷḷikāraāhāra = the nutriment consisting the food ingested

(Notes: The nutriment (**āhāraja rūpa**) consists in every kind of corporeal unit, i.e. corporeal unit produced by **kamma**, corporeal unit produced by mind, corporeal unit produced by temperature, corporeal unit produced by nutriment. (see tables of **Rūpa Kammaṭṭhāna**). Those nutriments are called **kammaja aja**, **cittajaojā**, **utuja-ojā** respectively. All ingested food, it may be any kind before eating, after ingested and inside the stomach, or feces in the rectum, are pure octad produced by temperature (**utujaojāṭṭhamaka kalāpa**) which proliferates continuously by temperature.

Pāli Quotation (Visuddhi-2-223)

That kind of nutriment consisting in the pure octad produced by temperature is called **kabaḷḷikāraāhāra** according to Abhi-Com-1-366. When that nutriment consisting in the ingested food are supported by the heat of vital nonad (**jīvita navaka kalāpa**) inside the stomach, they become new generation of octads which have the eight factor, the nutriment, and are called octads produced by nutriment (**ojaṭṭhamaka kalāpa**) successively. It is also known as **āhārasamutthāna rūpa** (the corporeality produced by nutriment). (**Visuddhi-2-251**). The nutriment consisting in the octad produced by nutriment of **utujaojāṭṭhamaka kalāpa** is called **āhārajajā**. When **kammajaojā**, **cittaja ojā** and **utujaojā** are supported by **āhārajaojā** in turn, the new generations of **Ojaṭṭhamaka kalāpa** (octads produced by nutriment) can be occurred successively.

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- **ekadivasam paributtahāro sattāhampi uppatthambeti. (Visuddhi-2-251)**

= The ingested food for one day will be able to support for throughout seven days. (**Visuddhi-2-251**) According to above quotation, only once ingested **kabaḷḷikāraāhāra** (the nutriment within corporeal units produced by temperature), if it is attained supporting of heat of vital nonad (**jīvita navaka kalāpa**), can give rise to successive generations of corporeal units called **ojaṭṭhāmaka kalāpa** (octad produced by nutriment) throughout seven days without taking foods. In this way the nutriment containing in the previous **ojaṭṭhāmaka kalāpa**, if it is supported by nutriment containing in later **ojaṭṭhāmaka kalāpa** again, can produce new generations of corporeal units produced by nutriment, up to 10-12 generations successively.

According to explanations mentioned above, during the function of nutriment of various kinds i.e., **kamma**, mind, temperature and nutriment, has been taken place, in other words, during the function of nutriment of four resources is producing new generations of corporeal units, it depend on the nutriment produced by temperature (**kabaḷḷikāraāhāra**). Therefore, the commentator explained as follows.

Pāli Quotation (Abhi-A-3-337)

=The nutriment deserving to ingest as a mouthful or morsel of rice is called **kabaḷḷikāra**, which is synonym of ‘nutriment of four resources’ (**catusamutthānika ojā**). It is explained by second way, according to second explanation found in the commentary.

Pāli Quotation (Pahāna-1-7) (Abhi-A-3-377)

According to *Pāli*, and commentary mentioned above, four kinds of nutriment, i.e., the nutriment produced by mind, the nutriment produced by temperature, the nutriment produced by nutriment, are called *kabaḷīkāraāhāra*.

The nutriment deserving to ingest as a mouthful or morsel of rice, a group of corporeal units produced by temperature is called *kabaḷīkāraāhāra*, directly. The nutriment containing in those corporeal units become pure octad produced by nutriment when the heat of vital nonad support conversion of that process. Then the converted nutriment is called *āhāraja ojā* (The nutriment consisting in corporeal units of new generation). Because of the presence of supporting factor of those *āhāraja ojā*, four kinds of nutriment, *kammaja oja*, *sittajaoja*, *utujaoja*, and previous *āhārajaojā*, are able to take place their functions respectively, these nutriment are called *kabaḷīkāraāhāra* as a metaphor known as *ṭhānupacāra* (nutriment of four resources situated on ingested *kabaḷīkāraāhāra*). Detailed account can be seen in later.

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4.5.2 Real corporeality

- (1) (18) kinds of corporealities mentioned above are called “natural corporealities” (*sabhāvarūpa*) because each corporeality has the ultimate specific character (*sabhāva lakkhaṇa*) respectively.
- (2) Those corporealities mentioned above are also called “characteristic corporeality (*salakkhaṇa rūpa*) because each corporeality has general characters (*sāmañña lakkhaṇa*) which are related to all kinds of corporeal and mental *dhamma*, as follows.
 1. *aniccatā* = mode of perishing away just after arise
 2. *dukkhatā* = mode of being oppressed by the process of arising and perishing away continuously.
 3. *anattatā* = mode of the absence of durable solid called self (*atta*) which is not nondestratable essence.
- (3) Those corporealities mentioned above are also called “conspicuous corporealities” (*nipphanarūpa*) because it can be produced by four causes, i.e., *kamma*, mind, temperature and nutriment
- (4) Those corporealities mentioned above are also called “real corporealities” (*rūpa rūpa*) because they always have ability to change for worse.
- (5) Those corporealities mentioned above are also called “object corporealities” (*samasana rūpa*) because three general characters, i.e., *anicca*, *dukkha*, *anatta*, can be took place on objects of those corporealities.

The following (10) kinds of corporealities are different from (18) kinds mentioned above and are called

- (1) artificial corporeality (*asabhāva rūpa*)
- (2) non-characteristic corporeality (*alakkhaṇarūpa*)
- (3) unobscured corporeality (*anipphanna rūpa*)
- (4) false corporeality (*arūparūpa*)

- (5) non-object corporeality (*asammasanarūpa*)

4.5.3 (10) kinds of unobscured corporealities (*anipphanna rūpa*)

- (1) Space corporeality one

1. *ākāsadhātu* = It is inter-*kalāpal* (inter-corporeal units) space between various kinds of corporeal units, which is able to separate corporeal units each other. It is called “space corporeality” (*pariccheda rūpa*) due to separate each other among corporeal units.

- (2) Distinct behavioural corporealities (5)

- (a) Two kinds of expressive corporealities (*viññatti rūpa*)

1. *kaya viññatti* = bodily expression which convey a message or feeling
2. *vacī viññatti* = verbal expression which convey a message or feeling.

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Viññatti (expression)

The special expression (*viññatti*) which is able to convey a message or feeling of oneself in order to know attitude or intentions of that person. Bodily expression (*kāyaviññatti*) is a kind of gesture by which express internal desire to other, eg. Movement of hand. Verbal expression (*vacīviññatti*) is a kind of behavior by which express internal desire to other, eg. Come on! Call by words.

- (b) Behavioral corporealities (3)

1. *lahutā* = physical agility

- (i) character of agility of corporeality produced by mind
- (ii) character of agility of corporeality produced by temperature
- (iii) character of agility of corporeality produced by nutriment

2. *mudutā* = physical elasticity

- (i) character of elasticity of corporeality produced by mind
- (ii) character of elasticity of corporeality produced by temperature
- (iii) character of elasticity of corporeality produced by nutriment

3. *kammaññatā* = physical adaptability

- (i) character of adaptability of corporeality produced by mind
- (ii) character of adaptability of corporeality produced by temperature
- (iii) character of adaptability of corporeality by nutriment

These three kinds of corporealities and two kinds of expressive corporealities are known as distinct behavioural corporealities (*vikāra rūpa*).

- (4) Four physical characters of corporeality (*lakkhaṇa rūpa*)

1. *upacaya* = (a) the nature of the beginning of real corporealities of one life

(b) the nature of improvement of real corporealities up to completion of a life that it should contain

2. *santati* = the nature of continuity of real corporealities from sensual faculties has been completed

[Notes: The Buddha preached two ways separately depending upon individual preference of disciples who were listening *dhamma* talk in *Tavatinsā*, world of *deva*. These two kinds of

corporealities, i.e., *upacaya* and *santati*, are the same in the nature of arising of real corporealities (*rūpassa uppāda*), indeed.]

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