

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

Page 351 – 400

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3.3 Seven kinds of favourable and unfavourable conditions (*sappāya, asappāya*)

*āvāso gocaro bhassam, puggalo bhojanam utu.
iriyāpathoti sattete, asappāye vivajjaye.
sappāye satta sevetha, evañhi paṭipajjato.
nacireneva kālena, hoti kassaci appanā.*(*Visuddhi Magga* –1-123)

3.3.1 The shelter (*āvāsa*)

For the *meditator* who stays in such shelter, the inexperienced sign never appears; experienced one also disappears; undeveloped mindfulness never develops; un-concentrated mind usually becomes un-concentrated one; that kind of shelter is unfavourable condition for him. [It means that the shelter where five kinds of controlling faculties, i.e., faith (*saddhā*), effort (*virīya*), mindfulness (*sati*), concentration (*samādhi*) and wisdom (*paññā*), cannot be occurred and then acquired controlling faculties are also unable to mature and improve is unfavourable one.]

For the *meditator* who stays in such shelter, the un-experienced sign usually appears; experienced one is also stable; the mindfulness always leads to and fix with that sign; the mind usually well concentrates; that kind of shelter is favourable condition similar to *nāga pabbata* monastery where the most Venerable *Padhāniyatissa Thera* could achieve all factors successfully.

If a such monastery is composed of many buildings; if the mind of that *bhikkhu* becomes concentrating in such building where he stays tentatively three days; it should be stayed in that building. The advantages are as follows: —

Five hundreds *bhikkhus* could attained the Fourth Fruit-Knowledge (*phala ñāṇa*) due to learning and practicing in the cave ‘*cūlanāga*’ in Sri Lanka where is the most favourable condition for those *bhikkhus*. There were enormous Noble-Ones who reached to upstream-enterers, once-returnees, non-returnees in that cave. The numbers of arahants who attained the Fourth Fruit-Knowledge in that cave after they had attained three lower Fruit-Knowledges in another one, are also infinite. Similarly, in ‘*cittala-pabbata vihara*’ (Cittala Mountain Forest Monastery), there were also infinite numbers of *bhikkhus* who had reached the realms of Noble-Ones from the Upstream-enterer (*sotapanna*) to the Arahant (*arahatta*). (*Visuddhi Magga*-1-123,124)

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3.3.2 *gocaragāma* (Alms round settlement)

Those kinds of settlements, presenting in south or north of monastery, resulting in avoiding to face with the sun during going or returning back, which is not so far but within one and half *kosa* (about 2,000 yards) and very easy to attain alms round foods, are very favourable settlements. It should be recognized unfavourable ones reversibly. (*Visuddhi Magga*-1-124)

3.3.3 *bhassa* (Speech)

Those kinds of speeches called *tiracchānakathā* which are opposite of wholesome realms, Noble Path, Fruition and *nibbāna*, are designate as unfavourable speeches for

meditators. Those are of 32 kinds by which an acquired sign of that *meditator* can be fallen off.

It would be presented *Tiracchānakathā Sutta, Mahāvagga Samyutta*, in order to be understood it and the intention of the Buddha which are very respectable instructions for every *meditator*.

Tiracchānakathā Sutta (relating to speeches of animal beings)

Bhikkhus ... it should not be spoken various kinds of speeches, *tiracchānakathā*, which are opposite of the absorption, the Path, the Fruition and *nibbāna*. Which are those kinds of speeches? —

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| 1. | <i>rājakathā</i> | = speeches relating to king |
| 2. | <i>corakathā</i> | = speeches relating to rebel |
| 3. | <i>mahāmattakathā</i> | = speeches relating to minister (prime minister) |
| 4. | <i>senākathā</i> | = speeches relating to military |
| 5. | <i>bhayakathā</i> | = speeches relating to fear |
| 6. | <i>yuddhakathā</i> | = speeches relating to battle |
| 7. | <i>annakathā</i> | = speeches relating to foods |
| 8. | <i>pānakathā</i> | = speeches relating to drinks |
| 9. | <i>vatthakathā</i> | = speeches relating to clothes |
| 10. | <i>sayanakathā</i> | = speeches relating to shelter |
| 11. | <i>mālākathā</i> | = speeches relating to flowers |
| 12. | <i>gandhakathā</i> | = speeches relating to perfume |
| 13. | <i>ñātikathā</i> | = speeches relating to relatives |
| 14. | <i>yānakathā</i> | = speeches relating to vehicles |
| 15. | <i>gāmakathā</i> | = speeches relating to small settlement |

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|-----|-----------------------------|---|
| 16. | <i>nigamakathā</i> | = speeches relating to county |
| 17. | <i>nagarakathā</i> | = speeches relating to royal city |
| 18. | <i>janapadakathā</i> | = speeches relating to countryside |
| 19. | <i>itthikathā</i> | = speeches relating to woman |
| 20. | <i>sūrakathā</i> | = speeches relating to hero |
| 21. | <i>visikhākathā</i> | = speeches relating to road |
| 22. | <i>kumbhaṭṭhānakathā</i> | = speeches relating to bathing bank of river |
| 23. | <i>pubbapetakathā</i> | = speeches relating to dead person |
| 24. | <i>nānattakathā</i> | = speeches relating to miscellaneous fields |
| 25. | <i>lokakkhāyikakathā</i> | = speeches relating to outlook on world |
| 26. | <i>samuddakkhāyikakathā</i> | = speeches relating to ocean |
| 27. | <i>itibhavābhavakathā</i> | = speeches relating to progression and regression |
| 28. | <i>purisakathā</i> | = speeches relating to man |
| 29. | <i>araññakathā</i> | = speeches relating to forest |
| 30. | <i>pabbatakathā</i> | = speeches relating to mountain |
| 31. | <i>nadīkathā</i> | = speeches relating to river |
| 32. | <i>dīpakathā</i> | = speeches relating to island — |

these kinds of speeches belong to *tiracchānakathā*. Why should it not be spoken on those speeches?

Bhikkhus ... this kind of speech is not connected with benefit, it is not beginning of the Noble Practice; it is unable to disgust the suffering of rounds of rebirth, to avoid lust, to cease lust, to tranquil from all kinds of defilements (*kilesā*), to know penetratively the Four Noble

Truths, to know and see the Noble Path- Knowledge (*ariyamaggañāṇa*) by insight of oneself, to deliver from craving (*tahṇā*).

Bhikkhus ...if you want to speak —

1. it would be spoken the fact that ‘this is the Noble Truth of suffering (*dukkha ariya sacca*)’;

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2. it would be spoken the fact that ‘this is the Noble Truth of Cause of Suffering (*samudaya ariya sacca*)’;
3. it would be spoken the fact that ‘this is the Noble Truth of Cessation of Suffering (*nirodha ariya sacca*)’;
4. it would be spoken the fact that ‘this is the Noble Truth of the Course Leading to Cessation of Suffering (*magga ariya sacca*)’.

The reasons why it should be spoken are the facts that —

Bhikkhus ...this kind of speech is connected with benefit; it is beginning of the Noble Practice; it is able to disgust the suffering of rounds of rebirth, to avoid lust, to cease lust, to tranquil from all kinds of defilements (*kilesā*), to know penetratively the Four Noble Truths, to know and see the Noble Path-Knowledge (*ariya magga ñāṇa*) by insight of oneself, to deliver from craving (*tahṇā*).

Bhikkhus ...you must, therefore, endeavour in order to know...

1. this is the Noble Truth of Suffering,
2. this is the Noble Truth of Cause of Suffering,
3. this is the Noble Truth of Cessation of Suffering,
4. this is the Noble Truth of the Course Leading to Cessation of Suffering,

preached by the Buddha. (*Sam-3-368*)

[Notes: Among those 32 kinds of speeches, serial number 28, *purisakathā* is shown in some Pāli Text but not shown in some. Then serial numbers 29,30,31 and 32 which are relating to forest, mountain, river and island, are not directly shown in Pāli Text, however, it is commonly shown and counted by means of *iti* which is the last phrase of the 27 kinds of speeches, *iti bhavakatham iti vā*, shown in Pāli Text directly. — *tā hi pāliyam sarūpato anāgatāpi arañña-pabbata-nadī-dīpakathā iti-saddena saṅgahetvā saggamokkhānam tiracchānabhāvato “dvattimsa tiracchānakathā”ti vuttā.* (*Mahāṅkī-1-148*)]

dasakathāvattunissitam sappāyam, tampi mattāya bhāsitabbam. (*Visuddhi Magga-1-124*)

Those kinds of speeches relating to 10 kinds of *kathāvattu* are favourable ones for the *meditator*. However it must also be spoken in proper range. Ten kinds of *kathāvattu* are as follow:

1. *appicchakathā* = speech relating to greedless ness
2. *santuṭṭhikathā* = speech relating to contentment
3. *pavivekakathā* = speech relating to three kinds of seclusions (*viveka*),

[Three kinds of seclusions are...

- (a) *kāyaviveka* = physical seclusion by which such person is in a quiet place away from other people,
- (b) *cittaviveka* = mental seclusion by which such person is avoiding from impurity of defilement after neighbourhood or full concentration had been developed,
- (c) *upadhiviveka* = seclusion from clinging by which such person is avoiding from four kinds of clinging (*upadhi*) by taking the object of *nibbāna*.]
4. *asamsaggakathā* = speech relating to solitary
5. *vīriyārambhakathā* = speech relating to effort

6. *sīlakathā* = speech relating to virtue
7. *samādhikathā* = speech relating to concentration
8. *paññākathā* = speech relating to wisdom
9. *vimuttikathā* = speech relating to the Fourth Fruition of Deliverance which are delivered from defilements
10. *vimuttiñāṇadassanakathā* = speech relating to reflecting knowledge which reflects the Fourth Fruition of Deliverance (*vimutti arahatta phala*).

Those kinds of speeches depending on ten kinds of *kathāvatthu* are favourable for *meditator*, in proper range. Every *meditator* who wants to attain *nibbāna* must, therefore, follow respectfully to the Buddha's admonishment by means of abstaining from 32 kinds of *tiracchānakathā* but by fulfilling to speak 10 kinds of *kathāvatthu* in proper range.

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3.3.4 Favourable Person – Unfavourable Person

Such person never spoke 32 kinds of *tiracchānakathā* but usually speaks in accordance with *dhamma* and only such kind of speech relating to practice; he had fulfilled with qualities of virtue, concentration and wisdom; by means of depending upon that person, unconcentrated mind becomes concentrated, concentrated mind also becomes stable; that kind of person can be designated as favourable person to whom association should be performed.

Such person is possession of practice of concentration and has reached in mastery of *samatha* practice. That kind of person, indeed, is favourable for association of every *meditator*.

Such person usually prefers to feed himself in order to become well physical appearance; speaks 32 kinds of *tiracchānakathā* which are opposite speeches of the Path and Fruition; endeavours to fulfil bodily agreeable feeling by means of bliss of reclining, sleeping, snoring after eaten a lot of foods as he likes, that kind of person is unfavourable one to whom none of *meditator* should associate.

As the muddy water is able to be opaque the clean water, that kind of person cause impurity of mind of *meditator*. As a young *bhikkhu* who stayed in *koṭapabbatavihāra* (Koṭa mountain monastery), lost acquired absorption due to depending on that kind of person, acquired absorption of *meditator* can be disappeared. The sign of full concentration is very easy to disappear indeed. (*Visuddhi Magga*-1-124, *Mahāṭīkā*-1-149)

3.3.5 Nourishment (*bhojana*)

3.3.6 Season (*utu*)

Those nourishment with sweet taste are favourable for some *meditators*, while those with sour taste are favourable for some *meditators*. (The commentator explained only two kinds of tastes because it

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can be seen that these two kinds of tastes benefit the most animals. The remaining tastes, such as bitter, hot etc..., are able to suit those sweet and sour tastes with the result that the commentator omit to explain the latter. In other words, it should be recognized that it is a methodology of *upalakkhaṇa* or *nidassana* by which the significant character would be explained.)

Cold season is favourable for some *meditators*, while hot season is favourable for others.

Therefore such nutriment and such season depending on which the *meditator* becomes agreeable feeling; un-concentrated mind becomes concentrated (= inexperienced concentration becomes apparent); concentrated mind becomes stable (= experienced concentration becomes especially stable). Those kinds of nourishments and seasons are favourable for the *meditator*. Other kinds of nourishments and seasons in reverse can be called unfavourable nourishments and seasons. (*Visuddhi Magga*-1-124, *Mahāṭīkā*-1-149)

3.3.7 Deportment (*iriyāpatha*)

Among various kinds of deportments, walking deportment is favourable for some *meditators* while, any one of deportments, reclining, standing, sitting, is favourable for some. Therefore a such deportment during which the *meditator* practices for three days tentatively and un-concentrated mind becomes concentrated (= inexperienced concentration occurs); concentrated mind becomes stable; such kind of deportment is favourable one but others are not for him. (*Visuddhi Magga*-1-124)

iti imam satta vidham asappāyam vajjetvā sappāyam sevittabbam. evam paṭipannassa hi nimittāsevanabahulassa nacireneva kālena hoti kassaci apanā. (*Visuddhi Magga*-1-125)

Thus the *meditator* should fulfil seven kinds of favourable conditions and abstain from seven kinds of unfavourable ones. In some practicing *meditators* who always fulfil the stability of the sign of full concentration, which is the pasture of the object of mind of meditation, the full absorption would be occurred not soon later. (*Visuddhi Magga*-1-125)

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3.4 Ten kinds of mastery of full absorption (*appanākosalla*)

Although it is practiced well in this way, if the full absorption does not occur, that *meditator* should fulfil the knowledge of 10 kinds of mastery of full absorption, as follow:

1. *vatthuvisadakiriya* = keeping clean circumstances of both internally and externally
2. *indriyasamattapaṭipādanā* = balancing of controlling faculties
3. *nimittakosalla* = mastery of the sign of concentration
4. enhancing the mind in proper time
5. suppressing on mind in proper time
6. cause to be happy in proper time
7. neutralizing on mind in proper time
8. avoiding from any person without concentration
9. associating with such person with concentration
10. presence of the mind with inclination toward full absorption

3.4.1 Cleansing all circumstances

Keeping clean circumstances of both internally and externally is called ‘*vatthuvisadakiriya*’. Sometimes hairs, nails and claws, beards, moustache, etc. of such *meditator* become long, the entire body is covered with sweat and dusts, at that time it can be said that internal circumstance is unclean. Sometimes dressing or robe of that *meditator* is decayed and dirty with bad odour; the campus and buildings are full of rubbish; at that time it can be said that external circumstance is unclean. If both internal and external circumstances are full of impurities, the knowledge associated with mind and mental concomitants which take the object of unclean circumstances, become unclean. It should be recognized as unclean light which occurs depending upon unclean lamp, oil etc.. For the *meditator* who observes *saṅkhāra dhammas* by unclean knowledge, those *saṅkhāra dhammas* usually becomes unapparent.

For the *meditator* who develops *samatha* practices as the mindfulness of breathing, those practices would never be

1. improved the factors of absorption apparently,
2. advanced by proficiently practicing and
3. accomplished by advancement of mastery.

On the other hand, if both internal and external circumstances are thoroughly purified, the knowledge also becomes purified due to occurrence of mind and mental concomitants depending on cleaned circumstances. It should be recognized as purified light which occurs depending upon

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cleaned lamp, oil, etc.. For the *meditator* who observes *saṅkhāra dhammas* by purified knowledge, those *saṅkhāra dhammas* usually becomes apparently.

For the *meditator* who develops *samatha* practices as the mindfulness of breathing, those practices will also be

1. improved the factors of absorption apparently,
2. advanced by proficiently practicing and
3. accomplished by advancement of mastery. (*Visuddhi Magga*-1-125)

3.4.2 Balancing between controlling faculties

Balancing between functions of controlling factors of respective couples is called *indriya samattapaṭipādana* (= achievement of balanced controlling faculties).

saddhā (Faith) = The nature of faith with self-confidence on –

1. the nobility of the Buddha
2. the nobility of the Noble Doctrine (*Dhamma*)
3. the nobility of the Community of *bhikkhus*
4. the nobility of the three trainings, i.e., virtue, concentration, and wisdom
5. the outlook of relationship of Dependence-Origination (*paṭiccasamuppāda*)
6. the past five aggregates called anterior extremity of rounds of rebirth (*samsāra*)
7. the future five aggregates called posterior extremity of rounds of rebirth
8. both past and future five aggregates called anterior and posterior extremities of rounds of rebirth, is called the faith (*saddhā*).

virīya (Effort) = Strenuous effort by which inexperienced unwholesome *dhamma* would be impossible to occur, experienced wholesome *dhamma* would be abandoned, inexperienced wholesome *dhamma* would be possible to occur, experienced wholesome

dhamma would be improved, is called *sammappadhāna vīriya*. During fulfilling that kind of strenuous effort, the *meditator* must endeavour by means of four factors of effort, i.e.,

- ‘1. as if only bone remains,
2. as if only skin remains,
3. as if only vessels remains,
4. as if flesh and blood will be dried out, it would be never given up without reaching to any achievement where could be performed by means of strenuous effort of mankind.’

sati (Mindfulness) = It is the nature of stability of mind on the object of the sign in *samatha* stage, fixability of mind of either the object of *vipassanā* practice (*sañkhāra dhamma*) or the object of

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general characters of those *sañkhāra dhammas*. As a slab submerge in stable condition, the nature of stability of mind on the objects of *samatha* and *vipassanā* is called the mindfulness (*sati*).

ayam pana yasmā satiyā ārammaṇam pariggahetvā paññāya anupassati, na hi sativirahitassa anupassanā nāma atthi. tenevāha “satim ca khvāham bhikkhave sabbatthikam vadāmi”ti. (M-Com-1-248)

By means of the mindfulness the objects of *samatha* and *vipassanā* are kept in mind, then those objects must be discerned repeatedly by means of knowledge. There is no *anupassanā ñāṇa* (the knowledge of repeated discerning) in the continuum of such person lacking in mindfulness. The Buddha, therefore, preached the fact that ‘the mindfulness is essential for every time’ (for every function of mind by which praise or suppression can be performed).

The mindfulness is very essential in the practice of mindfulness of breathing for beginners. The mindfulness keep in mind on the object of sign of full concentration while the knowledge know and see penetratively that object.

samādhi (Concentration) = It is the nature of non-dispersion of associating mind and mental concomitants from the object of *samatha* or *vipassanā*. It is the nature of one-pointedness of the mind on discerned object of *samatha* or *vipassanā*. It is an ability to concentrate firmly associating mind and mental concomitants on a single object. When the concentration becomes powerful, mind of meditation become strongly proficient resulting in sharpening of the knowledge which associated with mind of meditation. The sword of knowledge which is sharpened on the slab of concentration is capable of penetrating the compactness of corporeality and mentality. It is able to break through the cycle of rounds of rebirth of Dependence-Origination (*paṭiccasamuppāda*). Those kinds of capabilities which can know and see penetratively the general characters of corporealities, mentalities, causes and results up to other bank of *nibbāna*, would be deposited.

paññindare (Controlling faculty of knowledge) = It is the nature of knowing penetratively on the object of respective meditation subject in *samatha* stage, while that of knowing and seeing penetratively on *sañkhāra dhamma* up to the field of ultimate reality and on general characters of those *sañkhāra dhamma* up to reach the other bank of *nibbāna*, in *vipassanā* stage. During the Path (-moment), it is the nature of facing with *nibbāna*, called *ārammaṇa paṭiveda* and that of rejecting delusion (*moha*) which conceals remaining three Noble Truths not to know and see, called *asammoha paṭiveda*. During the Fruit (-moment) it is the nature of penetrative knowing and seeing on *nibbāna*. Thus the nature of penetrative knowing and seeing on the object of sign of *samatha* and

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every ultimate *dhamma* is called *paññindare*.

Those five *dhammas* called faith, effort, mindfulness, concentration and knowledge, are five controlling factors which are capable of maintaining on mind of meditation not to mislead from the paths of *samatha* and *vipassanā*. In other words, those five kinds are powerful factors which is able to lead mind of meditation of *meditator* to the Noble Eightfold Path up to *nibbāna* without misleading to extremes. Only when the *meditator* who is practicing *samatha* and *vipassanā*, is able to balance those five controlling faculties, can the required performance be fulfilled.

3.4.2.a If the faith is predominant

If in the continuum of that *meditator* the controlling faculty of faith is extremely strong due to decrease in effort, instability of mindfulness, not long lasting situation of concentration resulting from the function of *saddhādhimokkha* which is able to decide confidently of the nobility of the Buddha, etc... is predominant, the controlling faculty of effort is unable to reinforce mind and mental concomitants not to be fallen back from the object of *samatha* and *vipassanā*.

The controlling faculty of mindfulness (*satindre*) is also unable to perform the function of firmly fix on the object (*upaṭṭhāna kicca*). The controlling faculty of concentration (*samādhindre*) is unable to perform the function of non-dispersion from object (*avikkhepa kicca*), while that of knowledge (*paññindare*) is unable to form the function of seeing real nature of the objects of *samatha* and *vipassanā* (*dassana kicca*), due to predominance of controlling factor of faith.

Required performance can be fulfilled by means of harmonious functions of controlling faculties called faith, effort, mindfulness, concentration and knowledge, which are compatible *dhammas* occurring within one mind moment simultaneously. If harmony will be absence it is unable to occur fulfilment of required performance consequently. Therefore it must be performed on order to diminish controlling faculty of faith by means of either thorough scrutinizing and reflecting on real nature of the ultimate *dhamma* called the specific character (*sabhāva lakkhaṇā*), the general character (*sāmañña lakkhaṇā*), or avoiding from practicing in order to be powerful the faith

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accordingly. The story of the most Venerable Vakkali Thera is a good evidence in this case. (*Visuddhi Magga*-1-125,126)

Reflecting on the nature of *dhamma* (*dhamma sabhāva paccavekkhaṇā*) — It means that when the controlling faculty of faith is extremely strong in the continuum of *meditator* who is taking into heart the nobility of the Buddha etc., it must be diminished the controlling faculty of faith by means of discrimination on causal *dhamma* and resultant *dhamma*, and of scrutinizing on the real natures of the ultimate *dhammas* as they really are.

Especially it must be scrutinized and discerned on the causes of occurrence of faith and the resultant *dhamma* called mind and mental concomitants which are occurring associated with faith. Thus if the knowledge is able to discriminate the occurrence of resultant *dhamma* in accordance with the causal *dhamma*, up to reach the specific characters

of those *dhamma* by means of *evamdhammatā* way, there is no opportunity to occur extremely strong faith. It is because the arising of strong knowledge which thoroughly knows and distinguish the fact that ‘this kind of faith is only the nature of the ultimate *dhamma* which are due to this kind of causal *dhamma*, indeed’, etc. Those two kinds of *dhammas*, the faith and knowledge, are two obligatory *dhamma* (*dura*) which must be harmoniously performed in the practice of *samatha* and *vipassanā*. Between these two kinds when the faith is predominant the knowledge becomes weak and vice versa. The commentary, therefore, explained that ‘it must be diminished the faith by means of reflecting on the nature of ultimate *dhamma*’. (*Mahāṅkā-1-151*) [*Evamdhammatā* way can be seen in detail in section 6, Dependence-Origination, Volume III]

3.4.2.b It should not be taken into heart in order to occur increase of faith

Secondly, it must not be taken into heart the practice in order to occur increase of faith. In this case, two kinds of factors may increase the controlling faculty of faith. Due to predominant function of determining on the object which is deserving to be faithful, resulting from respective conditions which benefit the occurrence of faith and due to diminished function of effort, mindfulness, concentration and knowledge, the controlling faculty of faith becomes strong extremely. For those two conditions how to diminish controlling faculty of faith, the first mode has already been presented as mentioned above.

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For second factor, it should not be taken into heart in order to occur increase controlling factor of faith but it must be taken into heart the practice by means of intention with the effort, mindfulness, concentration, knowledge would be improved. Thus the controlling faculty of faith must be diminished by balancing functions of effort, mindfulness, concentration and knowledge in order to occur harmonious functions among those controlling faculties. (*Mahāṅkā-1-151*)

3.4.2.c If the effort is predominant

If the controlling faculty of effort is extremely predominant, at that time the controlling faculty of faith is unable to perform the function of determining on objects deserving to be faithful (*saddheya vatthu*), while the controlling faculty of mindfulness is unable to perform the function of firmly fix on the object, that of concentration is unable to perform the function of non-dispersion from object, that of knowledge is unable to perform the function of seeing real nature of the objects of *samatha* and *vipassanā*. Therefore it must be diminished the controlling faculty of effort by means of thorough developing of three factors of enlightenments (*bojjhaṅga*) called tranquillity (*passadhi*), concentration and equanimity (*upekkhā*). The story of the most Venerable Soṇa Thera is a good evidence in this case. (*Visuddhi Magga-1-126*)

As the predominant controlling faculty of faith diminished by means of thorough scrutinizing and reflecting on real nature of the ultimate *dhamma* called specific character and general character, the predominant controlling faculty of effort also diminished by means of developing factors of enlightenment called tranquillity, concentration, and equanimity. Those factors of enlightenments are compatible factors of the concentration of the practice. (It means that when those three factors of enlightenment are fulfilled, the concentration will be occurred resulting in balancing between the effort and concentration.)

It is right. — As the predominant controlling faculty of concentration would be diminished by means of developing factors of enlightenment called effort, wisdom, zest (*pīti*), which are able to protect the practice not to fall into laziness, the predominant controlling faculty of effort would be diminished by means of developing factors of enlightenment called tranquillity, concentration, and equanimity, which are able to protect the practice not to fall into unrest (*uddhacca*). The commentator, therefore, explained that it must be performed, in order to diminish effort, by means of developing three kinds of factors of enlightenment called, tranquillity, etc. (*Mahāṭīkā*-1-152)

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3.4.2.d The most Venerable *Vakkali* Thera

The most Venerable *Vakkali* Thera was a noble one who had well deposited seed of practice (*carāṇa*) and seed of wisdom (*vijjā*) at the time of *Padumuttara* Buddha appeared in the world in order to attain “Master of Faith”, a title given by the such Buddha, and he became a noble one with that kind of title in the time of *Gotama* Buddha.

When the so-called Venerable *Vakkali* who had fulfilled with great wholesome deeds for the “Master of Faith”, wasted the time to see physical appearance of the Buddha without any practice, the Buddha admonished that _____

“*kim te Vakkali iminā pūtikāyena diṭṭhena, yo kho Vakkali dhammāṃ passati, so mam passati*” (*Sam*-2-98)

“*Vakkali*... how it would be any benefit by seeing this decaying body for ! Such a person sees nine kinds of the supra-mundane dhamma by penetrating knowledge, that person sees me (the Buddha) by wisdom-eye.” (*Sam*-2-98)

Although the Buddha urged Venerable *Vakkali* to practise, he neglected the admonishment with the result that the Buddha compelled him to get out. When the Buddha compelled him to get out Venerable *Vakkali* climb up the chasm in order to commit suicide. At that time the Buddha, by the way in sitting deportment, released royal brilliant lights to show his marvellous physical appearance and preached him as,

“*pāmojjabahulo bhikkhu, pasanno buddhasāsane.*

adhigicche padam santam, saṅkhārūpasamam sukham. (*Khu*-1-68)

“The *bhikkhu* who always predominated with zest due to great respect on the Buddha’s admonishment, can attain the eternal peace of *nibbāna*, which is the most quiescent; is free from *saṅkhāradhamma*; which would be attained by the Path-Knowledge and Fruit-Knowledge.”

After preached in this way, the Buddha said that “come on *Vakkali*”...*Vakkali*, due to presence of pleasurable interest with the Buddha’s speech, developed *vipassanā* knowledge meanwhile. However, owing to extreme predominated faith, it was unable to fall on right path of *vipassanā* practice. The Buddha, then, adjusted his way of practice in order to balance five controlling faculties harmoniously. Meanwhile *Vakkali* Thera performed *vipassanā* practice in accordance with the Buddha’s teaching and reached the Fourth Fruition-Knowledge successively. (*Mahāṭī*-1- 151,152)

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3.4.2.e The most Venerable *Soṇa* Thera

The most Venerable *Soṇa Thera*, who was very subtle physical appearance with fine bodily hairs under soles of his feet, after learned the way of practice under the Buddha, stayed in the forest monastery called *sītavana*, and endeavoured *vipassanā* practice appreciatively. During practicing in That way, he suggested that —

“mama sarīram sukhumālam, na ca sakkā sukheva sukham adhiṅgantum, kāyam kilametvāpi samaṇadhammo kātabbo” (*Mahāṭī-1-152*) —

“my physical situation is very subtle; it is impossible to occur agreeable ones by means of agreeable ones; it would be deserved to fulfil bhikkhu’s *dhamma* by means of strenuous effort of the body only.”

Then he made a strong determination with only two kinds of deportments, standing and walking, and practiced strenuously resulting in occurrence of rounded blisters under soles of his feet. When he strenuously practiced his obligation irrespective of physical suffering, it is unable to appear the Supra-mundane *dhamma* called the Path-Knowledge and Fruit-Knowledge due to extreme effort. Meanwhile the Buddha went to the place where Venerable *Soṇa* was practising and instructed to balance the effort and concentration by means of showing a simile of harp which has adjusted strings to pluck with fingers. Then the Buddha returned back to *Gijjhakūṭa* mountain. The most Venerable *Soṇa Thera* fulfilled his obligation by balancing between the effort and concentration with the result that he reached to the Fourth-Knowledge successively. (*Mahāṭī-1-152*)

3.4.2.f Voice of the praise of virtuous ones

Similarly, it should be recognized that among the remaining controlling faculties, i.e., mindfulness, concentration and knowledge, it is impossible to achieve respective function of weaker controlling faculty due to occurrence of extremely predominated ones.

Especially, the Noble teachers usually praise the harmonious occurrence between either the faith and knowledge of the concentration and effort respectively. (*Visuddhi-1-126*)

During fulfilling the practices of both *samatha* and *vipassanā*, it plays essential role in balancing between the obligatory faith (*saddhādhura*) and the obligatory knowledge (*paññādhura*) which are capable of performing respective function. As if

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those faith and knowledge have harmonious functions, the full absorption can be fulfilled, similarly, if those controlling factors, the concentration which can fall on laziness (*kosajja*) and the effort which can fall on unrest (*uddhacca*) have harmonious functions, the full absorption can be fulfilled well due to lack of possibility of mind and mental concomitants to fall any kind of extremity. (*Mahāṭī-1-153*)

3.4.2.g Predominant faith with weak knowledge- Predominant knowledge with weak faith

balavasaddho hi mandapañño muddhappasanno hoti, avatthusmim pasīdati. balavapañño mandasaddho kerāṭṭikapakkham bhajati, bhesajjasamuṭṭhito viya rogo atekiccho hoti. ubhinnam samatāya vatthusmimyeva pasīdati. (Visuddhi-1-126; M-Com-1-295)

A such person fulfilled very strong firm faith but retarded and weak knowledge. That kind of person usually pays respect vain person who lacks essence of the wholesome *dhamma*, similar to disciples of *titthiya*, out of the Buddha’s *sāsanā*, and pays respect on vain objects, similar to a blind elephant wanders in the forest; it is incapable of paying respect on

the right objects, such as triple gems, the *kamma* and the results of *kamma* etc., which are deserving to be strongly believed with penetrative knowledge but on wrong objects, which are not fertile fields sown with the seeds of wholesome deeds.

On the other hand, a such person with predominant knowledge but weak faith, usually inclines toward wicked extremity; due to lack of faith but extreme knowledge, that kind of person with wrong reasons, usually assumes that “the wholesome deed of charity can be occurred by only intention of mind without any offering” etc. That kind of person with dried volition (*cetanā*) associated with mind which is destroyed by imagination, never follows the admonishment of noble wise teachers; although noble wise teachers advise him well it cannot be reached to the stage of being understood. As a such disease caused by medicine is very difficult to cure, that kind of person with predominant knowledge but weak faith is very difficult to become admonishable one. Only when those two kinds of *dhammas* called the faith and knowledge are harmonious in functions can he pay respect *saddheyavatthu* the real Buddha, Dhamma, Sangha etc., which are fertile fields sown with the seeds of wholesome deeds.

Among these five controlling faculties, if disharmonious functions of the faith and knowledge are present, ineffectiveness of the *samatha* and *vipassanā* practices will be occurred, disharmonious functions of the concentration and effort usually give rise to

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dispersion of the mind (*vikkhepa*) from the object but not non-dispersion of the mind (*avikkhepa*) called the concentration (*samādhi*). (*Visuddhi*-1-126, *Mahāṭī*-1-153)

3.4.2.h The concentration and effort

balavasamādhim pana mandavīriyam samādhissa kosajjapakkhattā kosajjam abhibhavati. balavavīriyam mandasamādhim vīriyassa uddhaccapakkhattā uddhaccam abhibhavati. samādhi pana vīriyena samyojito kosajje patitum na labhati. vīriyam samādhinā samyojitam uddhacce patitum na labhati, tasmā tadubhayam samam kātabbam. ubhayasamatāya hi appanā hoti. (Visuddhi-1-126, M-Com-1-295,296)

The person with predominant concentration but not effort can usually be suppressed by laziness (*kosajja*) due to presence of laziness to which the concentration is bent. The person with predominant effort but not concentration can usually suppressed by unrest (*uddhacca*) due to presence of unrest to which the effort is bent.

Actually, the concentration which is yoked with balanced effort harmoniously is impossible to fall into laziness. Meanwhile the effort which is yoked with balanced concentration harmoniously is impossible to fall into unrest. The *meditator*, therefore, should perform in order to attain harmonious functions of two pairs of controlling faculties, the faith and knowledge, the effort and concentration. The effectiveness is that — the harmonious functions between faith and knowledge, those between effort and concentration, cause the resultant full absorption consequently. (*Visuddhi*-1-126, *M-Com*-1-295-296)

According to various quotations shown in above scriptures, those elder teachers of olden days usually admonish that “the stronger effort, the higher unrest; the stronger concentration, the greater laziness”, respectively. This is a noble rule to which any *meditator* who wants to attain *nibbāna* should follow respectfully.

3.4.2.i. *samādhikammika and vipassanākamika*

apica samādhikammikassa balavatīpi saddhā vaṭṭati. evam saddahanto okappento appanam pāpuṇissati. samādhipaṇṇāsu pana samādhikammikassa ekaggatā balavatī vaṭṭati. evañhi so appanam pāpuṇāti. vipassanākamikassa paṇṇā balavatī vaṭṭati. evañhi so lakkhaṇapaṭivedham pāpuṇāti. ubhinnam pana samatāyapi appanā hotiyeva. (Visuddhi-1-126; M-Com-1-296; Sam-Com-3-194,195)

saddahantoti “pathavī-pathavī”ti manasikaraṇamattena katham jhānuppattīti acintetvā “addhā sammāsambuddhena vuttavidhi ijhissatī”ti saddahanto saddham janento. (Mahāṭī-1-153)

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There are a few exceptions that — for *samādhikammika* person who is developing concentration through any kind of *samatha* practice, it is favourable situation that the faith is a little predominated. If he never reason the facts that “how the *jhānic dhamma* could be occurred by merely taking into heart as ‘earth’, ‘earth’, and how the *jhānic dhamma* could be occurred by merely taking into heart as ‘the in-breath, the out-breath’ through the object of sign of neighbourhood or full concentration, which is depending upon in-breath and out-breath’, etc., and if he has firm faith on the preaching of the Buddha and on the object profoundly, it will be reached into the full absorption certainly.

The next kind — for *samādhikammika* person who is developing concentration through any kind of *samatha* practice, it is favourable situation that the concentration which is stable on the one-pointedness of the object (*pathavī kasiṇa* or in-breath and out-breath) is a little predominated. Due to presence of significant role of concentration in the full absorption, *samādhikammika* person will reached into full absorption certainly. This is the advantages of predominant concentration. (“*samādhipadhānattā jhānassa*”, *Mahāṭī-1-153*)

On the other hand, for *vipassanākamika* person who is generalizing on *saṅkhāradhammas* by means of three general characters alternatively, it is favourable situation that the knowledge is moderately predominated. The advantage is that — if the knowledge is powerful in this way, it is capable of knowing and seeing penetratively on general characters called the natures of *anicca*, *dukkha*, *anatta* for that *meditator*. (*Visuddhi-1-126, M-Com-1-296, Sam. Com-3-194-195*)

ubhinnam pana samatāyapi appanā hotiyeva. (Visuddhi-1-126; M-Com-1-296)
ubhinnanti samādhipaṇṇānam, samādhikammikassa samādhino adhimattatāpi icchitabbāti āha “samatāyapī”ti, samabhāvenāpīti attho. appanāti idhādhippetaappanā. tathā hi “hotiyevā”ti sāsaṅkam vadati. lokuttarappanā pana tesam samabhāveneva icchitā. yathāha “samathavipassanam yuganaddham bhāvetī”ti. (Mahāṭī-1-153)

Actually, for *samādhikammika* person with balanced concentration and knowledge, the mundane full absorption can be occurred well, such as the absorption of the mindfulness of breathing. It means that “as the full absorption can be occurred for *samādhikammika* person with predominant concentration, that can also be occurred for that kind of person with balanced controlling faculties of concentration and knowledge. Thus the commentator explained the fact with exceptional doubt that “*hotiyeva* = can also be occurred.” However, the Path-Knowledge and Fruit-Knowledge called *lokuttarā appanā*, is essential to be occurred by means of occurrence of those harmonious concentration and knowledge, indeed.

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samathavipassanam yuganaddham bhāveti. (Aṅg-1-475; Paṭisam-283-288)

It is because of the fact that the Buddha preached that “it should be performed two *dharmas* called *samatha* and *vipassanā* or the concentration and knowledge, as two bullocks are yoked together in balanced condition.” (*Mahāṭṭi*-1-153, *Sam-ṭi*-2-435)

[Notes: Explanation on *yuganaddha naya* (=the way of yoking) will be presented in section 9, *vipassanā* stage, Volume V]

3.4.2.j. The mindfulness (*sati*)

sati pana sabbattha balavatī vaṭṭati. sati hi cittam uddhaccapakkhikānam saddhāvīriyapaññānam vasena uddhaccapātato kosajjapakkhena ca samādhinā kosajjapātato rakkhati, tasmā sā loṇadhūnam viya sabbabyañjanesu, sabbakammikaamacco viya ca sabbarājakicesu sabbattha icchitabbā. tenāha “sati ca pana sabbatthikā vuttā bhagavatā. kim kāraṇā, cittaṇhi satipaṭisaraṇam, ārakkhapaccupaṭṭhānā ca sati, na vinā satiyā cittaṣa paggahaniggaho hotī”ti. (Visuddhi-1-126; Sam-Com-3-195)

=Among those five controlling faculties, if the harmonious functions of faith and knowledge, those of concentration and effort, are essential, how the mindfulness involves among them and the commentator explained above words. The meaning of those words are as follow:

Especially, in all practices of *samatha* and *vipassanā*, if the mindfulness between two extremities i.e., *līnapakkha* which is retarded mind of meditation and *uddhaccapakkha* which is wandering mind of meditation, is predominant, it is favourable situation, indeed. The reasons are that _____ if those *dharmas*, faith, effort, and knowledge, are predominant, it is one extremity of unrest situation. Meanwhile very powerful mindfulness can protect the mind of meditation not to fall into extremity of wandering from objects of *samatha* and *vipassanā*. It can also protect the mind of meditation not to fall into extremity of laziness which is the resultant *dhamma* of predominant concentration. That mindfulness, therefore, is essential between one extremity of laziness and one extremity of unrest for all kinds of practices of *samatha* and *vipassanā*. Therefore, among five controlling faculties, only the mindfulness yokes with

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all kinds of practices of *samatha* and *vipassanā*. As both the adding of salt or salt and flavourings is essential for all kinds of curries answer the appropriate minister who can achieve various administrations of the king, is essential for all kinds of those functions, the mindfulness is essential between two kinds of extremities for all practices of *samatha* and *vipassanā*. Therefore, among five controlling faculties, faith, effort, mindfulness, concentration, wisdom only the mindfulness yokes with all kinds of practices of *samatha* and *vipassanā*. The Buddha preached that the mindfulness is essential for all kinds of practices of either during developing those factors of enlightenment, tranquillity, concentration and equanimity, which are one extremity of laziness, or during developing those factors of enlightenment, wisdom, effort and zest, which are one extremity of unrest, actually. The reason why it is preached that _____

Every wholesome consciousness, especially every mind of meditation always depends upon refuge of the mindfulness. The mindfulness is manifested as “the nature which controls both the mind and object not to misleading from right way of the practice” in the insight of *meditator*. Unless the mindfulness is fulfilled those functions of both enhancing (*paggaha*) and suppressing (*niggaha*) of the mind of meditation are unable to performed. The Buddha,

therefore, preached that “the mindfulness is essential for all kinds of functions of *samatha* and *vipassanā* practices. (*Visuddhi*-1-126, *M-Com*-1-296, *Sam-Com*-3-195)

All these explanations are related with how to balance controlling faculties, which is the second factor of ten kinds of mastery of full absorption (*appanākosalla*).

Now the *meditator* who is developing concentration through the mindfulness of breathing must fulfil in order to attain harmonious functions between either the faith and knowledge or the effort and concentration. If the concentration is little predominated, it is favourable situation due to reason that it is developing period of the concentration.

The nature of penetrative knowing and seeing brilliant sign of full concentration is called the knowledge (*paññā*). Owing to that knowledge is capable of controlling the mind of meditation not to fall into wrong way from the object of sign of full concentration, it is also designated as *paññindare* (=controlling faculty of knowledge).

The nature of firmly fixed stability of the mind of meditation on the object of sign of *samatha* practice is called the concentration (*samādhi*). Owing to that concentration is capable of

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controlling the mind of meditation not to fall into wrong way from the object of sign of full concentration, it is designated as *samādhindare* (=the controlling faculty of concentration).

In this stage of *samatha*, the concentration and knowledge must be practiced in order to balance by means of *yuganaddha* method (= the method of yoked together). Meanwhile it is very essential to supporting factor of the faith for the knowledge, that of the effort for concentration.

Owing to the faith is also capable of controlling the mind of meditation not to fall into wrong way from the object of sign of full concentration, it is designated as *saddhindare* (= the controlling faculty of faith). For a *meditator* who is capable of taking the object of sign of full concentration, the firm faith on the noble training of concentration, taught by the Buddha, would be appeared certainly. The controlling faculty of the knowledge, which is supported by firm faith, will become powerful.

Similarly, the controlling faculty of concentration, if it is supported by controlling faculty of effort, will become powerful and greater in stability. Owing to presence of the function of enhancing of the effort, the controlling faculty of concentration can perform the function through which the mind of meditation can fix with the object of the practice for long time , one hour, two hours, etc.

It must be balanced between those pairs, the faith and knowledge; the concentration and effort by means of controlling faculty of mind fullness, *satindare*. Now it should be recognized well the fact that the object which is put by the mindfulness is the sign of full concentration. The nature of remembrance and un-forgetting on brilliant sign of full concentration is designated as the controlling faculty of mindfulness, *satindare*. It is a kind of capability by which the mind of meditation never fall into wrong way of the object of sign of full concentration. The mindfulness which leads to the sign of full concentration must balance carefully in order to attain harmonious functions of the faith and knowledge, the effort and concentration, which are also leading to the same object

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simultaneously. The Buddha, therefore, preached that the mindfulness is essential for all kinds of meditation subjects forever. It can be well understood how to balance seven kinds of associating factors of enlightenment.

3.4.3 *nimittakosalla* = mastery of the sign of concentration

nimittakosallam nāma pathavīkasiṇādikassa cittekaggatānimittassa akatassa karaṇakosallam, katassa ca bhāvanākosallam, bhāvanāya laddhassa rakkhaṇakosallañca, tam idha adhippetam. (Visuddhi-1-126)

cittekaggatānimittassāti cittekaggatāya nimittassa, cittekaggatāsaṅkhātassa ca nimitassa. citassa hi samāhitākāram sallakkhetvā samathanimittam rakkhantoyeva kasiṇanimittam rakkhati. tasmā pathavākasiṇādikassāti ādi-saddena nakevalam paṭibhāganimittasseva, atha kho samathanimittassāpi gahaṇam daṭṭhabbam. tanti rakkhaṇakosallam. idha appanākosallakathāyam “nimittakosalla”nti adhippetam. karaṇabhāvanā kosallānam pageva siddhattāti adhippāyo. (Mahāṭī-1-154)

The meaning of above quotations of commentary and sub-commentary is as follows:

There are three kinds of mastery, i.e., *karaṇa kosalla*, *bhāvanā kosalla*, *rakkhaṇa kosalla* in the portion of *nimitta kosalla*. Then there are two kinds of *cittekaggatā nimitta*.

3.4.3.a. Two kinds of *cittekaggatā nimitta*

1. Very brilliant sign of full concentration, which is the object of mind of *samatha* practices, conditions the mind of meditation by means of supporting condition of the object (*ārammaṇa paccaya*) in order to occur one-pointedness of mind on it. The sign of full concentration, therefore, can be designated as *cittekaggatā nimitta* due to occurrence of cause of one-pointedness of the mind on the object.
2. Preceding concentration which is one-pointedness of the mind on the object of sign of full concentration, is designated as the sign of practice (*samatha nimitta*) due to occurrence of cause of succeeding concentration. It is right. — Only when the person protects well on *samatha nimitta* called one-pointedness nature of concentration, can he be designated as the person who protects the sign of *kasiṇa* (or the sign of full concentration of mindfulness of breathing). The *meditator* who wants to protect concentration not to fall back, must take into heart that sign of full concentration frequently because the preceding concentration is also leading to the sign of full

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concentration continuously. Wise attention (*yonisomanasikāra*) must be carried out frequently. Thus protection on *samatha nimitta* called preceding concentration is capable of protecting on the object of *kasiṇa* and sign of full concentration simultaneously. Thus, in this case, with regarding to the term *cittekaggatā nimitta*, it must be designated as both two kinds, sign of full concentration and sign of practice (*samatha nimitta*) called the preceding concentration.

3.4.3.b. Three kinds of mastery (*kosalla*)

1. *karaṇakosalla* — Mastery in making preliminary sign of *kasiṇa*, such as earth-*kasiṇa*, etc., which is newly one on which one-pointedness of the mind of meditation fixes firmly, is called *karaṇakosalla*.
2. *bhāvanākosalla* — Mastery in developing of the sign of preliminary concentration (*parikamma nimitta*) that of neighbourhood concentration (*uggaha nimitta*), that of full concentration (*paṭibhāga nimitta*) which are fulfilled, is called *bhāvanākosalla*. The ability to

spreading out the fulfilled sign of *kasiṇa*, such as, earth-*kasiṇa* etc., ten directions up to infinite universes, is also called *bhāvanā kosalla*. If the signs of *kasiṇa*-objects are put through in order to spread out infinitely, the mind of meditation will be improved up to the full absorption. [But, it must not be spread out the sign of full concentration of mindfulness of breathing. It will be explained in detail later section.]

Mastery in developing sign of *samatha* practice (*samatha nimitta*) called preceding *cittakaggatā*, is also designated as *bhāvanā kosalla*.

3. ***rakkhaṇakosalla*** — Mastery in protecting sign of full concentration (*paṭibhāga nimitta*) and sign of *samatha* practice, is designated as *rakkhaṇakosalla*. That *rakkhaṇakosalla* refers to *nimitta kosalla* for this section of *appanākosalla*, because *karaṇakosalla* and *bhāvanā kosalla* had been fulfilled previously, indeed.

With regarding to above commentary and sub-commentary, the *meditator* who is developing concentration by taking the object of sign of full concentration, must be able to protect both the sign of full concentration and sign of *samatha* practice in order to occur for long time not to be disappeared. It is a question that how to practice in order to attain mastery of protecting those signs. Practicing by means of balanced controlling faculties and practicing by means of balanced association factors of enlightenment are essential for maintenance of those signs of full concentration and *samatha* practice. The way how to practice in order to attain balanced controlling faculties has been explained above and then it will be continued how to practice in order to attain balanced associating factors of enlightenment (*bodhipakkhiya dhamma*).

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3.4.4 It should be enhance the mind in proper time

kathaṇca yasmim samaye cittam paggahetabbam. tasmim samaye cittam paggaṇhāti? yadāssa atisithilavīriyatādīhi līnam cittam hoti, tadā passaddhisambojjhaṅgādayo tayo abhāvetvā dhammavicayasambojjhaṅgādayo bhāveti. (Visuddhi-1-127)

How it could be enhanced the mind in proper time? — There may be divided into two groups: Those associating factors of enlightenment, wisdom, *vīriya* and zest are one group, while those factors of enlightenment, tranquillity, concentration and equanimity are one group.

In such time the mind of meditation of *meditator*, due to these reasons:

1. presence of extremely diminished effort
2. diminished in zest to practice willingly
3. very diminished in knowledge of fear (*samvega ṇāṇa*),

would be retarded to take the object of practice, and falls into laziness. When the mind of meditation occurs suffering from depression, it must be developed three kinds of associating factors of enlightenment, wisdom, effort and zest but not tranquillity, concentration and equanimity. (*Visuddhi-1-127*)

(3.4.4.A) An excerpt of *Aggi Sutta* (first section)

Bhikkhus ... as a worldly simile to be paralleled is that — a such man wants to blaze the trace of fire; that man puts fresh grass into that trace of fire; wet cow-dung would also be put; succulent fire-wood would also be put; the air mixed with water would be blown; soil dust would be spread over it; *bhikkhus*... will it be deserved to blaze a trace of fire for that man?, asked by the Buddha.

Those *bhikkhus* replied that “Supreme Buddha... it will not be deserved to blaze a trace of fire in this way.”

Bhikkhus ... similarly, in such time the mind of meditation of that bhikkhu would be retarded to take the object of practice, at that time, it is not proper time to develop

1. factor of enlightenment of tranquillity (*passaddhisambojjhaṅga*)
2. factor of enlightenment of concentration (*samādhisambojjhaṅga*).
3. factor of enlightenment of equanimity (*upekkhāsambhojjaṅga*)

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The reason why it is not proper time to develop those factors is that bhikkhus the mind of meditation is retarded to take the object of practice and falls into laziness. It is incapable of emerging on retarding and depressing mind by those factors of enlightenment, tranquillity, concentration, equanimity.

Bhikkhus ... actually, at such time the mind of meditation would be retarded to take the object of practice, and falls into laziness: at that time, it is proper time to develop

1. factor of enlightenment of wisdom (*dhammavicayasambojjhaṅga*)
2. factor of enlightenment of effort (*vīriyasambojjhaṅga*)
3. factor of enlightenment of zest (*pītisambojjhaṅga*), indeed.

The reason why it is proper time to develop those factors is that — *bhikkhus* ... the mind of meditation is retarded to take the object of practice and falls into laziness (*kosajja*). It is capable of emerging on retarding and depressing mind by those factors of enlightenment, wisdom, effort, zest.

Bhikkhus ... as a worldly simile to be paralleled is that — a such man wants to blaze the trace of fire, that man puts dried grass into that trace of fire; dry cow-dung would be put; dry fire-wood would be put; the air without water would be blown by mouth; soil dust would not be spread over it; *bhikkhus* ... will it be deserved to blaze a trace of fire for that man? Asked by the Buddha.

Those *bhikkhus* replied that “Supreme Buddha... it will be deserved to blaze a trace of fire this way.” (*Sam-3-99 Aggi Sutta*)

(3.4.4.B) An excerpt of *Āhāra Sutta*

In order to occur proper factors of enlightenment, it must be developed the depended object and respective causal *dhamma* of those factors of enlightenment. Therefore, it will be continued to present an excerpt of *Āhāra Sutta* as follows;

atthi bhikkhave satisambojjhaṅgaṭṭhānīyā dhammā, tattha yoniso manasikārabahulīkāro, ayamāhāro anupannassa vā satisambojjhaṅgassa uppādāya uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā. (Sam-3-60-91)

atthi bhikkhave kusalākusalā dhammā sāvajjānavajjā dhammā hīnappaṇītā dhammā kaṇhasukkasappaṭibhāgā dhammā. tattha yoniso manasikārabahulīkāro, ayamāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā. (Sam-3-60-91)

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atthi bhikkhave ārambhadhātu nikkamadhātu parakkamadhātu. tattha yoniso manasikārabahulīkāro, ayamāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā. (Sam-3-60-92)

atthi bhikkhave pītisambojjhaṅgaṭṭhānīyā dhammā, tattha yoniso manasikārabahulīkāro, ayamāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā. (Sam-3-60-92)

satisambojjhaṅgaṭṭhānīyā dhammāti satiyā ārammaṇadhammā sattatimsa bodhipakkhiyā ca nava lokuttaradhammā ca. tattha yoniso manasikārabahulīkāroti tattha upāyamanasikārassa punappunam karaṇam. (Sam- Com-3-178)

tattha sabhāvasāmaññalakkhaṇapaṭivedhavasena pavattamanasikāro kusalādāsu yoniso manasikāro nāma. ārambhadhātuādānam uppādanavasena pavattamanasikāro ārambhadhātuādāsu yoniso manasikāro nāma. pa. pītisambojjhaṅgaṭṭhānīyā dhammāti pana pītiyā eva etam nāmam. tassāpi uppādakamanasikārova yonisomanasikāro nāma. (Visuddhi-1-128)

pavattamanasikāroti kusalādānam tamtamsabhāvalakkhaṇādikassa yāthāvato avabujjhanavasena uppannajanacittuppādo. so hi aviparītamanasikāratāya “yoniso manasikāro”ti vutto. tadābhogātāya āvajjanāpi taggatikāva. ruppanalakkhaṇādikampi idha sāmāññalakkhaṇeneva saṅgahitanti daṭṭhabbam. (Mahāṭṭi-1-155,156)

The meaning of above Pālī Text, commentary and sub-commentary is as follows:

Bhikkhus ... which is the causal *dhamma* by which inexperienced factor of enlightenment of mindfulness is to be occurred, experienced factor of enlightenment of mindfulness is to be developed thoroughly? _____

Bhikkhus ... there are 37 kinds of associating factors of enlightenment and nine kinds of Supra-mundane *dhamma* which are depended objects of factor of enlightenment of mindfulness. Wise attention (*yonisomanasikāra*) must be performed frequently on those *dhamma*, indeed. This is the causal *dhamma* by which inexperienced factor of enlightenment of mindfulness is to be occurred, experienced factor of enlightenment of mindfulness is to be developed thoroughly.

Bhikkhus ... there are various kinds of *dhammas*, which are wholesome and unwholesome *dhammas*; faulty and non-faulty *dhammas*, inferior and superior *dhammas*, black and white *dhammas* which have respective result. Wise attention must be performed frequently on those *dhammas*. This is the causal *dhamma* by which inexperienced factor of enlightenment of wisdom (*dhammavicayasambojjhaṅga*), experienced factor of enlightenment of wisdom is to be developed thoroughly.

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Bhikkhus ... there are various kinds of efforts, which are trying of the beginning stage called *ārambhadhātu*, endeavouring of deliverance from laziness called *nikkamadhātu*, strenuous diligence which is capable of improving higher and higher, called *parakkamadhātu*. Wise attention must be performed frequently on those three elements (*dhātu*), indeed. This is the causal *dhamma* by which inexperienced factor of enlightenment of effort is to be developed thoroughly.

Bhikkhus ... there are various kinds of *dhammas*, which are depended objects of the factor of enlightenment of zest (*pītisambojjhaṅga*). Wise attention must be performed frequently on those *dhamma*, indeed. This is the causal *dhamma* by which inexperienced factor of enlightenment of zest is to be occurred, experienced factor of enlightenment of zest is to be developed thoroughly.

(3.4.4.C) *satisambojjhaṅga* (factor of enlightenment of mindfulness)

According to instruction of the Buddha, when the mind is depressing in practice it must be developed three factors of enlightenments, wisdom, effort and zest. It is essential the help of mindfulness in order to develop those factors of enlightenment. In *Samyutta*, Commentary, 3-178, it is explained that the depended objects of mindfulness are 37 kinds of associating factors of enlightenment and nine kinds of Supra-mundane *dhamma*.

Now this section is explained with regarding to *appanā kosalla dhamma* (= mastery of full absorption) with the result that it should be omitted Supra-mundane *dhamma* from the list of depended objects of mindfulness temporary. In *Ānāpānassati sutta*, M-3-127, it is expounded that only when four kinds of *satipaṭṭhāna* (depended situations of mindfulness) would be developed thoroughly, can 37 kinds of associating factors of enlightenment be fulfilled. Therefore, it would be explained as regarding to four kinds of depended situations of mindfulness.

Among four kinds of depended situations of mindfulness, the depended objects of mindfulness varies into four kinds: *kāya*, *vedanā*, *citta*, and *dhamma*. The practice of mindfulness of breathing is preached as a meditation subject which is depended object of the mindfulness. Now, it is only in *samatha* stage and then explanations how to develop concentration would be selected and presented.

In the way of mindfulness of breathing,

1. usual in-breath and out-breath are the developed objects of factor of enlightenment of mindfulness,
2. sign of neighbourhood concentration, which is as white as cotton wool, occurred by efficiency of practice depending upon usual in-breath and out-breath, is also depended object of factor of enlightenment of mindfulness,

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3. sign of full concentration, which is brilliant clear white, changed from sign of neighbourhood concentration, occurred by efficiency of practice depending upon usual in-breath and out-breath, is also depended object of factor of enlightenment of mindfulness.

[Notes: Those ultimate *dhamma*; *rūpa*, *vedanā*, *citta*, *dhamma*, are also depended objects of the factor of enlightenment of mindfulness. But those *dhamma* are concerned with *vipassanā* stage.]

In this stage, the nature of remembrance and not forgetting on the object of the sign of full concentration is called *satisambojjhaṅga*. Wise attention on the depended object of mindfulness is performed frequently, indeed.

(3.4.4.D) *dhammavicaya sambojjhaṅga*= factor of enlightenment of wisdom

1. Those consciousnesses of impulsions of great wholesome mind door cognitive process including the advertence of worldlings (*puthujana*) and fulfilling Noble ones (*sekkha*), which are occurring by means of discerning on the various specific characters such as the character, faultlessness with good result (*anavajja sukhavipāka*, of wholesome *dhamma*, the character, fault with bad result (*sāvajja dhukkHAVIPĀKA*, the character of mentally impression of the object of *phassa* (*phusanalakkhaṇā*), the character of hardness of the earth-element (*kakkhalā lakkaṇā*) etc., and consciousnesses of impulsions of independent mind door cognitive process including the advertence of Arahants, are called the wise attention (*yonisomanasikāra*).

2. Those characters, the nature of change to worse (*ruppana*) which are successive occurrence of succeeding continuity of all corporeal *dhamma* that are different from preceding ones, the nature of bending to respective object (*namana*) of all mental *dhamma*, are called general characters (*sāmañña lakkhaṇā*) due to with all corporeal and mental *dhammas*.

Then owing to causal ultimate *dhamma*, i.e., ignorance, craving, clinging, kamma-formation and *kamma*, are impermanent, suffering, non-self, the resultant ultimate *dhammas* are also impermanent, suffering, non-self. Those three characters, impermanence, suffering and non-self called impermanent nature, suffering nature, non-self nature of all ultimate *dhammas* are also designated as general characters due to concerning with all *saṅkhāra dhammas*, i.e., causes, results, corporealities, mentalities. Consciousnesses of great wholesome (great independent) mind door cognitive process including the advertence which are occurring by means of penetrative knowing and seeing on those general characters are also known as “wise attention” (*yonisomanasikāra*).

Those kinds of wise attentions which are taking into heart specific character and general character of ultimate *dhammas* are related with the *vipassanā* stage especially. In this case, the reason why “especially” is intended to be said is that some *samatha* practices, such as practice of four great elements called *catudhātuvavatthāna*, are also

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taking the objects of ultimate *dhamma* in order to develop concentration. Now in this stage of mindfulness of breathing, step by step taking into heart these three signs,

1. *ānāpānanimitta* called usual in-breath and out-breath
2. (*parikammanimitta*) *uggahanimitta* called sign of neighbourhood concentration that occurred depending upon those in-breath and out-breath
3. *paṭibhāga nimitta* called sign of full concentration which is improved from the sign of neighbourhood concentration, is called “wise attention”.

Especially, the continuum of consciousnesses of impulses of great wholesome (great independent) mind door cognitive processes including advertence, which are discerning on the object of sign of full concentration by means of penetrative knowing and seeing on it, is wise attention in this *samatha* stage. Those frequent fulfilling on wise attentions is the purpose of occurrence of inexperienced factor of enlightenment of wisdom, improvement of experienced factors of enlightenment of wisdom.

[Notes: Only consciousnesses of impulses which are penetrative knowing and seeing the specific and general character of ultimate *dhamma* are real wise attention. However, the advertence, adjacent to those impulses previously, also takes the object taken by impulses and then it is similar to the latter with the result that it is also designated as “wise attention”.]

(3.4.4.E) *vīriyasambojhaṅga*=factor of enlightenment of effort

The nature of trying of the beginning stage, in order to know and see penetratively the specific and general character of ultimate *dhamma* called *kāya*, *vedanā*, *citta*, *dhamma* that are depended objects of factors of enlightenment of mindfulness and wisdom, is designated as *ārambhadhātu*. The nature of endeavouring which is stronger than *ārambhadhātu*, due to occurrence of deliverance from laziness, is designated as *nikkama dhātu*. The supreme kind of diligence, which is capable of removing extremely powerful opposite *dhamma*, becomes sharper and sharper resulting stronger than *nikkama dhātu*, due to capable of reaching to its goal by successive overcoming on various kind of opposite *dhamma*. That kind of supreme

diligence is designated as *parakkama dhātu*. The nature of taking into heart which is occurring by means of occurrence of those three kinds of efforts, *ārambhadhātu*, *nikkamadhātu*, *parakkamadhātu*, is designated as wise attention on those elements.

Above explanation, indeed refers to *vipassanā* stage only. Now in *samatha* stage,

- (a) *ānāpāna nimitta* called usual in-breath and out-breath
- (b) (*parikkamma nimitta*) *uggahanimitta* called sign of neighbourhood concentration,
- (c) *paṭibhāga nimitta* called sign of full concentration, to which

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1. is intended to be known by trying of beginning stage, is *ārambhadhātu*.
2. The nature of endeavouring, which is overcoming on laziness, is *nikkamadhātu*.
3. Step-wise diligence for the purpose of penetrative knowing and seeing on usual *ānāpanā nimitta*, *uggahanimitta* and *paṭibhāga nimitta* successively, is *parakkama dhātu*. In order to occur those three kinds of elements (*dhātu*), frequent taking into heart usual *ānāpāna nimitta*, *uggahanimitta*, and *paṭibhāganimitta*, is called “wise attention”. If that kind of wise attention would be performed frequently, inexperienced factor of enlightenment of effort will be occurred, experienced factor of enlightenment of effort will be accomplished with the knowledge of practice thoroughly. (See *Visuddhi*-1-128, *Mahāṭī*-1-156)

(3.4.4.F) *pītisambojjhaṅga* = factor of enlightenment of zest

In the *meditator* who is trying by taking depended objects of mindfulness in order to occur apparently the factors of enlightenment called mindfulness, wisdom and effort, the pleasurable interest or zest called *nirāmisā* which is free from defilement of *āmisa*, appears apparently. That zest occurs associating with mindfulness called *satisambojjhaṅga*, wisdom called *dhammavicayasambojjhaṅga*, effort called *viriyasambojjhaṅga* etc.. within the same mind movement.

Those *dhammas*,

1. both that preceding zest and
2. associating mind and mental concomitants, such as mindfulness, wisdom, effort etc., of that zest, are causal *dhamma* of the occurrence of succeeding factor of enlightenment of zest and those are known as *pītisambojjhaṅgaṭṭhānīya dhamma*. Thus preceding factor of enlightenment of zest is a significant cause of succeeding factor of enlightenment of zest. Taking into heart either that zest or associating *dhamma* with zest, is called wise attention. “Taking into heart” means that for a *meditator* who discerns the objects of practice called *kāya*, *vedanā*, *citta*, *dhamma* by means of such mode, inexperienced factor of enlightenment of zest occurs, experienced factor of enlightenment of zest, is improved; taking into heart by that mode, indeed, is called *uppādaka manasikāra* (= wise attention for the purpose of occurrence of zest or associating *dhamma* with zest). Then that *uppādaka manasikāra* is designated as wise attention. (*Visuddhi*-1-128, *Mahāṭī*-1-156, *Pyi*-1-344,345)

Especially, in this stage, owing to the reason that the *meditator* is now fulfilling factors of enlightenment called, mindfulness, wisdom, effort by taking the object of sign of full concentration, it must be careful how the factor of

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enlightenment could be appeared. Then, it must be continued to take into the heart the object of sign of full concentration by means of such mode which is capable of occurring that factor of enlightenment of zest. That kind of taking into heart is called wise attention in order to occur inexperienced factor of enlightenment of zest, in order to improve experienced factor of enlightenment of zest.

That kind of wise attention must be performed frequently. Frequently developed wise attention of that kind is the cause of occurrence of inexperienced factor of enlightenment of zest; improvement of experienced factor of enlightenment of zest and fulfilment of knowledge are related with how to enhance depressing mind due to diminished effort, weak zest and retarded knowledge of fear. However, it is impossible to occur those three factors of enlightenment without mindfulness with the result that it is explained as those including with factor of enlightenment of mindfulness. This way of developing of factors of enlightenment is in accordance with Pāli Text only. Those ways are explained by other teaching methodologies in commentaries as follows.

(3.4.4.G) Four causes of occurrence of factor of enlightenment of mindfulness

apica cattāro dhammā satisambojjhaṅgassa uppādāya samvattanti satisampajaññaṃ muṭṭhassatipuggalaparivajjanatā upaṭṭhitassatipuggalasevanatā tadadhimuttatāti. (M-Com-1-294; Dī-Com-2-376; Sam-Com-3-193)

These four factors,

- (i) accomplishment with mindfulness and knowledge of clear comprehension (*sampajañña*)
- (ii) avoiding from those persons without mindfulness
- (iii) associating with those persons who always rely on mindfulness
- (iv) presence of inclination to be fulfilled with that mindfulness, are causes of the occurrence of factor of enlightenment of mindfulness.

(3.4.4.G.i.a) Accomplishment with mindfulness and knowledge of clear comprehension

According to preaching by the Buddha in section of *Sampajañña, Mahāsatipaṭṭhāna sutta*, (M-1-72), it must be developed on mindfulness and clear comprehension,

- a. walking forward and backward
- b. looking straight and side glance
- c. bending and stretching
- d. handling double robe, bowl, robe etc..
- e. eating, drinking, chewing, lapping
- f. excreting , urinating

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- g. subtle action of walking, standing, sitting, sleeping, waking, speaking, muting.

It means that it must be able to discern step by step on discernment of clear comprehension systematically.

(3.4.4.G.i.b) Four kinds of clear comprehension

There are four kinds of clear comprehensions, *sāttahasampajañña*, *sappāyasampajañña*, *gocara sampajañña* and *asammoha sampajañña*. (M-Com-1-258)

1. *sāttahasampajañña*

During making such movement related with various discernment of clear comprehension, walking forward etc., the knowledge which is capable of distinguishing whether or not that kind of movement is beneficial but not make indulgently, is called *sāttahasampajañña*. (M-Com-1-258)

2. *sappāya sampajañña*

During making such movement, walking forward etc., with beneficial result, however, if it is possible to occur defilements (*kilesa*) such as, lust, anger, delusion etc; if it is in the danger of life or of three noble trainings, *sīla*, *samādhī*, *paññā*, it is unfavourable (*asappāya*), while those possibility and dangers are absent, it is favourable (*sappāya*). The knowledge which is capable of distinguishing whether it is favourable or not, is called *sappāyasampajañña*.

3. *gocara sampajañña*

evam pariggahitasāttahasappāyassa pana aṭṭhatimsāya kammaṭṭhānesu attano cittarucitakammaṭṭhānasaṅkhātā gocarā uggahetvā bhikkhācārāgocare tam gahetvā gamanam gocarasampajaññam nāma. (M-Com-1-259)

Thus the *meditator* who had fulfilled with *sāttaha sampajañña*, *sappāya sampajañña*, learned the most preferable kind of meditation subject out of 38 kinds. Then going to alms-round village by means of taking into heart the object of that practice is called *gocara sampajañña*. (M-Com-1-259)

It is explained 38 kinds of meditation subjects resulting from adding *ālokakasiṇa* and *odātakasiṇa*, *ākāsakasiṇa* and *ākāsānañcāyatanajhāna*. According to this explanation, it must be recognized that if the most preferable practice out of 40 ways is selected and developed in every movement, *gocara sampajañña* will be occurred continuously. In this stage of *appanākosalla*, such movement, walking forward and backward, has been done by taking the object of sign of full -concentration of in-breath and out-breath, it can be said that *gocara sampajañña* has been thoroughly fulfilled. If the *meditator* reaches to *vipassanā* stage, he must put through in order to fulfil *a-sammoha sampajañña*.

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4. *a-sammoha sampajañña*

paramatthato hi dhātūnamyeva gamanam, dhātūnam ṭhānam, dhātūnam nisajjanam, dhātūnam sayanam, tasmim tasmīñhi koṭṭhāse saddhim rūpena —

aññam uppajjate cittam, aññam cittam nirujjhati.

avīcimanusambandho, nadīsotova vattatīti.

evam abhikkamādīsu asammuyhanam asammohasampajaññaṃ nāmāti. (M-Com-1-265)

It can be said in the aspect of ultimate reality that it is walking by corporeal element and mental element only. It is standing by corporeal element and mental element only. It is sitting by corporeal element and mental element only. It is reclining by corporeal element and mental element only. Within various bodily parts occurring walking, standing, sitting, reclining, the corporeal *dhamma* together with other mind moment cease. Another mind moment arises again. Thus the clear comprehension on continuous occurrence of corporeal and mental *dhamma* without interruption of every department, as a water current in river is called *a-sammoha sampajañña*. (M-Com-1-265)

According to these commentaries, it must be recognized that — if five aggregates that occurring in various bodily parts, walking forward etc., can be known as they really are; if respective causal *dhamma* of those five aggregates can be known as they really are; if the nature of impermanence, the nature of suffering, the nature of non-self of those five aggregates together with causal *dhamma* can be known as they really are, *a-sammoha sampajañña* is being occurred well indeed. This is the first cause of occurrence of factor of enlightenment of mindfulness. (M-1-72)

(3.4.4.G.ii) Avoiding from those persons without mindfulness

The crow usually looks both food and enemy. However, when eyes of the crow attach on the food, it cannot be careful enemy behind. This is a kind of behaviour without mindfulness. The *meditator* who wants to fulfil factor of enlightenment of mindfulness must avoid from crow-like those persons without mindfulness.

(3.4.4.G.iii) Associating with those persons who always rely on mindfulness

It is a cause of occurrence of factor of enlightenment of mindfulness by means of associating with those persons who always rely on mindfulness, like *Tissadatta Thera*, *Abhaya Thera* who always present strong mindfulness.

(3.4.4.G.iv) Presence of inclination to be fulfilled with mindfulness

It must be present the inclination to be filled with mindfulness in order to occur factor of enlightenment of mindfulness in various departments called walking, standing, sitting, reclining. It means that it must be frequently discerned on depended object of mindfulness by means of inclination to be fulfilled with mindfulness. In this stage of *appanākosalla*, the *meditator* must take into heart only the object of sign of full concentration of in-breath and out-breath for four kinds of departments, in order to

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1. occur inexperienced mindfulness,
2. improve experienced mindfulness,
3. fulfil knowledge of practice accordingly.

These are four causes of the occurrence of factor of enlightenment of mindfulness.

(3.4.4.H) Seven causes of occurrence of factor of enlightenment of wisdom

apica satta dhammā dhammavicayasambojjhaṅgassa uppādāya samvattanti paripucchakatā, vatthuvisadakiriyā, indriyasamattapaṭipādanā, duppaññapuggalaparivajjanā, paññavantapuggalasevanā, gambhīraññacariyapaccavekkhaṇā, tadadhimuttatāti. (Vsuddhi-1-128; M-Com-1-294; Dī-Com-2-376; Sam-Com-3-193)

These four factors,

- (i) *paripucchakatā* = ability to question penetratively on aggregates (*khandā*) etc..
- (ii) *vatthuvisadakiriyā* = keeping clean circumstances of both internally and externally
- (iii) *indriyasamattapaṭipādanā* = balancing of controlling faculties.
- (iv) *duppaññapuggalaparivajjanā* = avoiding from those persons without wisdom
- (v) *paññavantapuggalasevanā* = associating with wise persons
- (vi) *gambhīraññacariyapaccavekkhaṇā* = reflecting on various kinds of knowledges occurring on profound aggregates
- (vii) *tadadhimuttatā* = presence of the mind with inclination toward factor of enlightenment of wisdom, are causes of occurrence of *dhamma vicayasambojjhaṅga*

(3.4.4.H.i) *paripucchakatā*

The curiosity on the profound meaning of aggregates, bases, elements, controlling faculty, strength, factor of enlightenment, path factor, factor of absorption, *samatha*, *vipassanā* etc.. is called *paripucchakatā*. Factor of enlightenment of wisdom, indeed, is the knowledge which is capable of analysing on the ultimate *dhamma*, aggregates, etc. It is the controlling faculty of knowledge (*paññindare*) called non-delusion (*a-moha*).

That knowledge (*dhammavicaya*) is capable of analysing on

- a. the specific character of the ultimate *dhamma*, aggregates, etc.,
- b. relationship between dependence-origination of those ultimate *dhamma*,
- c. Modes of impermanence, suffering, and non-self of those ultimate *dhamma* together with causal *dhamma*,
- d. The Pat-Knowledge, Fruit Knowledge and *nibbāna*.

Therefore, curious questioning on profound meaning of ultimate *dhamma*, *khandā*, *āyatana*, *dhātu*, etc. is the cause of improvement of factor of enlightenment of wisdom. In this stage, if the *meditator* is not skilful in developing of concentration, balancing controlling faculties etc, he must approach to skilful teachers and question on it thoroughly.

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(3.4.4.H.ii) *vatthuvisadakiriya*

(3.4.4.H.iii) *indriyasamattapaṭipādanā*

These two kinds are the same as first and second *appanākosalla dhamma* mentioned previously.

Concentration and knowledge

vatthusadakiriyā indriyasamattapaṭipādanā sañkhepato, vitthārato ca pakāsitā eva. tattha pana samādhisamvattaniyabhāvena āgatā, idha paññāsamvattaniyabhāvena. yadaggena hi samādhisamvattanikā, tadaggena paññāsamvattanikā samādhissa ñāṇapaccupaṭṭhānato. “samāhito yathābhūtam pajānāti”ti vuttam. (Mahāṭṭi-1-156)

Keeping clean circumstances of both internally and externally, and balancing of controlling faculties are explained by means of brief account and detailed account. A slight difference is that in previous mentioned section it shows cause of occurrence of concentration. However in this section it shows cause of occurrence of knowledge. It is right . —Those two kinds of *dhamma* (keeping clean and balancing of controlling faculties) can cause concentration by means of such way, while those can cause knowledge by means of that way. The reason is that — “it is due to presence of capable of occurring the knowledge of concentration (*phalapaccupaṭṭhāna*)” indeed. The Buddha preached that “the person with concentration distinguishes really”, etc. (*Mahāṭṭi*□*ī*-1-156)

(3.4.4.H.iv) *duppaññapuggalaparivajjanā*

duppaññapuggalaparivajjanā nāma khandhādibhede anogāl□hapaññānam dummedhapuggalānam ārakāva parivajjanam. (M-Com-1-296; Dī-Com-2-378; Sam-Com-3-195)

duppaññapuggalaparivajjanā nāma dupaññānam mandabuddhīnam bhattanikkhittakāka-mamsanikkhittasunakhasadisānam momūhapuggalānam dūrato pariccajanā. (Mahāṭṭi-1-156)

The crow that puts its eye on food, the dog that puts its eye on meat, usually see food only but it cannot be careful on the enemy behind . It is greatly attached by the food only. This situation can be said “delusion due to invisible to reality”. Similarly, the *meditator* who wants to develop factor of enlightenment of wisdom, must avoid those persons with delusion, who lack knowledge which is capable of distinguishing on aggregates, bases, elements, truths, nature of dependence- origination; who are similar to the crow that puts its eye on food, the dog that puts its eye on meat.

(3.4.4.H.v) *paññavanatapuggalasevanā*

paññavanatapuggalasevanā nāma samapaññāsalakkhaṇapariggāhikāya udayabbayapaññāya samannāgatapuggalasevanā. (M-Com-1-296; Dī-Com-2-378; Sam-Com-3-195)

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taruṇavipassanāsamaṅgīpi bhāvanāmayañāṇe ʃhitattā ekamsato paññavā eva nāma hotīti āha “samapaññāsa. pa. puggalasevanā”ti. (M-ṭṭi-1-385-386)

*paññavantapuggalasevanā nāma paññāya katādhikārānam
saccapañiccasamuppādādisu kusalānam ariyānam, vipassanākammikānam vā
mahāpaññānam kālena kālam upasañkamanam. (Mahāṭī-1-156)*

In the Pāli Text of *Paṭisambhidā Magga*, pp-54, commentary called *Visuddhi Magga*-2-266, 267, it is explained detail on discerning of *udayabbayañāṇa*. There are 25 kinds of knowledge of arising (*udayañāṇa*), totally in 50 kinds. (See in detail in *Vipassanā* Section-Volume V). The *meditator* who fulfilled with those 50 kinds of knowledges is designated as the person with immature *vipassanā* knowledge (*taruṇa vipassanāñāṇa*). That kind of person with immature *vipassanā* knowledge, can be designated as wise, indeed. Therefore, it must be associated with those persons, i.e., Noble Ones of wisdom and seeds of practice, who are mastery of Four Noble Truths, Doctrine of Dependence-Origination, and wise men with wholesome deeds who fulfilled the knowledge of arising and perishing away (*udayabbayañāṇa*). This explanation refers to the stage of *vipassanā* especially.

In this stage, it must be associated with those persons, Noble-Ones who are mastery of developing in concentration of mindfulness of breathing, and *samathakammika* persons (fulfilling *samatha* practice) who are complete with *āgamasuta* (knowledge through learning), *adhigamasuta* (knowledge through practicing), related with practice of mindfulness of breathing and *vipassanākammika* persons (fulfilling *vipassanā* practice), for proper time. It is also essential to fulfil factor of enlightenment of wisdom indeed.

An excerpt of *Kalayāṇamitta Sutta* (Sam-1-88-89)

It is during the Buddha was staying in one settlement called *nagaraka*, *sakka* Division where is dwelling of *sākīya* race. At that time, the most Venerable Ānandā asked the Buddha, that..

“Supreme Buddha... the situation of a person with good friend, that of a person with good fellowship, that of a person who has mind of inclination toward wise and Noble Ones, can achieve an half of the noble practice of the Path, called *brahmacariya*”. The Buddha replied that _____

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“Ānandā, it should not said like this, Ānandā, it should not said like this, the situation of a person with good friend, that of a person with good fellowship, that of a person who has mind of inclination toward wise and Noble Ones, can achieve thoroughly the noble practice of the Path, called *brahmacariya*. Ānandā.., it must be perspective the fact that .. the person who has good friend, who has good fellowship, who has mind of inclination toward wise and Noble Ones will achieve these results that the circumstantially purified practice of Noble Eight-Fold Path would be frequently performed.”

Ānandā, how the *bhikkhu* who has good friend, who has good fellowship, who has mind of inclination toward wise and Noble Ones, develops and frequently performs circumstantially purified practice of Noble Eight-fold Path?

Ānandā, in this *sāsanā*, the *bhikkhu* develops,

1. right view (*sammā diṭṭhi*)
2. right thought (*sammā sañkappa*)
3. right speech (*sammāvācā*)
4. right bodily action (*sammā kammanta*)
5. right livelihood (*sammā ājīva*)
6. right endeavour (*sammā vāyāma*)

7. right mindfulness (*sammāsati*),
8. right concentration (*sammā samādhi*),
which is depending upon seclusion (*viveka*), void of lust, cessation of lust, which
incline to *nibbāna* which abandon defilement permanently.

“*Ānandā*, thus the *bhikkhu* who has good friend, who has good fellowship, who has mind of inclination toward wise and Noble Ones develops circumstantially purified practice of Noble Eight-fold Path, frequently performs thoroughly purified practice of Noble Eight-fold path. *Ānandā* it should be known by this reason on those words that “the situation of a person with good friend, that of a person with good fellowship, that of person who has mind of inclination toward wise and Noble Ones, can achieve thoroughly the Noble Practice of the Path called *brahmacariya*.”

Ānandā, it is right. — owing to attain dependence of me, those beings with the nature of rebirth (*jāti*) would escaped form the nature of rebirth; those beings with the nature of old age (*jarā*) would escaped form the nature of old age; those beings with the nature of decaying (*byādhi*) would escaped from the nature of decaying ; those beings

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with the nature of death (*maraṇa*) would escaped from the nature of death; those persons with worries (*soka*), those persons with the nature of woes (*parideva*) would escaped from the nature of woes, those persons with bodily disagreeable; those person with the nature grief (*soka*), woes (*parideva*), bodily disagreeable, (*dukkha*), mentally disagreeable(*domanassa*), lamentation (*upāyāsa*), would escaped from the nature of grief, woes, bodily disagreeable, mentally disagreeable, lamentation.

Ānandā,.. It should be known by this reason on those words that “the situation of a person with good friend, that of a person with good friendship, that of person who has mind of inclination toward wise and Noble Ones can achieve thoroughly the Noble Practice of the Path called *brahmacariya*. (*Sam*-1-88-89)

nāham bhikkhave aññam ekadhammampi samanupassāmi, yena anuppannā vā kusalā dhammā uppajjanti, uppannā vā akusalā dhammā parihāyanti, yathayidam bhikkhave kalyāṇamittatā. kalyāṇamittassa bhikkhave anuppannā ceva kusalā dhammā uppajjanti, uppannā ca akusalā dhammā parihāyanti. (Aṅg-1-12)

Bhikkhus ... as a situation of a person with good friend , owing to such factor, inexperienced wholesome *dhamma* would be occurred, experienced unwholesome *dhamma* would be diminished, I have never seen any factor rather that factor as situation of a person with good friend. *Bhikkhus*.. for a person with good friend, inexperienced wholesome *dhamma* would be occurred, experienced unwholesome *dhamma* would be diminished. (*Aṅg*-1-12)

The *meditator* who wants to develop factor of enlightenment of wisdom, therefore, must associates with good friends called wise and Noble Ones.

(3.4.4.H.vi) *gambhīraññācariyapaccavakkhaṇā*

gambhīraññācariyapaccavakkhaṇā nāma gambhīresu khandhādīsu pavattāya gambhīrapaññāya pabhedapaccavekkhaṇā. (M-Com-1-296; *Dī-Com*-2-378; *Sam-Com*-3-195)
ñeyyadhammassa gambhīrabhāvavasena tapparicchedakaññāssa gambhīrabhāvaggahaṇanti āha “gambhīresu khandhādīsu pavattāya gambhīrapaññāyā”ti. tam hi ñeyyam tādisāya paññāya caritabbato gambhīraññācariyam, tassā vā paññāya tattha pabhedato pavatti gambhīraññācariyā, tassā paccavekkhaṇāti āha “gambhīrapaññāya pabhedapaccavekkhaṇā”ti. (M-ṭi-1-386)

gambhīraññācariyapaccavakkahaṇāti gambhīraññāṇehi caritabbānam khandhāyatanaadhātādīnam saccapaccayākārādīpanānam vā suññatāpaṭisamyuttānam paccavekkhaṇā. (Mahāṭī-1-156)

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Those dhamma, aggregates (*khandhā*), bases (*āyatana*), element (*dhātu*), truths (*saccā*), doctrine of dependence-origination (*paṭiccasamuppāda*), are very profound *ñeya dhamma* to which the *meditator* must know by penetrative knowledge. Due to profound essence of those *ñeyyadhamma*, the penetrative knowledge which is capable of discriminating on those dhamma, is also very profound one. Only profound knowledge is deserving to reach and know those profound *dhamma* accordingly. Knowing and seeing the specific characters and general characters of various profound *ñeyyadhamma* by penetrative knowledge is called *gambhīraññācariya*. In the continuum of *meditator* who reflects on various kinds of profound knowledge which are occurred by means of knowing and seeing specific characters and general characters of those profound *dhamma*, *khandhā*, *āyatana*, *dhātu*, *saccā*, *paṭiccasamuppāda*, etc.. the factor of enlightenment of wisdom can usually be occurred accordingly. (*M-Com-1-296*-, *M-ṭī-1-386*)

It must be reflected on both those philosophical doctrines, *khandhā*, *āyatana*, *dhātu*, *saccā*, *paṭiccasamuppāda* etc.. which are pasture of object of profound knowledge, or persons with very profound knowledge and discourses (*sutta*) which are connected with four Noble Truths, doctrine of dependence-origination, nature of nothingness which is void of person, beings, *jīva*, self. If it is reflecting in that way, inexperienced factor of enlightenment will be occurred, experienced factor of enlightenment will be improved better and better. (*Mahāṭī-1-156*)

These explanations, especially, refers to the stage of *vipassanā* only, however in this stage, reflecting on both sign of full concentration and the knowledge which is knowing on that sign are essential indeed.

(3.4.4.H.vii) *tadadhimuttatā*

tadadhimuttatā nāma ṭhānanisajjādīsū dhammavicayasambojjhaṅga-samuṭṭhāpanattham ninnapoṇapabbhāracittatā. (M-Com-1-296; Dī-Com-2-378; Sam-Com-3-195)

tadadhimuttatāti paññādhimuttatā, paññāya ninnapoṇapabbhāratāti attho. (Mahāṭī-1-156)

It must be present the inclination toward the occurrence of factor of enlightenment of wisdom called *paññā*, for every kind of deportment, reclining, sitting, standing and walking. In this stage, it must be present the inclination toward occurrence of factor of enlightenment of wisdom which is penetrative knowing and seeing on sign of full concentration. That kind of knowledge is called *jhāna sammādiṭṭhi* (right view on the absorption)

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(3.4.4.I) Eleven causes of occurrence of factor of enlightenment of effort

These 11 factors,

- i. to be a person who always reasons danger of woeful existence.. etc.,
- ii. to be a person who always sees perspective of advantages of effort,
- iii. to be a person who always reasons the path which should be leading to,

- vi. to be a person who always reflects how to show indebtedness of alms-food
- v. to be a person who always reasons noble quality of heritage of wholesome person,
- vi. to be a person who always reasons noble qualities of the Buddha,
- vii. to be a person who always reasons nobility of caste,
- viii. to be a person who always reasons nobility of *samghā* fellowship,
- ix. to be a person who always avoids from lazy person,
- x. to be a person who always associates with those persons who have strenuous diligence
- xi. to be a person who always possesses inclination toward factor of enlightenment of effort, are causes of occurrence of factor of enlightenment of effort. (*M-Com-1-297, Dī-Com-2-378, Sam-Com-3-195*)

[Notes: In the *Visuddhi Magga*, number vii and viii are omitted but explained on removing of sloth and torpor and reflecting on benefits of strenuous effort (*sammappadhāna*). Thus it should be recognized on 13 causes of occurrence of factor of enlightenment of effort.]

(3.4.4.I.i) To be a person who always reasons danger of woeful existence.. etc.,

In the continuum of a person who reasons danger of useful existence , as , “it is incapable of trying to occur factor of enlightenment of effort for any kind of period, during it is very suffering by for true including five kinds of bondages in hell, or during capturing by other beings as occurring in animal life, during burdening as occurring in animal life which is beaten up by cane stick, hooking stick etc., during it is very suffering by hunger as occurring in *peta* (hungry ghost) life for enormous. Thousands years or *asañkhyeya kappa*, very long period between appearing of two Buddhas, or during it is very suffering by sunburn and heat of air as occurring in *asurakāyabhūmi* (non-radiant ones) which have only skeleton and skin on the body with 90-120 feet long”; ... “Bhikkhu ... actually during This period as a *bhikkhu* life only, it is only proper time to try in order to occur factor of enlightenment of effort for yourself” etc., the factor of enlightenment of effort would be occurred. (*M-Com-1-297; Dī-Com-2-379; Sam-Com-3-195*)

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In the continuum of a person who reasons these various kinds of sufferings — the suffering of rebirth, old age, decaying, death and suffering of woeful existence, which have the cause of suffering of previous rounds of rebirth; the suffering of rebirth, old age, decaying, death and suffering of useful existence, which have the cause of suffering of pervious rounds of rebirth; the suffering of rebirth, old age, decaying, death and suffering of woeful existence, which have the cause of suffering of future rounds of rebirth; those kinds of sufferings which have the cause of searching foods for present life, etc. the factor of enlightenment of effort would be occurred. (*Mahāṭṭī-1-157*)

(3.4.4.I.ii) To be a person who always sees perspective of advantages of effort

For a person with laziness and dillydallying mind, it is incapable of attaining either absorptions of mundane *dhamma* (*lokiyajhānasamāpatti*) or nine kinds of noble supra-mundane dhamma. Only the person with great diligence is capable of attaining both absorption of mundane *dhamma* and nine kinds of noble supra-mundane dhamma. Thus in the continuum of *meditator* who always sees perspective of advantages of effort, that “the attainment of absorptions of mundane *dhamma* and nine kinds of supra-mundane *dhamma* are

the advantages of effort etc., the factor of enlightenment of effort would be occurred. (*Visuddhi*-1-128, *M-Com*-1-297, *Mahāṭī* - 1-157)

(3.4.4.I.iii) To be a person who always reasons the path which should be leading to

Various kinds of *samatha* and *vipassanā* practices from the five precepts which are binding on all Buddhist laymen to the cessation of mundane (*gottrabhu*) are called *pubbabhāgapaṭipadā*, previous practice before Noble Path. Owing to occurrence of inevitable path for those *bhikkhus* who strongly desire to escape from suffering of rounds of rebirth both that so-called *pubbabhāgapaṭipadā* and Noble Eight-fold path which is capable of leading to reach *nibbāna* are called *gamanavīthi* (= the path which must be walked). That path called *gamanavīthi*, indeed, is an obligatory path through which all enlightened Buddhas, all *Pacceka Buddha* and all great disciples (*mahāsāvaka*) went to *nibbāna*.

In the continuum of person who reasons the path which should be leading to, such as “*bhikkhu* ... you should walk the path through which all enlightened Buddhas, all *Pacceka Buddhas* and all great disciples who were elder brothers of you, had been walked; it is incapable of walking that kind of path for lazy person with dilly-dallying mind” etc, the factor of enlightenment of effort would be occurred. (*Visuddhi*-1-128, *M-Com*-1-297, *M-ṭī*-1-386)

(3.4.4.I.iv) To be a person who always reflects how to show indebtedness of alms-food.

“Such devotees support you various kinds of offerings, alms-foods etc, these devotees are neither your relatives, nor slaves and also none of your workers; they have not offered such superior offerings, robes etc, with the intention that they would be

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earned depending upon you; actually they offered with the perspectives of great effectiveness of their wholesome deeds; the Buddha never allowed with the perspectives the ... “this my son called *bhikkhu* can stay in easy life with good physical appearance only by taking these offerings; actually the Buddha allowed with the perspectives that ... this my son called *bhikkhu* will escape from suffering of rounds of rebirth by means of two obligations; *ganthadura*, a duty involving learning, preaching and writing, and *vipassanādura*, the obligation of *samatha* and *vipassanā* practices after taking these offerings; if you, now, are lazy with dilly-dallying mind, it is unable to return back the indebtedness of alms-food or four requisites offered by them; indeed, great diligent person only can return back the indebtedness of alms food” etc, reflecting in this way, in the continuum of *meditator* like *Ayyamitta Thera*, the factor of enlightenment of effort would be occurred. (*M-Com*-1-297)

The *bhikkhu* takes foods offering by peoples in the country, called *raṭṭhapiṇḍa*. Those great effectiveness of return back of indebtedness of their offerings can be occurred by *samatha* and *vipassanā* practices of the *bhikkhu* only. That kind of return back of indebtedness is called *piṇḍa apātāpacāyana*. (*M-ṭī*-1-386)

According to those explanations, if the *bhikkhu* wants to show great indebtedness of the offerings of all donors with regarding to occur great effectiveness of their wholesome deeds, he must fulfilled right way of practice called *sammāpaṭipatti* including three noble trainings, virtue, concentration and wisdom.

The most venerable Ayyamitta Thera

Venerable *Ayyamitta* therā dwelled in a cave called *kassaka*. One laywoman devotee also lived in a village adjacent to that cave and supported for requites for venerable *Ayamitta* Thera as her beloved son for long time. One day, just before left for the farm, laywoman devotee ordered about her daughter that “beloved daughter ... well-keeping rice are stored in that place, butter is put in that place, molasses is put in that place, when venerable *Ayamitta* Thera arrived you must offer cooked rice, milk, butter and molasses. Then you also take that food remains. I have finished to take breakfast

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which is last right remains mixed with anchovy paste made by bean”.. etc.

When her daughter replied that “which do you take lunch?” she told that “beloved daughter ... boil the soup of broken rice mixed with vegetables for me”.

At that time venerable *Ayamitta* therā was standing up near at the entrance of a small leave-roofed building called *paññasāla*, was handling his bowl from inside the bowl-bag in order to alms-round to the village. Venerable *Ayamitta* Thera, indeed, had acquired five kinds of super-psychic-knowledge (*lokiya abhiññāna*) and during entering into super-psychic-knowledge of ear (divine ear or *dibbasota*), he heard speeches with the result that he admonished himself as follows. (*M-Com-1-298, M-ṭī-1-386*)

[Notes: one explanation found in *Anuṭṭikā pabbatapadesavanagahanantaritopi gāmo na dūre, pabbatam parikkhipitvā gantabbatāya āvāso araññalakkhaṇūpeto, tasmā mamsasoteneva assosīti vadanti. (Anuṭṭī-2-160)*

Another kind of assumption (*vadantivāda*) is also shown in *Anuṭṭikā* that – “although shrubs and trees separate between monastery and alms-round village, it is not so far from monastery. Although it is not so far from alms-round village, *kassaka* cave monastery is available as forest monastery due to presence of many curves in the road. Venerable *Ayamitta* Thera, Therefore, could hear speeches of mother and daughter by means of natural ear only.

Assumption of *Mahāgandhārammaṇa* Sayadaw _____

The most venerable *Mahāgandhārammaṇa* Sayadaw presented his suggestion in *Sammohavinodanī ṭīkā* (Myanmar) volume 2-page-806, as follows: _____

I suggest that “the monastery is also traditionally, forest monastery, the reason why he could hear speeches of mother and daughter is the fact that he reached neighbourhood of the village, indeed”. This is because those *bhikkhus* dwelled in forest usually prepare in full-robe just neighbourhood of the village, indeed. Therefore the commentary explained, in order to clear the evidence of reaching neighbourhood of village, the fact that “*thero cīvaram pārūpittvā pattam nīharantova tam shddam suttvā*”

“during handling his bowl from inside the bowl-bag, after prepared in full-robe, venerable *Ayyamitta* therā heard speeches of mother and daughter”.]

Way of admonish himself

“It is really that — laywoman devotee had finished breakfast which is last night remains mixed with anchovy paste; she will take her lunch with boiled soup of broken rice mixed with vegetables; she ordered about to offer stored rice etc ... for you, this

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devotee wishes neither rice field nor farm, she wishes neither food nor clothes, actually she offers with regarding to three kinds of happiness, existences of human being, heavenly being, *nibbāna*, depending upon you. Whether do you capable of giving those three kinds of happiness for her or not”, etc. reasoned and questioned by himself.

Then again he admonished himself that “this alms-food is not deserving to accept for you as a person with lust, hate, and delusion”.

After admonished by himself, bowl was put into bowl-bag, fastening-bead of the upper robe was detached, returned back from entrance of leaf-roofed building called *pannasāladvāra* to *kassaka* cave, the bowl was put under bed, upper robe was stretched on bamboo pole, and venerable *Ayamitta* practiced by means of strong determination that “*arahattam apāpuṇitvā na nikkhamissāmi*” “It will never go out *kassaka* cave without reaching to arahatta fruit knowledge”. When the *bhikkhu* who always takes into heart *vipassanā* practice by means of non-forgetting (*appamāda*) for long time, improved the *vipassanā* knowledge, he reached to the fourth Fruit-Knowledge before lunch time, and became an arahant called *mahākkhīṇāsava* who is void of defilements (*kilesā*) like a blooming lotus in the morning. He sat down with great happiness after the end of reflecting impulses that “I have easily over come suffering of rounds of rebirth without any discomfort”.

At that time a kind of heavenly being dwelling on the tree adjacent to *kassaka* cave asked as follow: _____

***namo te purisājañña, namo te purisuttama.
yassa te āsavā khīnā, dakkhiṇeyyosi mārisa.***

The most Venerable *bhante!* You are the Supreme Arahant without suffering, in the such continuum of yourself various kinds of cankers (*āsava*) had been eradicated that kind of *bhante* (Your Majesty) is real *dakkhiṇeyya* person who is deserving to every offerings with regarding to *kamma* and *kamma* result of donors.

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The real patriot *bhante* ... I would like to worship you.

The real gentleman *bhante* ... I would like to worship you.

After asked gladly paeon, that heavenly being continued to ask that —

“That most Venerable *bhante* ... those elder laywomen devotees will be free from various kinds of sufferings of rounds of rebirth due to offering alms-food for Arahant who usually enters into village as you, actually”.

Venerable *Ayamitta Thera*, then stood up and look at the time for alms round and then he know that it is just in time with the result that he entered into village for alms-food.

After prepared for alms food, the maiden also waiting for venerable *Ayyamitta Thera* and thinking that “now it is just in time of my brother’s coming”, then she was sitting by looking at the entrance.

When *Mahā Thera* arrived at the entrance of house, the maiden brought the bowl and filled with cooked rice which is mixed with butter, molasses, and offered respectfully to *Mahā Thera*. The *Mahā Thera* addressed *dhamma* talk gladly that “*sukham hotu*” ‘may you be happy’, and left for the forest monastery. The maiden stood up by looking respectfully at the complexion of venerable *Ayyamitta Thera*. The reason why she is very respectfully is that —

Meanwhile that most venerable *Ayyamitta Thera* had very well complexion; the controlling faculty of eye etc, is also very clear and bright, the face of *Mahā Thera* was marvellous graceful, it looked like ripe palm fruit, just after detached from petiole.

When laywoman devotee arrived from the form and asked her daughter that “beloved daughter ... did your brother come for-alms food? Then the maiden said all mater about *Mahā Thera*. Owing to knowing the fact that today her son had been finished his obligation of *bhikkhu*, laywoman devotee replied that “beloved daughter, your elder brother is well satisfied in the Buddha’s admonishment, he never be disappointed in the Buddha’s admonishment really”.

This is the biography of most venerable *Ayyamitta Thera* who returned back well indebtedness of alms food. (*M-Com-1-298, 299; M-ṭī-1-386,387; Dī-Com-2-379,381; Sam-Com-3-196,197; Abhi-Com-2-266,268*)

Owing to presence of return back the indebtedness of alms food, factor of enlightenment of alms-food, the factor of enlightenment of effort become powerful and obligation of *bhikkhu* had been reached to peak of performance, resulting the respectable olden sample would be occurred. Therefore every mediator should try to fulfil factor of enlightenment of effort by means of showing great indebtedness of alms-food of the public respectfully.

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(3.4.4.I.v) To be a person who always reasons noble quality of heritage of wholesome person.

These are seven kinds of heritage of wholesome person,

(i) faith (*saddhā*) = firm faith on the triple gems, *kamma* and *kamma* results, etc...

(ii) virtue (*sīla*) = stability of moral conduct.

(iii) moral shame (*hirī*) = being ashamed of performing unwholesome and wrong conducts,

(iv) moral dread (*ottappa*) = being dreaded of performing unwholesome and wrong conducts.

(v) general knowledge (*bāhussacca*) = presence of both theoretical and practical knowledge on the Four Noble Truths

(vi) charity (*cāga*) = donation of wealth

(vii) wisdom (*paññā*) = penetrative knowledge called *udayabbayañāṇa* on *sañkhāra* dhamma or right view on the Four Noble Truths.

These seven kinds of heritage of Noble Ones are given by the Buddha who is the most Supreme and Enlightened One in order to well acceptance of all disciples. The lazy one is incapable of accepting those seven kinds of heritage of Noble Ones. In worldly custom the parents usually abandon their decadent sons legally by announcing that “he is not our son, now”. As that son cannot get heritage of his parents when they die, the lazy *bhikkhu*, if he is unable to practice Noble Eight-fold Path, is incapable of accepting seven kinds of heritage of Noble Ones which is deserving to accept from the father called the Supreme Buddha. Only when he always reasons noble quality of heritage of wholesome person in this way, can the factor of enlightenment of effort be appeared in him. (*M-Com-1-299; Sam-Com-3-197; M-ṭī-1-387*)

(3.4.4.I.vi) To be a person who always reasons noble qualities of the Buddha

“The Supreme Buddha, indeed, is full of noble qualities of virtue, concentration and wisdom which are beyond comparable for all beings, ten thousands solar systems were shaken by those infinite noble qualities of the Buddha frequently, during taking rebirth process in the womb of mother of *bodhi sutta*, during renouncing for the forest life, during penetrative knowing and seeing the Four Noble Truths by himself under *bodhi* tree without depending upon others, during preaching *Dhammacakkapavattana Sutta* in the forest called *Migadāya*, during showing Super-psychic-knowledge *abhiññāna* of pairs of fire and water, during returning back from the heavenly plane called *Tāvātimsā* after preaching *Abhidhamma*, during abandoning of preparation for controlling faculty of life (*āyusañkhāra*) by means of associating with mindfulness and clear comprehension at *Cāpāla Cetiya* in *Vesālī*, during entering into the great eternal peace (*mahāparinibbāna cuti*). Although you are reaching under the noble admonishment of the supreme Buddha

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present time, why do you become lazy one? Is it reasonable? etc” ... thus in the continuum of person who reasons noble qualities of the Supreme Buddha, the factor of enlightenment of effort will be appeared. (*M-Com 1-299 Sam-3-198*)

(3.4.4.I.vii) To be a person who always reasons nobility of caste

As soon as whatever caste of person, among four kinds of castes, caste of king, caste of brahma, caste of merchant, caste of poverty, has been ordained, he is reborn as a son of *Gotama Buddha*, indeed. “In the aspect of castle, just after ordained you are not decadent caste but the younger brother of the most Venerable *Rāhulā* There who was grand-son of Great king *Suddhodhana* and chief queen *Mahāmāyādevī*, who were descendant of king *Ukkāka*, a descendant of *Mahāsammata* Dynasty, a specific race called *khattiya* who never occur hybridisation with other races. Although you are really the son of the Supreme Buddha, if you are a lazy person without practicing anymore, it is not suitable to live under the admonishment of the Buddha as a *bhikkhu* etc”. Thus in the continuum of person who reasons nobility of caste, the factor of enlightenment of effort can be appeared apparently. (*M-Com-1-299, Sam-Com-3-198, M-ṭī-1-387*)

(3.4.4.I.viii) To be a person who always reasons nobility of *samghā* fellowship

The most Venerable *Sāriputta*, Venerable *Mahāmoggallāna* etc... associating with 80 great disciples (*Mahāsāvaka*), had been known and seen the Supra-mundane *dhamma* by means of the mind associating with rock-like stability of concentration and strenuous effort only. In the continuum of person, who reasons that, “whether do you want to walk the path leading to *nibbāna* where these Noble Ones of *samghā* fellowship, had been already walked or not, the factor of enlightenment of effort can be occurred apparently. (*M-Com-1-299, Sam-Com-3-198*)

(3.4.4.I.ix) To be a person who always avoids from lazy person

In the continuum of person who always avoids from those persons who are similar to python with fully ingested stomach who abandon both physical and mental diligence who never understand even terminology of *samatha* and *vipassanā* practices who always dilly-

dally for physical appearance only who always prepare frequently for eating and sleeping easily, who always chat 32 kinds of speeches of animal beings called *tiracchānakathā* which are opposite of *nibbāna*, such as about food, clothes, villages, dwellings etc, who are very far from any kind of practice but full of great laziness, the factor of enlightenment of effort can be occurred apparently. (*M-Com-1-299; Sam-3-198; Sam-ṭī-2-436*)

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(3.4.4.I.x) To be a person who always associates with those persons who have strenuous diligence

Those persons who apply the time by walking and sitting for daytime, by walking and sitting for early-night, by sleeping a few hours for midnight, by walking and sitting for early morning, by fulfilling the responsibility of pagoda and *bodhi* tree after breakfast, by fulfilling *gatapaccāgata vatta* by which he always takes into heart the object of *samatha* and *vipassanā* practice during both sides of going and return back from alms-round village, are really wholesome ones with strenuous diligence. In the continuum of mediator who associates those kinds of wholesome persons, who have strenuous effort without falling through their intention so as to remain bones and skins only, who have *parakkama dhātu* (step by step diligence which is capable of reaching up to the Path, Fruit Knowledge and *nibbāna* successively) who always send their mind to the goal of *nibbāna*, who always presents mind of meditation which leads toward the object of practice for proper time the factor of enlightenment of effort can be appeared apparently. (*M-Com-1-299; Sam-Com-3-198; Sam-ṭī-2-436,437*)

(3.4.4.I.xi) To be a person who always presents inclination toward factor of enlightenment of effort

In the continuum of *meditator* who has inclination toward occurrence of continuous diligence in all kinds of deportments, walking, standing, sitting, reclining, the factor of enlightenment of effort can be appeared apparently.

Owing to practising in this way, when it is reached to the fourth Path-knowledge (*arahatta magga ñāṇa*), the factor of enlightenment of effort can be designated as fulfilling *dhamma* of practice. (*M-Com-1-299, Sam-Com-3-198*)

(3.4.4.I.xii) *thinamiddhavinodanā*

In the continuum of *meditator* who has mode of removing sloth and torpor of mind and mental concomitants (*thinamiddhavinodanā*), such as taking into heart the perception of light (*āloka saññā*), alternative changing proper deportment, dwelling in a bare plain etc, the factor of enlightenment of effort can be occurred. (*Visuddhi-1-129*)

(3.4.4.I.xiii) *sammappadhānapaccavekkhaṇatā*

In the continuum of person who always reflects the advantages of strenuous effort (*sammappadhānapaccavekkhaṇatā*) on these four kinds of diligence,

1. trying in order to remove experienced unwholesome dhamma,
2. trying in order to avoid inexperienced unwholesome dhamma,

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3. trying in order to occur inexperienced wholesome dhamma,
4. trying in order to improve successively experienced wholesome dhamma, the factor of enlightenment of effort can be appeared apparently. (*Visuddhi-1-129, Mahāṭṭi-1-157*)

An explanation of *Samyutta ṭīkā*

Those facts related with causes of occurrence of factor of enlightenment of effort are same in commentaries of *Mūlapaṇṇāsa* and *Samyutta*, however 2 facts are different in *Visuddhi Magga*. In the *Samyutta ṭīkā* it is explained on the fact related with difference as follows:

Serial number xiii, to be a person who always reflects the advantages of strenuous effort (*sammappadhānapaccavekkhaṇatā*) would be counted in serial number ii, to be a person who always sees perspective of advantages of effort (*ānisamsadassāvītā*) found in commentaries of *Mūlapaṇṇāsa* and *Samyutta*. It is because it can be seen easily relationship between attainment of both mundane and supra-mundane *dhamma* and strenuous diligence, indeed.

Then, the mode of removing sloth and torpor of mind and mental concomitants (*thinamiddhavinodanā*) should be counted in serial number xi, to be a person who always presents inclination toward factor of enlightenment of effort (*tadavimuttatā*). It is finished to say the meaning of function of removing sloth and torpor in the continuum of *meditator* who always associates with great diligence. (*Sam-ṭi-2-418*)

A comment of *Mahāṭṭi*

“Among these factors of occurrence of *viriyasambojjhaṅga*, the following four factors,

1. removing sloth and torpor (*thina middha*)
2. avoiding from lazy persons
3. associating with diligent persons
4. presence of inclination toward the occurrence of *vīriyasambojjhaṅga*, are causes of occurrence of *vīriyasambojjhaṅga* by means of leading to the **function** which is capable of removing opposite *dhamma* of *vīriyasambojjhaṅga*”, thus it should be recognized on it. It must be recognized on remaining factors, such as reasoning on danger of woeful existence,

etc., that these factors are causes of occurrence of *vīriyasambojjhaṅga* by means of **enhancing** and **sharpening** the mind of meditation respectively. (*Mahāṭī*-1-157)

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(3.4.4.J) Eleven causes of occurrence of factor of enlightenment of zest

These eleven factors,

- (i) ***Buddhānussati*** called recollection of the Buddha by which the noble qualities of the Buddha are frequently remembered and developed.
- (ii) ***Dhammānussati*** called recollection of the Doctrine of the Buddha by which the noble qualities of the Doctrine of the Buddha are frequently remembered and developed.
- (iii) ***Samghānussati*** called recollection of the community of noble Disciples by which the noble qualities of the community of Noble Disciples are frequently remembered and developed.
- (iv) ***Silānussati*** called recollection of Morality by which the nobility of virtue of himself, non-breaking etc., is frequently remembered and developed.
- (v) ***Cāgānussati*** called recollection of liberality by which the mobility of generosity of himself is frequently remembered and developed.
- (vi) ***Devatānussati*** called recollection of heavenly beings by which paralleling between faith of himself and faith of heavenly beings is performed and frequently remembered on it and developed.
- (vii) ***Upasamānussati*** called recollection of peace by which the noble qualities of *nibbāna* are frequently remembered and developed.
- (viii) To be a person who always avoids from gross-minded person.
- (ix) To be a person who always associates with soft-minded person
- (x) To be a person who always reflects admirable discourses (*Suttanta*) of the Buddha
- (xi) To be a person who has inclination toward the occurrence of *pītisambojjhaṅga*, are causes of occurrence of factor of enlightenment of zest. (*Visuddhi*-1-129, *Dī*-Com-2-382, *M*-Com-1-300, *Sam*-Com-3-198)

(3.4.4.J.i) *buddhānussati* (recollection of the Buddha)

In the continuum of *meditator* who frequently remembered the noble qualities of the Buddha, if he practices up to neighbourhood concentration, factor of enlightenment of zest can be appeared apparently. (*Dī*-Com-2-382, *M*-Com-1-300, *Sam*-Com-3-198)

The meaning is as follows: — Owing to occurrence of impulsions of wholesome mind-door cognitive processes by taking the object of noble qualities of the Buddha, those

superior and subtle corporealities are produced by those minds and are spreading throughout body continuously. Every mind of meditation called consciousness of impulsion of great wholesome mind-door cognitive process includes zest (*pīti*). That mental concomitant called zest (*pīti*) also takes the object of noble quality of the Buddha. Due to conditioning of supporting factor of object (*ārammaṇa paccaya*) of noble qualities of the Buddha, *buddhānussati* is a cause of occurrence of factor of enlightenment of zest. It should be recognized the fact that commentaries explained continuous occurrence of superior and subtle corporeality produced by mind of meditation associating with zest (*pīti*) throughout body as the fact that *pītisambojjhaṅga* occurs throughout body. This is because both that mind of meditation and zest associating with that mind can be occurred depending upon heart basis (*hadayavatthu rūpa*) only.

[It should be recognized the fact that commentaries explained as *yāva upacārā* (= up to neighbourhood concentration), due to incapable of concentration, due to incapable

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of attaining full absorption through *buddhānussati* etc.]

sakalasarīram phara mānoti pītisamuṭṭhānehi pañītarūpehi sakalasarīram pharamāno. (M-ṭī-1-388)

In the continuum of *meditator* who always practices by means of any way —

(3.4.4.J.i) *dhammānussati*

by which the noble qualities of the doctrine of the Buddha, i.e. four kinds of the path-knowledge, four kinds of the Fruit-Knowledge, *nibbāna* and scriptures, totally ten kinds of noble *Dhamma*, are frequently remembered and developed, or

(3.4.4.J.iii) *samghānussati*

by which the noble qualities of the community of Noble Disciples, i.e., *suppaṭippanna*, well practising by leading straight toward *nibbāna* without curve in his path, etc., are frequently remembered and developed, or

(3.4.4.J.iv) *sīlānussati*

by which the noble qualities of the four circumstantially purified moral codes (*catupārisuddhi sīla*), i.e.,

(a) restraint with regard to monk's Disciplinary Code (*pāṭimokkha samvarasīla*)

- (b) restraint of senses (*indriya samvara sīla*)
- (c) purification of livelihood (*ājīvapārisuddhisīla*)
- (d) morality with regard to the four requisites (of the monk) (*paccaya sannissita sīla*), are frequently remembered and developed; if the *meditator* is layman devotee, the ten precepts or five precepts, which must be restrained without breaking, are frequently remembered and developed, or

(3.4.4.J.v) *cāgānussati*

by which the mobility of generosity of himself, such as, after offered superior food to *samghā* fellowship during occurring disaster of severe food scarcity, reflects that “Thus superior food had been offered” etc.,

if the *meditator* is layman devotee, he reflects on generosity which had been fulfilled during occurring disaster of severe food scarcity for wholesome persons with purified virtue, and frequently remembered and developed it, or

(3.4.4.J.vi) *devatānussati*

by which paralleling between himself and heavenly beings, such as, “those heavenly beings who fulfilled with such nobility of wealth of wholesome person i.e., faith, virtue, general knowledge, liberality, wisdom, etc., had been become existences of heavenly