

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

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BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑĀTARA BHIKKHU

Edited By

Venerble Ashin Sajjana (*dvipiṭakadhara*)

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beings, similarly he himself also possesses that nobility of wealth of wholesome person, called faith, virtue, general knowledge, liberality, wisdom, etc.." are performed and frequently reflected and developed, or

(3.4.4.J.vii) *upasamānussati*

by which the noble qualities of *nibbāna*, i.e., "as those kinds of defilements which are removed by even full absorption (*jhānasamāpatti*), cannot be appeared for 60 to 70 years, those defilements are always freeing in eternal peace of present time (*sa-upādisesa nibbāna*)" etc., are frequently reasoned and developed, the factor of enlightenment of zest can be appeared apparently.

As a worldly usage, "*samuddo mayā dittho* = I see the ocean", in which partial of the ocean seen by eye is metaphorical usage on total ocean which cannot be seen, is present, similarly, partial *sañkhāra dhamma*, defilements which are removed for a long time by full absorption, can be used as metaphorically for all *sañkhāra dhamma* which are totally ceased in eternal peace, by taking the object of that kind of tranquillity, *upasamānussati* must be practiced systematically, explained in commentary. Owing to presence of ability to remove defilements for a long time, the intention (*manasikāra*) of practice of *upasamānussati*, which is produced by knowledge that is knowing for long time tranquillity of partial *sañkhāra dhamma*, can also achieve the neighbourhood concentration. Owing to fulfilling the zest by functioning neighbourhood concentration, it is a cause of occurrence of factor of enlightenment of zest. (*M-ṭī-1-388*)

(3.4.4.J.viii) *lūkhapuggalaparivajjanatū* = to be a person who always avoids from gross-minded person

In the continuum of *meditator* who always avoids gross-minded person who is similar to chaff by showing apparently on his streak which lacks obedience to see pagoda, bodhi tree and senior *Mahā Theras* who are leaders of the community of *samghā*; who lacks any trace of faith (*saddhā*), similar to dusts attaching on the back of donkey, due to absence of paying respect to triple gems, the factor of enlightenment of zest can be appeared apparently. (*M-Com-1-300*)

(3.4.4.J.ix) *siniddhapuggalasevanatū* = to be a person who always associates with soft-minded person

In the continuum of *meditator* who always associates with soft-minded persons who have great respect on *saddheyyavatthu* which are deserving to pay respect, the Buddha etc., who have gentleness with full of faith, the factor of enlightenment of zest can be appeared.

(3.4.4.J.x) *pasādanīyasuttanta paccavekkhaṇatā*

Both in the continuum of a person who always reflects admirable discourses (*suttanta*) of the Buddha and ...

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(3.4.4.J.xi) *tadadhimuttatā*

in the continuum of a person who has inclination toward the occurrence of *pītisambojjhaṅga*

—
the factor of enlightenment of zest can be appeared apparently (*M-Com-1-300, Sam-Com-3-198, 199*)

Thus it must be enhanced depressing mind by means of developing factors of enlightenment, wisdom, effort and zest, when the mind falls back in practice. This is the fourth kind of *appanākosalla*.

3.4.5. Suppress on mind properly

For such period the mind of meditation of *meditator* become wandering and unrest due to some factors such as presence of predominant effort, predominance in knowledge of fear and zest etc. At that time, if it is well developed on factors of enlightenment, tranquillity, concentration, equanimity, but not on factors of enlightenment, wisdom, effort, zest, it can be said the unrest mind is suppressed properly. (*Visuddhi-1-129*)

(3.4.5.A) An excerpt of *Aggi Sutta* (second section)

Excerpt of *Aggi sutta* on page 373

Bhikkhus ... as a worldling simile to be paralleled is that _____ a such man wants to extinguish fire; that man puts dry grass in to that fire; dry cow-dung would also be put; dry fire-wood would also be put; the air will in buccal cavity would be blown; soil dust would not be spread over it; *bhikkhus*... will it be deserved to extinguish fire for that man?, asked by the Buddha.

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

Bhikkhus... similarly, in such time the mind of meditation of that *bhikkhu* would be active and wandering to take the object of practice at that time, it is not 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*)

The reason why, it is not proper time to develop those factors is that *bhikkhus* the mind of meditation is active and wandering to take the object of practice and falls into

laziness. It is incapable of extinguishing on active and wandering mind by those three kinds of factors.

Bhikkhus... actually, at such time the mind of meditation would active and wandering to take the object of practice, at that time, it is proper time to develop

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

The reason why, it is not proper time to develop those factors is that ___ *bhikkhus*... the mind of meditation is active and wandering to take the object of practice. It is capable of extinguishing on active and wandering mind by those three kinds of factors of enlightenment.

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

Those *bhikkhus* replied that “Supreme Buddha... it will be deserved to extinguish fire in this way”

Similarly... *bhikkhus*... at such time the mind of meditation would active and wandering to take the object of practice, at that time, it is proper time to develop

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

The reason why, it is not proper time to develop those factors is that ___ *bhikkhus*... the mind of meditation is active and wandering to take the object of practice. It is capable of extinguishing on active and wandering mind by those three kinds of factors of enlightenment.

satim ca khvāham bhikkhave sabbatthikam vadāmi. (Sam-3-100)

Bhikkhus I would like to preach that the mindfulness, indeed, is essential for all time when depression or unrest of the mind occurs.

In this case, there is specific cause for occurrence of *passaddhisambojjhaṅga* etc., and it must be recognized that way of developing those factors of enlightenment, *passaddhisambojjhaṅga* etc., by means of fulfilling occurrence of that respective causes. Here it would be presented previously on the way found in Pāli Text.

(3.4.5.B) The cause of occurrence of *passaddhisambojjhaṅga*

atthi bhikkhave kāyapassaddhi cittapassaddhi, tattha yoniso manasikārabahulīkāro, ayamāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya uppannassa vā passaddhisambojjhaṅgassa bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā, (Sam-3-92; Visuddhi-1-130)

= *Bhikkhus* — There are tranquillity of mental concomitants called *kāyapassaddhi*, tranquillity of consciousness called *cittapassaddhi*; those kinds of tranquillity on which wise attention must be performed frequently. This is cause of occurrence of inexperienced *passaddhisambojjhaṅga* and cause of improvement of experienced *passaddhi-sambojjhaṅga* thoroughly.

(3.4.5.C) The cause of occurrence of *samādhisambojjhaṅga*

atthi bhikkhave samathanimittam abyagganimittam. tattha yoniso manasikārabahulīkāro, ayamāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya uppannassa vā samādhisambojjhaṅgassa bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā. (Sam-3-92; Visuddhi-1-130)

= *Bhikkhus* ... there are objects of *samatha*, which are factors of cessation of defilements and objects of *samādhi*, which are non-dispersing ones; those kinds of objects on which wise attention must be performed frequently. This is cause of occurrence of inexperienced *samādhisambojjhaṅga* and cause of improvement of experienced *samādhisambojjhaṅga* thoroughly. (Sam-3-92)

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(3.4.5.D) The cause of occurrence of *upekkhāsambojjhaṅga*

tattha bhikkhave upekkhāsambojjhaṅgaṭṭhānīyā dhammā. tattha yoniso manasikārabahulīkāro, ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya uppannassa vā upekkhāsambojjhaṅgassa bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā. (Sam-3-92; Visuddhi-1-130)

= *Bhikkhus* ... there are various *dhamma* which are depended objects of *upekkhāsambojjhaṅga*; those kinds of *dhamma* on which wise attention must be performed frequently. This is cause of occurrence of inexperienced *upekkhāsambojjhaṅga* thoroughly. (Sam-3-92)

Explanation of the commentaries

tattha yathāssa passaddhiādayo uppannapubbā, tam ākāram sallakkhetvā tesam uppādanavasena pavattamanasikārova tīsupi padesu yoniso manasikāro nāma. samathanimittanti ca samathasvetamadhivacanam. avikkhepaṭṭhena ca tasseva abyagganimittanti. (Visuddhi-1-130)

tam ākāram sallakkhetvāti yenākārena assa yogino passaddhi samādhi upekkhāti ime passaddhiādayo dhammā pubbe yathāraham tasmim tasmim kāle uppannapubbā, tam cittatamsampayuttadhammānam passaddhākāram, samāhitākāram, ajjupekkhitākāraṅca upalakkhetvā upadhāretvā. (Mahāṭī-1-158)

tathā samāhitākāram sallakkhetvā gayhamāno samathova samathanimittam, tassa ārammaṇabhūtam paṭibhāganimittampi, (nānārammaṇe paribbhamanena) vividham aggam (= ārammaṇam) etassāti byaggo, vikkhepo. tathā hi so anavaṭṭhānāraso bhantatāpaccupaṭṭhāno vutto, ekaggabhāvato (ekaggatābhāvato) byaggapaṭipakkhoti abyaggo, samādhi, so eva nimittanti pubbe viya vattabbam. tenāha “tasseva vevacana”nti. (Sam-ṭī-2-418; See also Mahāṭī-1-158)

upekkhāsambojjhaṅgaṭṭhānīyāti upekkhāya ārammaṇadhammā, atthato pana majjhāttākāro upekkhāṭṭhānīyā dhammāti veditabbā. evamettha satidhammavicayaupekkhāsambojjhaṅgā ārammaṇena kathitā, sesā ārammaṇenapi upanissayenapi. (Sam-Com-3-179)

yo ārammaṇe iṭṭhāniṭṭhākāram anādiyitvā gahetabbo majjhattākāro, yo ca pubbe upekkhāsambojjhaṅgassa bhāvanāvasena uppanno majjhattākāro, duvidhopi so upekkhāya ārammaṇadhammoti adhippetoti āha — “atthato pana majjhattākāro upekkhāṭṭhānīyā dhammāti veditabbo”ti. ārammaṇena kathitā ārammaṇasseva tesam visesapaccayabhāvato. sesāti vīriyādayo cattāro dhammā. tesam hi upanissayova sātisayo icchitabboti. (Sam-ṭī-2-419)

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Explanations found in above commentaries and sub-commentaries will be further explained as follow:

yonisomanasikāra = Wise attention

In those words found in Pāli Text, in the continuum of that *meditator*, factors of enlightenment, tranquillity, concentration and equanimity were well appeared previously by means of such modes. Taking into heart those objects (sign of full concentration ... etc.) which occurred by means of occurrence of those factors of enlightenment, tranquillity, concentration, equanimity, after well recognized on that mode, is called *yonisomanasikāra* (wise attention) for above three words relating to those three factors of enlightenment, tranquillity, concentration, equanimity.

In the phrase, “**after well recognized on that mode**”, it means that fact that previously in the continuum of that *meditator*, if the practice has been fulfilled by means of such mode, three factors of enlightenment, tranquillity, concentration, equanimity, were appeared in that time accordingly and those three modes, i.e., mode of experiencing of on tranquillity, mode of experiencing on concentration, mode of experiencing on equanimity, of mental concomitants associating with that that consciousness, “**must be well recognized**” and then it must be taken into heart that object (as sign of full concentration etc.) frequently in order to occur apparently those factors of enlightenment, tranquillity, concentration, equanimity. (This explanation refers to only mindfulness of breathing for this section. If should be recognized on remaining practices of *samatha* and *vipassanā* similarly.)

The meaning of sign of *samatha*

The preceding concentration which is acquired by recognizing well on mode of occurrence of concentration by taking the object of sign of full concentration is designated as **sign of *samatha*** (*samatha nimitta*) due to occurrence of cause of succeeding concentration of the former. Those signs of full concentration (*paṭibhāganimitta*), which are objects of that *samatha* (= concentration) , as *ānāpāna paṭibhāganimitta*, are also designated as **sign of *samatha***.

The wandering of mind (*vikkhepa*) which has various objects, called unrest (*uddhacca*) is designated as *byagga*. It is right. — It is explained that the unrest (*uddhacca*) has the function (*rasa*) instability of the mind on “unique object” and it has the manifestation (*paccupaṭṭhāna*) that the nature of shaking and instability of mind on unique object, appears in the insight of *meditator*.

Due to neighbourhood concentration and full absorption, called *samatha*, fix together with stable unique sign of full concentration (as in *ānāpāna paṭibhāganimitta*), but not wandering on various objects, that concentration (*samādhi*) is called *abyagga*. That concentration called *abyagga*, indeed, is called *abyagga nimitta*, due to real cause of occurrence of succeeding concentration. Therefore it should be recognized as “indirect

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way of preaching methodology” (*pariyāya*) with regard to the phrase, *samatha nimittam abyaggaṇimittam*. (*Sam-Com-3-199; Sam-ṭī-2-418; Mahāṭī-1-158*)

Depended *dhamma* of *upekkhāsambojjhaṅga*

Depended *dhamma* of *upekkhāsambojjhaṅga* are object *dhamma* of equanimity (*tatramajjhattupekkhā*) which is capable of neutralizing on various objects. As a real meaning, it must be recognized that the equanimity called *tatramajjhattatā* which is capable of neutralizing the mind of meditation on either object of *samatha* or *saṅkhāra nimitta* which is the object of *vipassanā*, is depended *dhamma* of *upekkhāsambojjhaṅga*. (*Sam-Com-3-179*)

majjhattākāra = Mode of neutrality

There are two kinds of modes of neutrality,

1. *majjhattākāra* which is a kind of mode of neutrality by which the object of *samatha* or the object of *vipassanā* is taken, without taken by mode of desirable one or non-desirable one,
2. *majjhattākāra* which is a kind of mode of neutrality by which mind of meditation can be neutralized on succeeding object of *samatha* or object of *vipassanā* called *saṅkhāra nimitta*, which is occurred by means of preceding efficiency of practice of *upekkhāsambojjhaṅga*. Those two kinds are essential to be known as depended objects of *upekkhāsambojjhaṅga*. (*Sam - ṭī-2-419*)

Special Notice

The Buddha preached on

1. The cause of occurrence of *satisambojjhaṅga* as depended object of mindfulness,
2. The cause of occurrence of *dhammavicaya sambojjhaṅga* as depended object of wisdom,
3. The cause of occurrence of *upekkhāsambojjhaṅga* as depended object of equanimity, respectively, by means of regarding as object on these three factors of enlightenment. It is preached as objects in that way due to significant conditioning of supporting of object (*ārammaṇa paccaya*) of respective object for those three factors of enlightenment.

On the other hand, the remaining factors of enlightenment, effort, zest, tranquillity, concentration, are conditioned by respective cause by means of “supporting as object” (*ārammaṇa paccaya*) and “supporting as dependence” (*upanissaya paccaya*). Especially, supporting as dependence is extremely essential to be conditioned for those factors of enlightenment. Therefore the Buddha preached those factors of enlightenment, effort, zest, tranquillity, concentration by means of either object condition or

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dependence condition, and this is special notice to be understood, indeed.

Short point to be recognized

Owing to developing concentration by taking the object of sign of full concentration which is very bright in stage, the *meditator* must take into heart by means of ...

1. mode of experiencing on tranquillity of mind and mental concomitants,
2. mode of experiencing on concentration on that sign of full concentration of mindfulness of breathing,
3. mode of experiencing on neutrality of meditation on that sign of full concentration without falling on two extremities, retardation of mind on that sign and wandering mind, in order

to occur apparently three factors enlightenment, tranquillity, concentration, equanimity. It must be recognized that taking into heart in that way is called wise attention (*yoniso manasikāra*). This is the way of suppressing the mind in accordance with the Pāli Text. Then it would be presented the way of suppressing the mind in accordance with commentary.

(3.4.5.E) Seven factors of occurrence of *passadhi sambojjhaṅga*

api ca satta dhammā passaddhisambojjhaṅgassa uppādāya samvattanti paṇītabhojanasevanatā, utusukhasevanatā, iriyāpathasukhasevanatā, majjhatapayogatā, sāraddhakāyapuggalaparivajjanatā, passakkhakāyapuggalasevanatā, tadadhimuttatāti. (Visuddhi Magga-1-130; Dī-2-382; M-Com-1-300,301; Sam-Com-3-199)

These seven factors,...

1. to be a person who always takes superior food
2. to be a person who has favourable climate
3. to be a person who has favourable deportment
4. to be a person who has diligence which situates on the neutrality
5. to be a person who always avoids from those persons with stress
6. to be a person who always associates with those persons with tranquillity
7. to be a person who has inclination toward the occurrence of *passaddhisambojjhaṅga*, are causes of *passaddhisambojjhaṅga* apparently.

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1. *paṇītabojanasevanatā* = to be a person who always takes superior food

Owing to agility, elasticity, and adaptability of physical condition by taking favourable and superior foods with high nourishment moderately, after knowing on present situation of body of *meditator*, can be occurred, it is a cause of occurrence of *passaddhisambojjhaṅga*. (*Mahāṅkā*-1-158)

2. *utusukhasevanatā* = to be a person who has favourable climate

In the continuum of *meditator* who has favourable climate, agility, elasticity, adaptability of both physical and mental condition can be occurred by that favourable climate among low temperature (*sīta utu*) and high temperature (*uhṇa utu*). That temperature benefits the *meditator* by means of great dependence condition (*upanissaya*). Thus, *passaddhisambojjhaṅga* would be appeared apparently in the *meditator* who has favourable climate. (*M-Com*-1-301, *Mahāṅkā*-1-158)

3. *iriyāpathasukhasevanatā* = to be a person who has favourable deportment

Owing to occurrence of agility, elasticity, adaptability of both physical and mental condition in the continuum of *meditator* who has favourable deportment, among four types of deportments, reclining, sitting, standing and walking, that favourable deportment is cause of occurrence of *passadhi sambojjhaṅga*. (*Mahāṅkā*-1-158)

Such person called great gentleman (*mahā purisa*) is quite resistant to all climate conditions. It is not intended to say 'these favourable climate, favourable deportment' for that kind of person called great gentleman. There are two kinds of factors, favourable climate (*sabhāga utu*), favourable deportment (*sabhāga iriyāpatha*) and unfavourable climate (*visabhāga utu*), unfavourable deportment (*visabhāga iriyāpatha*) for a such *meditator*. If that kind of *meditator* avoids unfavourable ones and has favourable ones, in the continuum of that *meditator*, *passaddhisambojjhaṅga* can be occurred apparently. (*Dī-Com*-2-383; *M-Com*-1-301; *Sam-Com*-3-199)

Owing to capable of fulfilling the adaptability of mind of meditation by means of finishing to fulfil adaptability of physical condition resulting from taking favourable nourishment (*bojana sappāya*), favourable climate (*utu sappāya*) and favourable deportment (*iriyāpatha sappāya*), these factors are causes of two kinds of tranquillity, tranquillity of mental concomitants (*kāyapassaddhi*), tranquillity of consciousness (*citta passaddhi*). (*Sam-ṭī-437,438*)

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4. *majjattapayogatā* = to be a person who has diligence which situates on the neutrality

The way of reasoning that ‘both himself and others have only *kamma* as their properties’, can be called *majjhatta payoga* (= a kind of diligence which situates on the neutrality). One kind of reasoning that ‘various kinds of happiness and suffering have no dependence’ (*ahetuka*) is an extremity. One kind of reasoning that ‘all the occurrences are created by the creator (*issara*), great brahma, etc... ‘which rely on abnormal dependence is also an extremity. These are called inferior *dhamma*. Without approaching to these two extremities, the way reasoning called right view (*sammādiṭṭhi*) that ‘various kinds of happiness and suffering would be occurred in accordance with their properties, *kamma* accordingly’ is called middle way of practice (*majjhima paṭipadā*). Therefore the person with *payoga* (diligence) which is a belief on *kamma* and *kamma* result can be designated as the person with *majjhatta payoga*.

[Notes: *payoga* means diligence by which a way of reasoning called right view, firm faith in *kamma* and *kamma* result, intended to be occurred in himself.]

It is right. — This kind of faith called *majjhatta payoga*, due to occurrence of cause of tranquil body which is called the body had finished to remove worries, is capable of carrying out both two kinds of tranquillity, tranquillity of mental concomitants and tranquillity of consciousness. (*Dī-Com-2-383*; *Sam-Com-3-199*; *Sam-ṭī-2-438*)

If it is able to take into heart that he feels mentally agreeable feeling due to presence of wholesome *kamma*, whenever it is seen him with mentally agreeable feeling, or he feels mentally disagreeable feeling due to presence of unwholesome *kamma*, whenever it is seen him with mentally disagreeable feeling; that kind of taking into heart (reasoning) is called wise attention (*yoniso manasīkāra*) and it is also called *majjhatta payoga* (middle way of diligence). It can be observed practically on whether tranquillity of mind and mental concomitants occur in the continuum of a person with wise attention and middle way of diligence or not. In the continuum of a person with middle way of diligence, therefore, factor of enlightenment of tranquillity can be occurred apparently.

Thus it should be recognized that the commentary explained on ‘avoiding from those persons with stress and associating with those persons with tranquillity’, as the factors of occurrence of *passadhi sambojjhaṅga* due to the reason that *majjhatta payoga* is capable of functioning tranquillity of mind and mental concomitants for the *meditator*. (*Sam- ṭī-2-438*)

5. *sāraddha puggala parivajjanatā* = to be a person who always avoids from those persons with stress —

Such person usually wanders by torturing others with weapons, sticks, stone etc. In the continuum of a *meditator* who always avoids from that kind of person with both physical and mental stress, ...

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6. *passaddha kāya puggala sevanatā* = to be a person who always associates with those persons with tranquillity

in the continuum of *meditator* who always associates with a person who has restrained controlling faculties and tranquil mind and body, ... and

7. *tadadhimuttatā* = to be a person who has inclination toward the occurrence of *passadhi sambojjhaṅga*

in the continuum of *meditator* who has inclination toward and firm faith in order to occur tranquillity of mind and mental concomitants of every departments, reclining, sitting, standing and walking, ...

The factors of enlightenment of tranquillity (*passaddhisambojjhaṅga*) can be occurred apparently.

(3.4.5.F) Eleven factors of the occurrence of *samādhisambojjhaṅga*

ekādassa dhammā samādhisambojjhaṅgassa uppādāya samvattanti vatthuvisadatā, nimittakusalatā, indriyasamattapaṭipādanatā, samaye cittassa niggahaṇatā, nirassādassa cittassa saddhā-samvegavasena sampahamsanatā, sammāpavattassa ajjhupekkhanatā, asamāhitapuggalaparivajjanatā, samāhitapuggalasevanatā, jhānavimokkha-paccavekkhanatā, tadadhimuttatāti. (Visuddhi Magga-1-131)

These eleven factors,

1. to be a person who keeps clean both internally and externally,
 2. to be a person who has fulfilment to balance five controlling faculties
 3. to be a person who is mastery of sign (*nimitta*)
 4. to be a person who suppress his mind in proper time
 5. to be a person who enhance his mind in proper time
 6. to be a person who can satisfy his mind lacking happiness by means of faith and knowledge of fear
 7. to be a person who can neutralize mind of meditation which is harmonious on the object
 8. to be a person who avoids from those persons without concentration
 9. to be a person who associates with those persons with concentration
 10. to be a person who always reflects absorption (*jhāna*), etc., called *vimokka dhamma*
 11. to be a person who has inclination toward the occurrence of *samādhisambojjhaṅga*,
- are causes of the occurrence of *samādhisambojjhaṅga*. (*Visuddhi Magga-1-131*)

[Notes: —

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It should be recognized on factor 1 and 2 as mentioned in *dhammavicayasambojjhaṅga* previously. These two factors are able to occur wisdom as well as concentration. This is because the fact in (*Abhidhamma-Com-1-162*), that *samāhi to yathābhūtam jānāti passatīti vacanato samādhi tassa padaṭṭhānam* . = Owing to the Buddha preached that ‘the person with concentration knows and sees actually and really, and the concentration is the proximate cause of wisdom, only when the concentration has been fulfilled can the wisdom be fulfilled. (*Sam- ṭī-2-438*)]

3. *nimitta kusalatā* = to be a person who is mastery of the sign

It means to be a person who is mastery of learning to sign (*nimitta*). (*Dī-Com-2-383; Sam-Com-3-199*)

Due to unavoidable condition of mastery of making sign of *kasiṇa* and mastery of practicing on *kasiṇa* and then mastery of protecting sign of *kasiṇa*, also depends on mastery of practicing on *kasiṇa*, the commentator explained that ‘*nimitta kusalatā*’ means to be a person who is mastery of learning to sign (*nimitta*). (*Sam- ṭī-2-438*)

It should be recognized as *nidassana naya* —

kasiṇanimittassāti ca nidassanamattam daṭṭhabbam. asubhanimittassāpi hi yassa kassaci jhānuppattinimittassa uggahaṇakosallam nimittakusalatā evāti. (Dī-ṭī-2-332)

In this case, it should be recognized on the phrase, ‘to be a person who is mastery of the sign’, which is intended to show an example, as *nidassana* method (= a kind of writing or preaching methodology in which significant sample is shown to be easily understood). It is because the fact that for a such *meditator* who had attained any kind of sign which can produce neighbourhood or full absorption, such as sign of repulsiveness (*asubha nimitta*) etc., mastery of learning, developing, protecting of the sign is also called *nimitta kusalatā*. (*Dī-ṭī-2-332; Mahāṭīkā-1-154*)

Special Notice —

This is only the stage of developing concentration by taking the object of sign of full concentration of mindfulness of breathing. Therefore that brilliant sign of full concentration belongs to various signs of *samatha*. It should be recognized that if the *meditator* is mastery of learning, developing and protecting in that sign of *samatha*, he is mastery of sign (*nimitta kusalatā*). Therefore the *meditator* must fulfil in order to become mastery of learning, developing, protecting in sign of full concentration successively.

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4. *samaye cittassa niggahṇanatā* = to be a person who suppress his mind in proper time

The mind of meditation becomes wandering and unrest as dispersing ashes when a stone falls on heap of ashes due to these reasons —

- a. to be a person with extreme diligence,
- b. to be a person with strong wisdom
- c. zest is extremely apparent.

After that time, unrest mind must be suppressed by developing,

- a. factor of enlightenment of tranquillity
- b. factor of enlightenment of concentration
- c. factor of enlightenment of equanimity. (*Dī-Com-2-383; Sam-Com-3-200; Sam- ṭī-2-439*)

5. *samaye cittassa paggaṇanatā* = to be a person who enhance his mind in proper time

The mind of meditation becomes retarded and fall back from taking the object of *samatha* or *vipassanā* due to these reasons —

- a. to be a person with very diminished diligence,
- b. to be a person with weak wisdom
- c. presence of deficiency of mindfulness called *appamāda* which is unforgetting the object of *samatha* or *vipassanā* .

At that time, retarded mind must be enhanced and sped up by developing,

- a. factor of enlightenment of wisdom,
- b. factor of enlightenment of effort,
- c. factor of enlightenment of zest. (*Dī-Com-2-383; Sam-Com-3-200; Sam- ṭī-2-438*)

6. *samaye sampahamsanatā* = to be a person who can satisfy his mind lacking happiness by means of faith and knowledge of fear

Owing to either the weakness of the wisdom which is able to know and see penetratively the real nature of the objects of *samatha* and *vipassanā*, or the absence of attainment of tranquillity from heat of defilements, the mind of meditation lacks pleasurable interest in practice resulting in lacking taste of practice. At that time the mind must be dreaded by reasoning on eight kinds of dreaded-bases (*samvega vatthu*). (*Dī-Com-2-383,384*; *Sam-Com-3-200*; *Visuddhi Magga-1-131*)

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It is right. — ‘Donation (*dāna*) is signified by greedlessness (*alobha*), while the virtue is signified by hatelessness (*adosa*), the practice, by non-delusion (*amoha*) called wisdom (*paññā*) which is knowing and seeing the real nature of objects of *samatha* and *vipassanā*. Among those three *dhamma*, for such time the non-delusion is weak, at that time the *samatha* practice is incapable of functioning to attain neighbourhood or full concentration for both preceding and succeeding practices successively. If the practice is *vipassanā*, it is incapable of functioning to attain the Supra-mundane *dhamma* called the Path-Knowledge and Fruit-Knowledge for both preceding and succeeding *vipassanā* practices successively. As a kind of nourishment which is not prepared with special flavours in order to become delicacy, is not satisfied by a man, the practice which is not so strong in wisdom, is unable to be favoured by a *meditator*. Therefore any kind of practice which is unfavourable in that way, lacks taste of pleasurable interest for that *meditator*. Owing to lack of right way of usual practice without taste of pleasurable interest, it cannot be attained tranquillity from heat of defilements called *upasamasukha* for any period, momentarily (*tadaṅga*), for long time (*vikkhambhana*), or for permanently without remains (*samuccheda*). At that time, the mind must be dreaded by reasoning on eight kinds of dreaded-bases. That kind of reasoning is a kind of psychiatry. (*Sam-ṭī-2-439*)

It is right. — If the usual practices of *samatha* and *vipassanā* occurs by cascade function of preceding and succeeding concentration, that of preceding and succeeding *vipassanā* knowledge successively, the succeeding concentration and *vipassanā* knowledge become powerful in order to perform significant absorption *dhamma* called neighbourhood and full concentration and the Supra-mundane *dhamma* called the Path-Knowledge and Fruit-Knowledge due to presence of conditioning of preceding concentration and *vipassanā* knowledge by means of repetition (*āsevana*) and dependence (*upanissaya*) conditions. When it appears in that way, the mind of meditation is capable of functioning pleasurable interest and tranquillity from heat of defilement called *upasamasukha*. If it is incapable of functioning in that way, the mind lacks taste of the practice. At that time the mind of meditation must be enhanced by means of

1. **faith** (*saddhā*) and
2. **great fear** (*samvega*). (*Visuddhi Magga-1-131*; *Mahāṭīkā-1-158*)

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Efficiency of Faith

ratanattayaguṇānussaraṇena ca pasādam janati, ayam vuccati “samaye sampahamsanatā”ti. (*Sam-Com-3-200*; *Dī-Com-2-384*)

The purification of mind must be occurred by recollection of noble qualities of triple gems. According to this explanation, these three kinds of practices,

1. recollection of the Buddha
2. recollection of the Doctrine of the Buddha
3. recollection of the Community of Noble Disciples,

must be fulfilled in proper time in order to occur purification of mind and faith.

In this way, by means of occurring the knowledge of fear and purification of mind and faith, making pleasurable interest of mind of meditation is called ‘to be a person who can satisfy his mind lacking happiness by various means in proper time’ (= *samaya sampahamsanatā*). (*Sam-Com-3-200; Sam- ĩ̄-2-440*)

[Notes: — In this stage, if the knowledge which is knowing and seeing brilliant sign of full concentration, is not so powerful, that concentration of practice is incapable of functioning in order to occur full absorption. Without knowing real object of sign of full concentration by penetrative knowledge, if the practice of mindfulness of breathing is endeavoured, it will be lacked with pleasurable interest for the *meditator*. If a *meditator* endeavours practice of mindfulness of breathing without knowing and seeing the sign of in-breath and out-breath called *ānāpāna nimitta* and brilliant sign of full concentration which occurs depending upon in-breath and out-breath, the way of practice falls into wrong path. The reason is that only when three kinds of signs, sign of *ānāpāna* (in-breath and out-breath) and sign of full concentration (*paṭibhāga nimitta*) are thoroughly known and seen by penetrative knowledge, can it be said true practice of mindfulness of breathing. If the way of practice is wrong, tranquillity of mind from heat of defilements cannot be occurred successively. At that time, the mind of meditation must be happy by means of faith and knowledge of fear.]

Eight kinds of dreaded-bases (*samvega vatthu*)

1. *jāti dukkha* = the suffering of rebirth
2. *jarā dukkha* = the suffering of old age

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3. *byādhi dukkha* = the suffering of decaying
4. *maraṇa dukkha* = the suffering of death

[These four kinds can be found in both two kinds of sensuous worlds, happy existence (*sugati bhava*) and woeful existence (*duggati bhava*)]

5. *apāya dukkha* = the suffering of woeful existence
 - (a) the suffering of hell, five kinds of bondages etc.
 - (b) the suffering of hungry ghost, scarcity of food etc.
 - (c) the suffering of animal world, torturing of each others,

[These five kinds are counted commonly for sufferings depending on present existences of various beings]

6. *atīte vaṭṭa mūlaka dukkha* = the suffering of cyclic results which were experienced in previous time, caused by previous cyclic *dhamma* of defilements and *kamma*,

7. *anāgate vaṭṭa mūlaka dukkha* = the suffering of cyclic results which will be experienced in future, caused by present cyclic *dhamma* of defilements and *kamma*,

8. *paccuppanne āhārapariyeṭṭhi mūlaka dukkha* = the suffering of searching for food in present life. (*Visuddhi Magga-1-131; Dī-Com-2-384*)

[Notes: — Among those beings who exist depending upon nourishment, it is explained so as to refer human beings who exist depending upon actively acquired results (*uṭṭhānaphalūpa jīvino*). That kind of suffering of those beings is specific one which is not concerned with those beings, beings in the hell, heavenly beings etc., who exist depending upon passively acquired result (*kamma phalūpa jīvi*). Thus it is designated as eight kinds of dreaded-bases, it should be recognized in that way.] (*Sam- ĩ̄-2-440; Mahāṭīkā-1-159*)

Pālī Text and Commentary (*aṭṭhakaṭṭhā*)

In the Pālī Text of *Dhammasaṅgaṇī*, it is explained that ‘*samvejanīyam ṭhānanti jāti jarā byādhi maraṇam* (Abhi-1-264) = there are four dreaded-bases, rebirth, old age, decaying and death’.

cattārimāni bhikkhave bhayāni, katamāni cattāri, jātibhayam jarābhayam byādhibhayam maraṇabhayam, imāni kho bhikkhave cattāri bhayāni. (Aṅg-1-436)

It is explained four kinds of disasters, disaster of birth, disaster of old age, disaster of decaying and disaster of death, in *Catukka Nipāta, Aṅguttara Nikāya*, 1-436.

Due to occurrence of depending upon **present life**, these five kinds, birth, old age, decaying, death found in Pālī Text and suffering of woeful existence, explained by commentators as fifth kind, are designated as *paccuppanna vaṭṭa mūlaka dukkha* = suffering of cyclic results which are experiencing in recent time, cause by previous cyclic *dhamma* defilements and *kamma*.

Atīte vaṭṭa mūlaka dukkha means those sufferings of birth, old age, decaying, death and woeful existence which will be occurred depending upon **past life**.

Anāgate vaṭṭa mūlaka dukkha means those sufferings of birth, old age, decaying, death and woeful existence which will be occurred depending upon **future life**.

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In the continuum of *meditator* who reflects those sufferings, birth, old age, decaying, death and woeful existence, of previous and future existences, by means of knowing and seeing by the knowledge on previous existences (*jātissara ñāṇa*) or listening from others, the knowledge of fear (*samvega ñāṇa*) can be developed. The prince of Temiya, a previous life of Bodhisatta, after knowing and seeing both suffering of woeful existence of previous and future one if he has misconducts of king’s authority, the knowledge of great fears had been occurred. That knowledge of great fears encouraged significantly him to renounce the worldly life. Then numerous devotees who listening about venerable Kapila Thera who destroyed the Noble Doctrine of the Kassapa Buddha, reasoned sufferings of woeful existences of past, present and future existences of Kapila Thera, resulting in developing knowledge of great fears. *mahājano samviggo hoti lomahaṭṭhajāto* (*Dhammapada-Com-2-330*)

Thus when it is lacking taste of pleasurable interest in the practice due to either presence of weak knowledge which is able to know and see penetratively real nature of objects of *samatha* and *vipassanā*, or absence of tranquillity of mind and mental concomitants from heat of defilements, called *upasamasukha*, the mind of meditation must be dreaded by reasoning these eight kinds of dreaded-bases (*samvega vatthu*). Then the mind will be enhanced in the practice appreciatively. Then the mind of meditation must be purified by recollecting noble qualities of Triple Gems. If the *meditator* fulfils in this way, he can be said as a person who can satisfy his mind lacking happiness by means of faith and knowledge of great fear.

7. *sammāpavattassa ajjupekkhanatā* = to be a person who can neutralize mind of meditation which is harmonious on the object _____

For such time, due to lack of retardation and wandering of mind, the way of practice which takes the object of sign of full concentration, is right and called *sammā paṭipatti*. By means depending upon that right way of practice, the mind of meditation _____

- a. lacks retardation to take the object of practice due to lack of extremity of three kinds of factors of enlightenment, *passaddhi*, *samādhi*, *upekkhā* which are associating *dhamma* of laziness

- b. lacks wandering due to lack of extremity of three kinds of factors of enlightenment, *dhammavicaya*, *vīriya*, *pīti*, which are associating *dhamma* of unrest (*uddhacca*)
- c. does not lack of pleasurable interest due to presence of fulfilment of wisdom which is knowing and seeing penetratively by object of *ānāpāna paṭighāga nimitta*, and attainment of tranquillity from heat of defilements called *upasamasukha*, and

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- d. it is no need to enhance the mind of meditation due to lack of retardation of practice of mindfulness of breathing.

Due to lack of wandering of mind of meditation from the object of practice, it is no need to suppress object of practice, it is no need to suppress the mind. Due to presence of pleasurable interest in the practice, it is no need to perform the function of satisfying the mind. Due to these reasons the mind of meditation leads to the right way of the practice called full concentration.

In other words, due to presence of mind of meditation which is able to neutralize on the object of *ānāpāna paṭibhāga nimitta*, it is neither retardation nor wandering mind but leading to right way of practice with happiness. At that time, as a stage-coach driver has no special preparation to drive well-trained-horses which are harmonious running along the road, the *meditator* has no need to perform three kinds of functions, enhancing, suppressing and enjoying the mind of meditation alternatively. At that time the *meditator* who has no preparations of above three kinds, can be said a person who can neutralize mind of meditation which is harmonious on the object. (*Visuddhi Magga*-1-131; *Dī-Com*-2-384; *Sam-Com*-3-200; *Mahāṭīkā*-1-159; *Sam- tī*-2-440)

8. *asamāhita puggala parivajjanatā* = to be a person who avoids from those persons without concentration

Avoiding from those persons who have never experienced to walk the path of practice which is the cause of absorption, called *nekkhamma paṭipadā*; who lack any kind of concentration, neighbourhood and full concentration; who always endeavouring various functions which are

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incapable of reaching to any kind of concentration, neighbourhood and full concentration; who have dispersing minds which are thrown on various kinds of objects, is called *asamāhita puggala parivajjanatā*. (*Visuddhi Magga*-1-131, *Dī-Com*-2-384; *Sam-Com*-3-200; *Mahāṭīkā*-1-159)

9. *samāhita puggala sevanatā* = to be a person who associates with those persons with concentration

Approaching and associating with those persons who have well experience to walk the path of practice which is the cause of absorption, called *nekkhamma paṭipadā*, who have concentration which is well concentrated mind putting upon the object of practice of neighbourhood and full absorption, such as sign of full concentration of mindfulness of breathing, is called *samāhita puggala sevanatā*. (*Visuddhi Magga*-1-131; *Dī-Com*-2-384; *Sam-Com*-3-200)

10. *jhāna vimokkha paccavekkhanatā* = to be a person who always reflects *vimokkha dhamma*, the first absorption, etc ...

Due to those *jhānic dhamma*, the first absorption, etc. are well delivered from opposite *dhamma*, those *jhānic dhamma* are also called *vimokkha*.

The modes of reflecting of those *vimokkha dhamma*, such as,

1. it would be developed in this way,
2. it would be entered in this way,
3. it would be put strong determination in this way,
4. it would be emerge from absorption in this way,
5. it would be unpurified in this way,
6. it would be purified in this way, etc...

are called *jhāna vimokkha paccavekkhaṇatā*. (*Mahāṭīkā*-1-158)

11. *tadadhimuttatā* = to be a person who has inclination toward the occurrence of *samādhisambojjhaṅga*

The occurrence of a person who has the mind which intends to occur the concentration, four kinds of deportments, reclining, sitting, standing, walking, must be put through with regard to concentration; with inclination toward concentration; with intention to bend concentration; with willingly bend concentration; is called *tadadhimuttatā*. It can be said that the full absorption has been fulfilled continuously. In the continuum of *meditator* who practices in accordance with eleven factors occurrence of *samādhisambojjhaṅga*, this *samādhisambojjhaṅga* will be appeared apparently.

When the Path-Knowledge called *arahatta magga ñāṇa* has attained *samādhisambojjhaṅga* would be improved the climax stage with the result that the *arahatta magga* becomes factor of fulfilment of the practice. (*Visuddhi Magga*-1-132; *Dī-Com*-2-384; *Sam-Com*-3-200)

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Important point to be noticed well

In the Pālī Text, *Samyutta*-3-92, it is preached that if wise attention is frequently performed on *samatha nimitta*, *abyagga nimitta*, such as *ānāpāna paṭibhāga nimitta*, *samādhisambojjhaṅga* can be occurred apparently.

As mentioned above, the causes of occurrence of *samādhisambojjhaṅga* are explained in detail in commentaries. According to those Pālī Texts and commentaries, if the *meditator* wants to attain *nibbāna*, it must be fulfilled *samādhisambojjhaṅga* appreciatively. Only when seven kinds of factors of enlightenment are completely fulfilled, and only when eight kinds of noble Eight-fold Path are completely fulfilled, can the *meditator* face with *nibbāna* indeed. If the *meditator* is unwilling to develop concentration and accepts the fact that it is not essential to develop concentration, it cannot be completed seven kinds of factors of enlightenment, eight kinds of noble Eight-fold Path thoroughly. It must be reasonably assumed whether or not the Supra-mundane *dhamma* called *nibbāna* can be reached by those sex kinds of factors enlightenment, seven kinds of Noble Eightfold Path lacking the concentration (*samādhi*). It is the most important point to be noticed well not to reject the Buddha and the Noble Doctrine of the Buddha actually.

(3.4.5.G) Five factors of occurrence of *upekkhāsambojjhaṅga*

pañca dhammā upekkhāsambojjhaṅgassa uppādāya samvattanti sattamajjhattatā, saṅkhāramajjhattatā, sattasaṅkhāarakelāyanapuggalaparivajjanatā, sattasaṅkhāramajjhata-puggalasevanatā, tadadhimuttatāti. (*Visuddhi Magga*-1-131; *Dī-Com*-2-384; *M-Com*-1-302; *Sam-Com*-3-200)

These five factors, ...

1. to be a person who can neutralize on beings
2. to be a person who can neutralize on *saṅkhāra dhamma*

3. to be a person who always avoids those persons with attachment on beings and *sañkhāra dhamma*
4. to be a person who associates with those persons who can neutralize on being and *sañkhāra dhamma*
5. to be a person who has inclination toward occurrence of *upekkhāsambojjhaṅga*, are causes of occurrence of *upekkhāsambojjhaṅga*.

1. ***sattamajjhataṭṭā* = to be a person who can neutralize on beings**

By means of these two factors,

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(a) *kammassakatā paccavekkhaṇa* = reasoning on proper wealth of oneself as *kamma* —

You have reached this existence of human being because of *kamma* and then you will be going to the future existence because of *kamma*. This person have also reached this existence of human being because of *kamma* of himself, and then he himself will also be going to the future existence because of *kamma*. Whom do you attach well?’ etc., by means of reasoning in this way, or

(b) *nissatta paccavekkhaṇa* = reasoning as occurrence of non-being —

‘In the aspect of ultimate sense, there is no being. (It means that there are only corporeality, mentality, causes and results or heap of *sañkhāra dhamma* only.) Whom do you attach well?’ etc. by means of reasoning in this way, it can become a person who can neutralize on beings. (*Dī-Com-2-384; M-Com-1-302,303*)

2. ***sañkhāra majjhataṭṭā* = to be a person who can neutralize on *sañkhāra dhamma***

By means of these two factors,

(a) *asāmika bhāva paccavekkhaṇa* = reasoning as the occurrence of not-owner —

“this robe will be occurred as either change and alteration the colour gradually by the time it is dressing well, or finally it will be deserving to abandon by throwing away with a walking stick after decaying as doormat. If the owner of this robe is present, it should not be allowed to damage that robe in this way”, thus by means of reasoning, or

(b) *tāvākālikatā paccavekkhaṇa* = reasoning as the nature of occurrence of temporary moment —

“this robe is not sturdy, but it has the nature of occurrence of temporary moment during using as dress” etc., thus, by means of reasoning, it can become a person who can neutralize on *sañkhāra dhamma*. [It should be recognized on other requisites, bowl, etc. Similarly and those various kinds of requisites are designated as *sañkhāra*.] (*Dī-Com-2-385; M-Com-1-303; Sam-Com-3-200,201*)

Especially, the lust (*rāga*) is opposite to the equanimity (*upekkhā*). The equanimity, therefore, can be designated as the “path of purification of lust” for persons with heavy lust. (*Sam-ṭī-2-440*)

3. ***satta sañkhāra kelāyana puggala parivajjanatā* = to be a person who always avoids those persons with attachment on beings and *sañkhāra dhamma***

(a) *satta kelāyama* = The person who attach on beings —

The *meditator*, if he or she is layman or laywoman devotee, attaches strongly his or her children, as

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my son, my daughter. If he is *bhikkhu*, he attaches strongly his disciple or friend who is the same ordination teacher, as my disciple, my friend etc. He himself makes those functions of that disciple or friend, such as shaving, washing, dying, baking the bowl etc. When they are out of his view a moment, he always looks for them that “where is this *sāmaṇera*? Where is this *bhikkhu*?” etc., as a shaking deer. If other person requests to come that *sāmaṇera* or that

bhikkhu, he never allow them to go and complains that ‘I, myself never urge him to do even my work due to afraid of he tired, do you want to take that *sāmaṇera* or that *bhikkhu* in order to be tired of him?’ etc. This kind of person is called *satta kelāyana* (the person who attaches on beings).

(b) *sañkhāra kelāyana* = the person who attaches on *sañkhāra* —

A person attaches strongly on various requisites, robe, bowl, cup, walking stick, etc., as ‘mine’, ‘mine’. It is not allowed to others even touching on those requisites. Although it is borrowed for just temporary moment only, he always replies that ‘even I myself never use willingly this good due to strong attachment on it, why it can be borrowed you’. This kind of person is called *sañkhāra kelāyana* (= the person who attaches on requisites).

In the continuum of *meditator* who avoids from those persons who strongly attaches on beings or requisites, the factor of enlightenment of equanimity can be occurred apparently. (*Dī-Com-2-385; Sam-Com-3-210*)

4. *satta sañkhāra majjhata puggala sevanatā* = to be a person who associates with those persons who can neutralize on beings and *sañkhāra*

A person has the nature of neutrality on those beings and *sañkhāra* which are two kinds of desirable-bases for others. This kind of person is called a person who can neutralize on beings and *sañkhāra*. In the continuum of *meditator* who associates with that kind of person who can neutralize on beings and *sañkhāra*, *upekkhāsambojjhaṅga* can be occurred apparently. (*Dī-Com-2-385; Sam-Com-3-201*)

5. *tadadhimuttatā* = to be a person who has inclination toward occurrence of *upekkhāsambojjhaṅga*

In the continuum of a person who has inclination toward the occurrence of that *upekkhāsambojjhaṅga* for every deportment, reclining, sitting, standing, walking, the factor of enlightenment of equanimity can be appeared apparently. When the Fourth Path-Knowledge called *arahatta magga ñāṇa* has attained *upekkhāsambojjhaṅga* would be improved the climax stage with the result that the *arahatta magga* becomes factor of fulfilment of the practice. (*Dī-Com-2-385; Sam-Com-3-201*)

The *meditator* who is capable of occurring these *passaddhisambojjhaṅga*, *samādhisambojjhaṅga*, *upekkhāsambojjhaṅga* apparently by means of fulfilling these factors mentioned above, it can be said he develops three kinds of factors of enlightenment, tranquillity, concentration, equanimity. By means of occurring and developing these three factors enlightenment thoroughly as mentioned

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above, the mind must be suppressed in proper time. (*Visuddhi-1-131*)

These explanations are related to ten kinds of *appanā kosalla dhamma* of which **serial number 5**, how to suppress the mind proper time has been explained in detail. Then remaining kinds of *appanā kosalla dhamma* would be continued.

3.4.6. *yasmim samaye cittam sampahamsitabbam, tasmim samaye cittam sampahamseti* = the mind must be joyful when it is time to be joyful

It should be recognized on this sixth kind of *appanā kosalla* as the sixth cause of occurrence of *samādhisambojjhaṅga*, ‘*samaye sampahamsanatā*’ (= to be a person who can satisfy his mind lacking happiness by means of faith and knowledge of fear), mentioned above.

3.4.7. *yasmim samaye cittam ajjupekkhitabbam, tasmim samaye cittam ajjupekkhati = the mind must be neutralized when it is time to be neutralized*

It should be recognized on this seventh kind of *appanā kosalla* as the seventh cause of occurrence of *samādhisambojjhaṅga*, ‘*sammāpavattassa ajjupekkhanatā* (= to be a person who can neutralize mind of meditation which is harmonious on the object), mentioned above.

It should be recognized on these three kinds of *appanā kosalla*,

3.4.8. *asamāhita puggala parivajjanatā = to be a person who avoids from those persons without concentration,*

3.4.9. *samāhita puggala sevanatā = to be a person who associates with those persons with concentration,*

3.4.10. *tadadhimuttatā = to be a person who has inclination toward the occurrence of samādhisambojjhaṅga,*

as mentioned in **serial numbers 8, 9, 11** of eleven causes the occurrence of *samādhisambojjhaṅga*. The *meditator* should, therefore, fulfil these 10 kinds of *appanā kosalla dhamma* as explained in detail above.

3.4.11 Benefits of 10 kinds of *appanā kosalla*

If the *meditator* is capable of fulfilling these 10 kinds of *appanā kosalla* by taking the object of sign of full concentration of mindfulness of breathing, the full absorption (*appanā jhāna*) will be appeared certainly in the continuum of that *meditator*.

Unless that full absorption occurred in the *meditator* who practices in this way, he should not give up his diligence but continue to practice appreciatively so as to become wise and wholesome person.

There is none of person who has attained the Supra-mundane *dhamma* after abandoning of right

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effort called *sammāvāyāma*.

After reflecting on the occurrence of mind of meditation, i.e., retarding to take the object of practice and wandering from the object of practice etc., the wise *meditator* must therefore yoke frequently harmonious functions of effort and concentration.

The mind of meditation which reaches to a situation with slightly retardation must be enhanced in order to balance controlling faculties, factors of enlightenment. By means of prohibiting not to occur mind with predominant effort, harmonious functions of effort and concentration must be occurred.

In accordance with the olden commentaries in which explained five kinds of similes, i.e., mode of some insects, honey bee etc., on the pollen; or on the surface of lotus leaf or in the spider’s web or in the boat, by means of escaping the mind of meditation from two extremities, retardation and wandering then yoking after balanced effort and concentration, the mind of meditation should be driven and fulfilled to lead the sign of full concentration of mindfulness of breathing. (*Visuddhi-1-132*)

3.4.12 *nimittābhimukhapaṭipādana = Drive leading to ānāpānapaṭibhāga nimitta*

It should be driven the mind of meditation leading to sign of full concentration of mindfulness of breathing.

In above passage of explanation, the following similes can give rise to clear interpretation.

When an **un-clever bee** that is incapable of determining by knowledge, knows the blooming time of a tree and flies swiftly to there, due to reaching beyond that blooming tree and returns back again, it reaches after pollens are finished at all.

When other un-clever bee that is incapable of determining by knowledge, also knows the blooming time of a tree and flies very slowly to there, it also reaches after pollens are finished at all.

When a clever bee that is capable of determining by knowledge, knows the blooming time of a tree and flies by steady speed to there, due to reaching just in time well, it brings pollens and makes honey well with the result that the bee can feel taste of honey.

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When those disciples of a surgeon practise to dissect lotus leaf inside the water, for an **un-clever disciple** who is incapable of determining by knowledge, due to putting the knife on the leaf very rapidly, either the leaf would be divided into two parts or the knife would be sunk in the water.

When other disciple who is incapable of determining by knowledge, practices to dissect in that way, due to afraid of dividing into two parts and sinking down the knife after passed through the leaf, it is not dared to even touch the lotus leaf.

The clever one who is capable of determining by knowledge; shows precise dissection on lotus leaf by a steady hand, due to presence of mastery of surgery and get a lot of wealth.

When the king announces that if a such person can bring spider's thread which is about 8 yards long, that person must win £400 in prize money, an **un-clever man** who is incapable of determining by knowledge spins rapidly spider's thread resulting in breaking up of thread in some places.

The other un-clever man who is incapable of determining by knowledge, does not dare touch the spider's thread due to afraid of breaking up the thread.

When the clever one who is capable of determining by knowledge spins steadily the spider's thread by a stick, he wins the prize well.

When an **un-clever captain** who is incapable of determining by knowledge, sails the boat to undesired place due to lack of controlling ability to sail in the heavy storm.

The other un-clever captain who is incapable of determining by knowledge, anchors the boat at the present place without sailing any more although the steady wind blows.

When the steady wind blows a clever captain who is capable of determining by knowledge, sails with the help of all sails and when the storm is coming, he sails with the help of an half of sails, he is able to reach desired place.

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When the teacher claims that 'if a such person is capable of pouring the oil into a bottle with narrow opening without flowing the oil out of the bottle, he will win the prize', for an **un-clever disciple** who is incapable of determining by knowledge, due to pouring the oils rapidly, oils are flowed outside the bottle.

For other un-clever disciple who is incapable of determining by knowledge, due to afraid of flowing oils outside bottle, does not dare to pour into the opening of the bottle.

A clever disciple who is capable of determining by knowledge, pours the oil into the opening of bottle by means of steady effort, and wins the prize.

Similarly, when the brilliant sign of concentration appear, if a **such bhikkhu** tries hard strenuously in order to reach the full absorption rapidly, the mind of meditation will usually be fallen into one extremity of unrest (*uddhacca*); due to predominant effort.

Other *bhikkhu*, on the other hand, due to knowing disadvantage of strenuous effort, reasons that ‘which benefit will be occurred by the full absorption’, after the sign of full concentration appeared, and diminishes the effort to reach the full absorption. Due to falling the mind of meditation on other extremity of laziness (*kosajja*), that *bhikkhu* is also unable to reach the full absorption.

Such practising *bhikkhu* is capable of driving the mind of meditation leading to the sign of full concentration with the help of harmonious functions of effort and concentration after escaping the mind of meditation from two extremities, retardation of the mind to take the object and wandering of the mind. That *bhikkhu* is able to reach the full absorption certainly. It should be occurred for every *meditator* as that *bhikkhu* who has efficiency to reach the full absorption. (*Visuddhi Magga*-1-133,134)

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3.4.13 Whether or not it should be changed and enlarged sign of full concentration

imesu cattālīsāya kammaṭṭhānesu dasa kasiṇāneva vadādetā hetabbāni. (Visuddhi Magga-1-108)

According to above explanation, it should be recognized that among 40 kinds of meditation subjects, ten kinds of *kasiṇa* only are deserving to enlarge due to attainment of advantages of super-psychic knowledge (*abhiññāṇa*). It is mentioned in relation with mindfulness of breathing as follows.

tesu hi ānāpānanimittam tāva vadādetā hayato vātarāsiyeva vadādetā hatī, okāsenā ca paricchinnam. iti sādīnavattā okāsenā ca paricchinnattā na vadādetā hetabbam. (Visuddhi-1-109)

picupiṇḍādivasena upaṭṭhahantampi nimittam vātasahghātasannissayanti katvā vuttam “vātarāsiyeva vadādetā hatī”ti. okāsenā paricchinnanti nāsikaggamukhanimittādi okāsenā saporicchedam. vāyosikasiṇavadādetā hane viya na ettha koci guṇo, kevalam vātavadādetā hanamevāti āha “sādīnavattā”ti. (Mahāṭīkā-1-131)

The meaning of above quotation of commentary and sub-commentary is as follows —

For a *bhikkhu* who enlarges the sign of concentration of mindfulness of breathing which is not deserving to enlarge, only a group of air can be enlarged because of the fact that the sign of concentration which is similar to cotton wool, brilliant star etc., has the dependence of a group of air. It must be put the mind of meditation on tip of nostril or upper lip. It is limited to put the mind on only the touching place, tip of nostril or upper lip but not follow interior or exterior part of the sign. There is no significant advantage in enlarging the sign of full concentration of mindfulness of breathing as enlarging that of full concentration of wind-*kasiṇa*. Due to presence of disadvantages of enlarging a group of air and limiting of the mind of meditation to be put on touching place only, it should not be enlarged the sign of full concentration of mindfulness of breathing. (*Visuddhi*-1-109; *Mahāṭīkā*-1-131)

phuṭṭhaphuṭṭhokāse pana satim ṭhapetvā bhāventasseva bhāvanā sampajjati. (Visuddhi-1-271)

= Only in the continuum of *meditator* who puts the mindfulness on the objects of in-breath and out-breath touching at the tip of nostril or upper lip, the practice of mindfulness of breathing can be fulfilled thoroughly. (*Visuddhi*-1-271)

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3.5 *Pathamajjhānakathā* = Explanations relating to the First Absorption

It would be continued to present way of practice relating to the first absorption etc., explained in the commentary called *Visuddhi Magga*.

For that *meditator* who drives the mind of meditation leading to sign of full concentration of mindfulness of breathing by means of harmonious functions of effort and concentration, by the time it is deserving to say impulses of the full absorption, the consciousnesses of life-continuum (*bhavaṅga*) cease and the adverting of mind-door (*manodvāravajjana*) arises taking the object of sign of full concentration of mindfulness of breathing which appears by means of developing concentration on in-breath and out-breath. After one mind moment called adverting, the fourth or five impulses arise consecutively. Among those four or five impulses, the last one impulse is called impulse of fine-material world (*rūpāvacara javana*). (*Visuddhi*-1-134)

The first experienced thought process of the first absorption of little wise person

L “Sh C A Pr N S G F” L

... ..

L = life-continuum (*bhavaṅga*) or *bhavaṅga* mind clearness which benefits as a dependence of life not to occur discontinuous process of mind

Sh = shaking of life-continuum (*bhavaṅgalana*)= the life-continuum which is shaken by arising of the sign of full concentration on it

C = cessation of life-continuum (*bhavaṅgupeccheda*), which arises after shaking of life-continuum in order to occur the first experienced thought process of absorption

A = advertence of mind-door (*manodvāravajjana*) which reflects the sign of full concentration that arises on life-continuum

Pr = preliminary object (*parikamma*), an impulse of sensuous sphere which is adaptable to become impulse of full-absorption (*appanājhāna javana*)

N = neighbourhood impulse of the *jhānic* state (*upacāra*), it is also an impulse of sensuous sphere (*kāmāvacara javana*)

S = successive (*anuloma*), an impulse of sensuous sphere, which has compatibility to both previous impulses of neighbourhood absorption and later impulse of full absorption

G = *gotrabhu* = it is an impulse of sensuous sphere which is capable of surpassing sensuous sphere and is capable of developing the upper sphere (*mahaggata*)

F = impulse of Fine-material sphere (*rūpāvacara javana*)

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The first experienced thought process of the first absorption of great wise person

L “Sh C A N S G F” L

... ..

The way of the first experienced thought process of the first absorption is as follows.

—

After frequent discerning on the sign of full concentration (*paṭibhāga nimitta*), if it is quite close to enter the absorption (*jhāna*), the object of the sign of full concentration would

be appeared in the life-continuum (= mind-door clearness) with the result that the shaking of life-continuum (*bhavaṅgacalana*), the cessation of life-continuum (*bhavaṅgupecceda*) and the advertence (*manodvārāvajjana*) arise successively. Then 4 times of impulses of neighbourhood concentration (*upacāra samādhi javana*), i.e., the preliminary object (*parikamma*), the neighbourhood impulsion of the *jhānic* state (*upacāra*), the successive (*anuloma*) and the cessation of the Sensuous Sphere called trans-lineage (*gottrabhu*), arise in the little wise person (*mandapaññavā*), while only 3 times of impulses of neighbourhood concentration, i.e., the same as impulses shown in little wise person, except excluding the preliminary object (*parikamma*), arise in the great wise person (*tikkhapaññavā*). After those impulses of neighbourhood concentration, only once impulsion of full concentration (*appanā samādhi javana*) arises and then breaking down of the mind-door thought process occurs by dropping into the life-continuum.

3.5.1 Impulsion of neighbourhood concentration

In this cognitive process of absorption, those impulses called preliminary object (*parikamma*), neighbourhood impulsion of the *jhānic* state (*upacāra*), successive (*anuloma*) and *gottrabhu* are called impulses of neighbourhood concentration (*upacāra samādhi javana*). It means that impulses usually occur the neighbourhood of the absorption, the Path-Knowledge and the Fruit-Knowledge. It is also called impulses of neighbourhood absorption (*upacāra samādhi javana*). The fourth or fifth impulsion is called impulsion of the full absorption (*appanā jhāna javana*).

According to the explanation of the most Venerable Ledī Sayadaw, ‘**penetratively and firmly fixed discerning mind is termed absorption (*jhāna*)**’, due to capable of discerning penetratively and firmly fixed on the object, such as sign of full concentration of mindfulness of breathing, those impulses of neighbourhood and full absorption are also called ‘*ārammaṇūpanijjhāna jhāna*’. Among those consciousnesses of newly occurred cognitive process of absorption, the adverting of mind-door consists of 12 mind and mental concomitants while each impulsion consists of 34 mind and mental concomitants respectively. Way of discerning on those mind and mental concomitants will be presented in Section 5, *nāmakammaṭṭhāna*. It should be recognized that among those 34 mind and mental concomitants five factors of absorption (*jhānaṅga*); initial application (*vitakka*), sustained application (*vicāra*), pleasurable interest (*pīti*), mentally agreeable (*sukha*) and one-pointedness (*ekaggatā*) are also included. It should be recognized that each mental concomitant called *vitakka*, *vicāra*, etc., is termed **factor of absorption (*jhānaṅga*)**, and those five factors of absorption commonly is termed as the ‘**absorption (*jhāna*)**’. It will be clear understood the following explanations of *Visuddhi Magga* after understanding on this basic terminological explanation.

[**Notes:** In the *Visuddhi Magga*, it is explained on absorptions of the earth-*kasiṇa* as typical one. It should be recognized in this paper that the absorptions which have the objects of the sign of full concentration of mindfulness of breathing as type sample.]

3.5.2 Nomenclature of the impulses of full absorption

Among those four or five impulses, the last one is impulsion of absorption of the fine-material sphere. The remaining three or four impulses are impulses of sensuous world neighbourhood absorption.

1. Those impulses of sensuous world neighbourhood absorption are designated as the preliminary (*parikamma*) due to ability to prepare impulsion of full absorption,
2. those are designated as the neighbourhood (*upacāra*) due to neighbourhood situation of the full absorption as adjacent to a village or town is called neighbourhood of village or town etc.,
3. Those are designated as the successive (*anuloma*) due to adaptability to both previous impulses, preliminaries which are taking the object of the sign of full concentration, and the later impulsion of the full absorption, respectively.

After these mind moments called, *parikamma*, *upacāra*, *anuloma*, there is such third or fourth mind moment. That mind moment is designated as the trans-lineage (*gottrabhu*) due to surpassing the sensuous sphere and capable of developing fine-material sphere.

Those remaining impulses of three or four mind moment within the newly occurred cognitive process of full absorption except the last one have more powerful *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*, than normal consciousness of the sensuous sphere.

In these 3 or 4 kinds of mind moments for little wise person, by means of one kind of preaching methodology,

1. the first consciousness of impulsion is called the preliminary (*parikamma*),
2. the second consciousness of impulsion is called the neighbourhood (*upacāra*),
3. the third consciousness of impulsion is called the successive (*anuloma*),
4. the fourth consciousness of impulsion is called trans-lineage, due to the cessation of sensuous sphere (*gottrabhu*),
5. the fifth consciousness of impulsion is called the full absorption (*jhānic state*).

In other words — (for great wise person),

1. the first consciousness of impulsion is called the neighbourhood (*upacāra*),
2. the second consciousness of impulsion is called the successive (*anuloma*),
3. the third consciousness of impulsion is called trans-lineage, due to the cessation of sensuous sphere (*gottrabhu*),
4. the fourth consciousness of impulsion occurs by means of the full absorption (*jhānic state*).

It should be recognized on those fourth or fifth impulsion of the full absorption for the great wise person who has rapid understanding (*khippābhiññā*) and the little wise person who has retarded understanding (*dandhābhiññā*), by means of flexible nature of occurrence of the full absorption (*aniyamasabhāva*).

After the fifth impulsion occurred, the sixth and the third impulses fall back due to absence of

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efficiency with the result that none impulsion occurs and the life-continuum arises again. (*Visuddhi*-1-134)

3.5.3 Only once mind moment

That impulsion of full absorption is **only once mind moment**. (It means that it is only once impulsion of mind moment in the first experienced cognitive process of full absorption.) It is right. —

In these seven kinds of situations,

1. the first experienced superior impulsion of full absorption,

2. those impulses of mundane super-psychic knowledge (*abhiññāṇa*),
3. four kinds of the Path-Knowledges,
4. four kinds of the Fruit-Knowledges which occur just after the Path-Knowledges,
5. the life-continuum of world of form and formless world,
6. the impulse of full absorption of neither-perception-nor-non-perception, which is able to benefit the cessation-absorption (*nirodha samāpatti*) and
7. the fruition-absorption of the non-returnee and arahant who emerge from the cessation-absorption (*nirodha samāpatti*), there is no measurable time.

Among these seven situations, the Fruit-Knowledge which occur just after the Path-Knowledge, never occur more than **three times** (less than two times) as a fixed law.

The impulses of full absorption of neither-perception-nor-non-perception, which is able to benefit the cessation-absorption never occur more than **two times** as a fixed law.

In the world of form and formless world duration of the life-continuum is **no measurable time**.

In those remaining four situations, the first experienced impulse of full absorption, the mundane super-psychic knowledge, the Four Noble Path-Knowledges, the fruition-absorption of the non-returnee and arahant who emerge from the cessation-absorption, there is only one mind moment.

Thus the first experienced impulse of full absorption is only **one mind moment**, and then it falls into the life-continuum, one mind moment of advertence occurs in order to reflect the absorption. Then impulses which reflect the absorption arise successively. (*Visuddhi-1-135*)

3.5.4 The concentration of first absorption

ettavatā ca panesa vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. (*Abhi-1-44; Dī-1-69*)

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evamanena pañcaṅgavippahīnam pañcaṅgasamannāgatam tividhakalyāṇam dasalakkhaṇasampannam paṭhamam jhānam adhigatam hoti (ānāpānapaṭibhāga-nimittārammaṇam). (*Visuddhi-1-135*)

As mentioned way of practice, this *meditator*, separated from the object of sensual desire (*vatthu kāma*) and defilement of sensual desire = sensitivity of sensual desire (*kilesākāma*), avoiding from unwholesome *dhamma*, reaches into the first absorption associating with initial application (*vitakka*), sustained application (*vicāra*), pleasurable interest (*pīti*), mentally agreeable (*sukha*), which are occurred by lack of hindrances (*nīvaraṇa*). This *meditator* who has fulfilled with the first absorption had been attained the first absorption with the sign of full concentration of mindfulness of breathing; which has five rejected factors which has five fulfilled factors, three kinds of good nobilities, 10 kinds of characteristics (*Visuddhi-1-135*)

Those objects of the sensual desire, colour, sound, smell, taste, touching, which are desirable and strongly attached, are called sensual desired objects (*vatthu kāma*) due to depended factor. The lust and attachment which desire that sensual desired object is called defilement of sensual desire (*kilesākāma*). The Buddha expounded the words ‘*vivicceva kāmehi*’ = ‘separated from the object of sensual desire’, in order to show the fact that during the concentration of first absorption, although those object of sensual desire and defilement of

sensual desire and all unwholesome *dhamma* do not occurred apparently in the continuum of the *meditator* by means of three sub-moments, the arising (*uppāda*), static (*ṭhiti*), perishing away (*bhaṅga*), those sensual desires are the opposite *dhamma* of the first absorption and the latter can be attained by avoiding from the former. As is the bulk of darkness is present, the light of oil lamp is not occurred, similarly, if those sensual desires are present obviously, this *jhānic*-state can not be occurred. Those kinds of sensual desires are the opposite *dhamma* of the absorption, indeed. As if this bank is left, that bank can be reached, only when those sensual desires are abandoned (momentarily and for long time), can the attainment of that absorption be occurred. (*Visuddhi*-1-135,136)

With regarding to the phrase, ‘*vivicceva kāmehi*’, it must be referred to both object of sensual desire (*vatthu kāma*) and defilement of sensual desire (*kilesākāma*).

With regarding to the phrase, ‘*vivicca akusalehi dhammehi*’, it must be referred to five kinds of hindrances, hindrance of sensual desire (*kāmacchanda nīvaraṇa*) etc. including defilement of sensual desire (*kilesākāma*). (*Visuddhi*-1-135,136)

3.5.5 Five kinds of hindrances (*nīvaraṇa*)

Those *dhamma* which are capable of hindering the wholesome *dhamma*, the absorption, the Path-Knowledge etc., are designated as **hindrances** (*nīvaraṇa*). Those are five kinds as follows.

1. ***kāmacchanda*** = [*kāma* + *chanda*] desire and strong attachment to sensual objects. It must be interpreted on greed (*lobha*) as direct meaning.
2. ***byāpāda*** = [*vi* + *āpāda*] = change to worse the mind, the cause of anger (hate). It must be interpreted on hatred (*dosa*) by which death of other would be wished, in unwholesome deeds (*akusala kamma*), however, in this case, it must be interpreted on all kinds of ill-will.

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3. ***thina* + *middha*** = the nature of sloth and torpor of the mind and mental concomitants. It must be interpreted on the mental concomitants, sloth (*thina*) and torpor (*middha*) respectively.
4. ***uddhacca* + *kukkucca*** = the nature of unrest and worries. It must be interpreted on the mental concomitants, the unrest (*uddhacca*), worries (*kukkucca*) respectively.
5. ***vicikicchā*** = the nature of sceptic on three noble triple gems, *kamma* and results of *kamma*, three noble trainings etc. It must be interpreted on the mental concomitant, sceptic (*vicikicchā*).

3.5.6 Special notes

For those hindrances, *thina-middha* and *uddhacca-kukkucca*, it is counted as one kind of hindrance although two different interpretations are present because of the following reasons. —

Those hindrances, *thina* and *middha* have the same

1. functions, retardation to take the object,
2. causes, the laziness to take the object, and
3. occurrence which is the opposite of effort.

Those hindrances, *uddhacca* and *kukkucca* have the same

1. functions, wandering of the mind on the object,
2. causes which is hatred to destroy relatives,

3. occurrence which is the opposite of *samatha*.

Thus, due to presence of same **function, cause, and opposite occurrence**, the Buddha preached as commonly on those hindrances. (*abhidhammatthavibhāvinī*)

3.5.7 Five kinds of factors of absorption (*jhānaṅga*)

1. *vitakka* = the nature of initial application to the object of sign of full concentration of mindfulness of breathing,

2. *vicāra* = the nature of sustained application to the object of sign of full concentration of mindfulness of breathing,

3. *pīti* = the nature of pleasurable interest to the object of sign of full concentration of mindfulness of breathing,

4. *sukha* = the nature of mentally agreeable feeling to the object of sign of full concentration of mindfulness of breathing,

5. *ekaggatā* = the nature of one-pointedness of mind on the object of sign of full concentration of mindfulness of breathing.

The opposite conditions of five kinds of hindrances and five kinds of these five kinds of factors of absorption are explained in *Visuddhi Magga* as follows: —

aññesampi ca dhammānam akusalabhāve vijjamāne “tatha katame akusalā dhammā, kāmacchando” tiādinā nayena vibhaṅge upari jhānaṅgānam paccanīkapaṭipakkhabhāvadassanato nīvaraṇāneva vuttāni. nīvaraṇāni hi jhānaṅgapaccanīkāni, tesam jhānaṅgāneva paṭipakkhāni viddhamsakāni vighātakānīti vuttam hoti. tatthā hi samādhi kāmacchandhassa paṭipakkho, pīti byāpādassa, vitakka thinamiddhassa, sukham uddhaccakukkuccassa, vicāro vicikicchāyāti peṭake vuttam. (*Visuddhi-1-137*)

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samādhi kāmacchandhassa paṭipakkho rāgappaṇidhiyā ujuvipaccanīkabhāvato, nānārampaṇehi palobhitassa paribbhamantassa cittassa samādhānato ca. pīti byāpādassa paṭipakkhā pāmojjena samānayogakkhemattā. vitakka thinamiddhassa paṭipakkho yoniso saṅkappanavasena savipphārapavattito. sukham avūpasamānutāpasabhāvassa uddhaccakukkuccassa paṭipakkham vūpasantasītalasabhāvattā. vicāro vicikicchāyā paṭipakkho ārammaṇe anumajjanavasena paññāpaṭirūpasabhāvattā. (*Mahāṭikā-1-165*)

Although the occurrence of unwholesome *dhamma*, wrong view (*diṭṭhi*), conceit (*māna*), shamelessness (*ahirika*), fearlessness (*anottappa*), except hindrances, *kāmacchandānīvaraṇa* etc., are obviously present, in the *Vibhaṅga Pālī* (266), if it is preached that ‘*tatha katame akusalā dhammā, kāmacchando*’ etc. in order to show the fact that opposite occurrence of factors of absorption is those kinds of hindrances as unwholesome *dhamma* only. It is right. — Those hindrances are capable of prohibiting not to occur factors absorption with the result that those are opposite *dhamma* of the latter. ‘Only factors of absorption are capable of rejecting, destroying the hindrances and these are actually opposite *dhamma* of the latter,’ thus it means in those explanation. That is right. —

1. Due to occurrence of opposite *dhamma* of lust and capable of concentrating the mind which is wandering on various objects after attracted by those objects, the concentration (*samādhi*) is opposite of desire to sensual objects (*kāmacchanda*). It means that due to capable of rejecting to desire to sensual objects, the concentration is opposite of desire to sensual objects.

2. During the pleasurable interest is occurring obviously as three momentary phases, *uppāda*, *ṭhiti*, *bhaṅga*, the anger is absent as three momentary present and vice versa. By the time the pleasurable interest occurs obviously by taking the object of sign of full concentration of mindfulness of breathing, it is no ability to occur the anger in the same mind moment. Because the pleasurable interest (*pīti*) is opposite *dhamma* which is capable of rejecting the ill-will (*byāpāda*).

3 Due to presence of activating efficiency by means of wise attention leading to the object of sign of full concentration of mindfulness of breathing, the initial application (*vitakka*) is opposite *dhamma* which is capable of rejecting hindrance called sloth-torpor (*thina-middha*).

4. Due to presence of the nature of tranquillity and peace, the agreeable feeling (*sukha*) is opposite *dhamma* which is capable of rejecting the hindrance called unrest-worries (*uddhacca-kukkucca*) which have the nature of restlessness and remorse.

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5. Due to presence of the same nature of wisdom by means of repeatedly discerning on the object of sign of full concentration of mindfulness of breathing, the sustained application (*vicāra*) is opposite *dhamma* of sceptic and is capable of rejecting the latter thoroughly. (*Visuddhi*-1-137; *Mahāṭīkā*-1-165)

Both two kinds of concentration, the neighbourhood - and full-concentration takes the object of sign of full concentration of mindfulness of breathing. Hindrances are rejected in the field of the neighbourhood concentration. However the significant differences between these two kinds are explained in *Visuddhi Magga*, as follows: —

3.5.8 Significant differences of two kinds of concentrations

duvidho hi samādhī upacārasamādhī ca appanāsamādhī ca. dvīhākārehi cittaṃ samādhīyati upacārabhūmiyaṃ vā paṭilābhābhūmiyaṃ vā. tathā upacārabhūmiyaṃ nīvaraṇappahīnena cittaṃ samāhitam hoti. paṭilābhābhūmiyaṃ aṅgapātubhāvena.

dvinnam pana samādhīnam idam nānākāraṇam, upacāre aṅgāni na thāmajātāni honti, aṅgānam athāmajātattā, yathā nāma daharo kumārako ukkhipitvā ṭhapiyamāno punappunam bhūmiyaṃ patati, evameva upacāre uppanne cittaṃ kālena nimittamārammanam karoti, kālena bhavaṅgamotarati. appanāyaṃ pana aṅgāni thāmajātāni honti, tesam thāmajātattā, yathānāma balavāpuriso āsanā vuṭṭhāya divasampi tiṭṭheyya, evameva appanāsamādhimhi uppanne cittaṃ sakim bhavaṅgavāram chinditvā kevalampi rattim kevalampi divasam tiṭṭhati, kusalaṅgavanapaṭipāṭivaseneva pavattatīti. (Visuddhi-1-123)

At the beginning of arising of brilliant sign of full concentration, those hindrances are rejected. Those defilements which have the same depended factor of hindrances are also deposited well. The mind of meditation is put well on the object of sign of full concentration by neighbourhood concentration.

It is right. — There are two kinds of concentration, the neighbourhood (*upacāra*) and full concentration (*appanā samādhī*).

Due to these two reasons —

1. occurrence of far from opposite hindering *dhamma* of *jhānic* state, and
2. reaching to the stable occurrence of *jhānic* state, during occurring both neighbourhood and full concentration, the mind of meditation would be put well on the

object of sign of full concentration of mindfulness of breathing. During occurring neighbourhood concentration, mind of meditation is put on the sign of full concentration thoroughly by removing opposite hindrances. During occurring the full concentration mind of meditation is put on the sign of full concentration and purified well by arising factors of absorption apparently.

The significance which makes difference between two kinds of concentration is as follows: —

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By the time the neighbourhood concentration occurs, factors of absorption have not full efficiency yet. As if a baby who is starting to stand up is raised, he always fall down on the ground, similarly, when the neighbourhood concentration occurs, the mind of meditation takes the object of the sign of full concentration sometimes, and falls into the life-continuum sometimes.

However during the full concentration is occurring, factors of absorption arise strongly and efficiently. As an adult strong man can stand up for the whole day, similarly, when the full concentration of absorption occurs, the mind of absorption is able to exist the whole night or the whole day without occurring the life-continuum. The wholesome impulses of absorption occur continuously indeed. This is the significant difference between two kinds of concentrations respectively. (*Visuddhi*-1-123)

The commentator Sayadaw explained the phrase “the mind of absorption is able to exist the whole night or the whole day”, with intended to refer during entering the full absorption (*jhānic* state). (*Mahāṭīkā*-1-148)

3.5.9 To be noticed

Above explanation of commentary, indeed, is an important point with regarding to reasonable situation for a *meditator* who wants to attain *nibbāna* in this very life. Especially during neighbourhood concentration occurs, the mind usually falls into the life-continuum, which is noticeable explanation. If any way of practice among forty meditation subjects is fulfilled thoroughly, when the neighbourhood concentration occurs, the mind of meditation usually falls into the life-continuum sometimes.

When the concentration is developing by taking the object of sign of full concentration of mindfulness of breathing, and the neighbourhood concentration occurs but not reach to the full concentration, the mind can falls into the life-continuum, sometimes.

For every meditation subject, when the concentration is moderately developed after practiced, the mind of meditation usually falls into the life-continuum with the result that misunderstanding of most *meditator* occurs and they usually say that “it is unconscious and peaceful”. Some *meditator* usually say that “both object and consciousness would be ceased”, etc. Those kinds of *meditators* intended to say they are able to enter into *nibbāna*.

Here, it would be presented about the consciousness of the life-continuum.

3.5.10 An explanation the life-continuum

Within a life, it is the same objects of consciousnesses of birth, life-continuum and death, as natural fixed law. Those consciousnesses take the object which was taken by consciousnesses of impulses of near death of adjacent previous life, but not six kinds of

objects of recent life. That object of consciousnesses of impulses of near death may be any one of three signs (*nimitta*), *kamma*, *kamma-nimitta*, *gati nimitta*. The object of consciousness of life-continuum will be apparent when it

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is capable of discerning on object of consciousnesses of impulses of near death of adjacent previous life, generally. In other words, when five aggregates of previous life can be discerned by insight, those *dhamma* which belongs to previous five aggregates, i.e., ignorance (*avijjā*), craving (*tahṇā*), clinging (*upādāna*), *kamma*-formation (*saṅkhāra*), action (*kamma*) and object which is clanged by those *dhamma*, can be understood clearly. Only when clear understood on previous five aggregates in that way noble doctrine of relationship of dependence-origination can be scrutinized and understood by means of three kinds of full understandings (*pariññā*).

For those *meditators* who are unable to discern both five aggregates of previous life including ignorance, craving, clinging, *kamma* formation, *kamma* and the object which is clung by those *dhamma*, it is very difficult to know the actual object of the consciousness of life-continuum. Those *meditator*, therefore, say that “they do not know any more” during the mind falls into the life-continuum continuously. That consciousness of life-continuum does not take various kinds of objects, such as the object of sign of full concentration of mindfulness of breathing and none of present six kinds of objects etc. Thus those *meditators* suggest that they do not know any thing. However according to the Buddha’s scripture, it can not accept that kind of suggestion “they do not know any thing”.

catubhūmakacittañhi no vijānanalakkhaṇam nāma natthi, sabbam vijānanalakkhaṇameva. (*Abhi-Com-1-155*)

= Every consciousness occurring in four realms, sensuous sphere, world of form, formless world, supra-mundane world, which is incapable of knowing object, is absent. All consciousnesses have the nature of discriminating the object indeed. (*Abhi-Com-1-155*)

With regarding to explanation found in commentary called *Aṭṭhasālinī*, the consciousness of life-continuum, as it is also a kind of consciousness occurring in four realms, is not unconscious one but knows the object which is taken by consciousnesses of impulses of near death of previous life.

The seeing consciousness (*cakkhu viññāṇa*) knows the colour object although it is unable to know sound, smell, taste, touching and mind-object (the nature of *dhamma*). It is impossible to say that seeing-consciousness as unconscious one due to lack of ability to know remaining five-sense doors. Similarly, the consciousness of life-continuum is not deserving to say as unconscious one because it knows the object of consciousnesses of impulses of near death of previous life. For a *meditator* who has moderately developed concentration but not full efficiency of factors of absorption, the mind of meditation is unable to support itself not to falls into the life-continuum with the result that he suggests that “he knows nothing”. But the life-continuum is a kind of conscious mind, as mentioned above. Then falling into the life-continuum continuously, is misunderstood as entering into the fruition-absorption (*phala samāpatti*). In order to be clear understood on difference between the fruition-absorption and life-continuum, it would be presented about the fruition-absorption in “*Phalasamāpattikathā, Nibbānagāminipaṭipadā*-Volume V”.

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Then it is explained in *Mahāṭīkā* the fact relating to continuous occurrence of the life-continuum and stable deportment, as follows. _____

3.5.11 Why deportment (*iriyapatha*) is stable?

kāmāvacare dasa bhavaṅgacittāni, rūpāvacare pañca, tisso manodhātuyo, ekā vipākāhetukamanoviññādhātu somanassasahagatāti ekūnavīsati cittāni rūpameva janayanti, na iriyāpatham, na viññattim. (Visuddhi-2-250)

rūpameva janayanti, na iriyāpatham nirussāhasantabhāvena paridubbalabhāvato. kiriyāmayacittehi avimissabhavaṅgappavattikāle khandhādisarīrāvayavānam niccalabhāvenāvattāhanam. tathā hi abbokiṅṅe bhavaṅge pavattamāne aṅgāni osīdanti pavittāni viya honti. “dvattimsā”ti pana ādinā vuttetu jāgaraṇacittesu vuttamānesu aṅgāni upatthaddhāni yathāpavattairiyāpathabhāveneva pavattantīti. (Mahāṭīkā-2-402)

These 19 kinds of consciousnesses,

1. In consciousness of sensuous sphere, 10 kinds of life-continuum
2. In consciousnesses of world of form, 5 kinds of life-continuum
3. mind-element (*mano dhātu*), 3 kinds, five-door advertence and two receivings (*sampañicchana*)
4. joyful investigating (*santīraṇa*), 1 kind called joyful mind-door-consciousness-element (*manoviññādhātu*), without root *kamma* result, are able to produce pure octad with eight factor nutriment (*cittaja ojaṭṭhamaka rūpa*) only. It is unable to produce deportment (*iriyapatha*), bodily expression (*kāya viññatti*) and verbal expression (*vacī viññatti*) called special expression corporeality (*viññatti rūpa*). (*Visuddhi-2-250*)

The reason why they are unable to produce deportment but pure-octad only is that it lack efficiency of endeavouring in order to occur deportment and inactive ones.

These 32 kinds of consciousnesses,

1. sensuous sphere great wholesome consciousnesses – 8 kinds (*kāmāvacara mahā kusala citta*)
2. unwholesome consciousnesses – 12 kinds
3. mind-door adverting and *hasituppāda citta* which are rootless independent function consciousnesses – 2 kinds
4. great independent function (*mahā kiriya citta*) – 8 kinds
5. wholesome consciousness of world of form which is deserving to occur super-psychic knowledge (*abhiññāṇa*) and independent function consciousness of fifth absorption – 2 kinds

are able to produce

1. both pure-octad with eight factor nutriment
2. four kinds of deportments, reclining, sitting, standing, walking, and
3. bodily expression and verbal expression corporealities. (*Visuddhi-2-250*)

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Owing to carrying out independent function of bodily and verbal expression thoroughly, those 32 kinds of consciousnesses are designated as independent function consciousness (*kriyāmaya citta*).

During pure life-continuum occur continuously without any kind of those *kriyāmaya citta*, the body is stable without any movement of bodily parts, shoulder etc. Therefore when those consciousnesses of life-continuum occur continuously without associating by those

kiriyāmayā citta, the appearance of bodily parts seem to be delayed and contracted. When those 32 kinds of aware consciousnesses (*jāgaraṇa citta*) excluding two kinds of five-door consciousnesses (*dvepañca viññāṇa*), occur successively, the appearance of the body becomes rigid and stable department as it's previous situation. (*Mahāṭṭhā-kā-2-402*)

According to explanation of *Mahāṭṭhā-kā*, it should be recognized the fact that during consciousnesses of life-continuum is occurring continuously, the appearance of the bodily parts are stable without any movement or shaking anymore.

3.5.12 Very difficult acquisition

Among those two kinds of concentration, the neighbourhood and full concentration, a such sign of full concentration occurs associating with the neighbourhood concentration. It is very difficult to occur that sign of full concentration. Then if it is possible to obtain the full concentration of absorption by taking the object of that sign within one sitting period, it is very good acquisition for a *meditator*. If it is impossible to obtain the full absorption within one sitting period, the *meditator* must protect the sign of full concentration not to disappear as a chief queen protects her foetus who will become king *cakkavatim*.

The benefit is that — for a *meditator* who protects well the sign of full concentration, the acquired neighbourhood concentration never diminish indeed. If well protection of the sign of full concentration is absent, acquired neighbourhood concentration (= neighbourhood absorption) usually disappears consequently. (*Visuddhi-1-123*)

If acquired sign of full concentration disappears, the absorption which has the object of that sign of full concentration never diminishes indeed. Due to lack of protection on the sign of full concentration, if it disappears, the acquired absorption would be finished consequently. Because there is correlation between the absorption of mindfulness of breathing and sign of full concentration reciprocally. (*Mahāṭṭhā-kā-1-148*)

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Way of protecting on sign of full concentration is those modes mentioned above and it must be fulfilled,

1. by avoiding from seven kinds of unfavourable conditions,
2. by association with seven kinds of favourable conditions, and
3. by endeavouring in accordance with 10 kinds of mastery in full absorption (*appanā kosalla*)

If it is fulfilled in that way, in the field of neighbourhood concentration unwholesome *dhamma* and hindrances (*nīvaraṇa*), which must be rejected in the first absorption, are removed thoroughly. If the concentration can be developed successively by taking the object of sign of full concentration, and mind of meditation is firmly fixed on the sign of full concentration for one hour, two hours, etc. The factors of absorption, initial application, sustained application, pleasurable interest, agreeable feeling, one-pointedness, which are well associating factors of the first absorption (*sampayogaṅga*), will be appeared apparently. In order to show that process the Buddha continued to preach that “*savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati*” = it is staying by fulfilling the first absorption associating with pleasurable interest (*pīti*), agreeable feeling (*sukha*), which is occurred by avoiding from hindrances but by initial application (*vitakka*) and sustained application (*vicāra*).

3.5.13 *vitakka-vicāra* (initial and sustained application)

tattha vitakkanam vitakko, ūhananti vuttam hoti. svāyam ārammaṇe cittaassa abhiniropanalakkhaṇo, āhananapariyāhananaraso, tathā hi tena yogāvacarō ārammaṇam vitakkāhatam vitakkapariyāhatam karōtīti vuccati. ārammaṇe cittaassa ānayanapaccupaṭṭhāno.

vicaraṇam vicāro, anusañcaraṇanti vuttam hoti. svāyam ārammaṇānumajjanalakkhaṇo, tattha sahajātānuyojanaraso, cittaassa anuppabandhanapaccupaṭṭhāno. (Visuddhi-1-138)

There is no indulgence of the ultimate *dhamma* which occur caused by respective cause, for any person or being. Therefore, the commentary explained that “*vitakkanam vitakka*” = the nature of initial application is called *vitakka* in order to prohibit indulgent occurrence of any kind of person, being. The initial application means that “this object has this kind of nature”, etc.

1. That *vitakka* has the characteristic of the initial application of the mind to the object. Due to occurrence of the mind applying of the object by the help of *vitakka*, the commentary explained that “*vitakka* has the characteristic of the initial application of the mind to the object”. Actually, the nature of ultimate *dhamma* lacks any kind of endeavouring or applying (*byāpāra*). For instance — as a such man who wants to visit the palace, enters into it depending on any relative or friend who is well familiar to the king, the mind applies of the object by depending upon *vitakka*. If it is so, there is a reasonable question that how the mind without “initial application (*vitakka*)” applies on the

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object, it applies by means of efficiency of *vitakka*”, as an answer. As above mentioned a man, after having well practice, can enter the palace without relative or friend who is familiar to king, similarly, the mind without initial application, can apply on the object after having well practice. “After having well practice” (*paricaya*) means frequent occurring of the initial application in the continuum of mind again and again. It is right — The nature of initial application of mind on the object has been well practiced previously for a long time by means of continuous occurrence of that initial application (*vitakka*) in the continuum of mentality. Therefore the mind without initial application can apply to that object sometimes, indeed. As the mind of meditation which has well practiced to discern *sañkhāra dhamma* by means of three general characters, due to occurrence of that mind associating with the *vipassanā* knowledge, can be occurred by means of three general characters without associating *vipassanā* knowledge sometimes, in other words, it should be recognized as the simile that that mind which occurs associating with defilement, although it is free from defilement for a long time, can be occurred by means of previous practice (*paricaya*) and streak of defilement. (*Mahāṭīkā-1-166*)

2. *vitakka* has the function (*rasa*) of initial applying to the object, leading and applying to the object, repeated applying to object, applying again and again, (*āhānana pariyāhanana rasa*).

It should be recognized that the occurrence of mind by striking the object and taking into heart as the ‘in-breath’, the ‘out-breath’, ‘corporeality’, ‘corporeality’, etc. is called *āhānana pariyāhanana*. (*Mahāṭīkā-1-166*)

“Owing to presence of that function, the *meditator* make initial applying, leading and applying to the object, repeated applying, applying again and again on the object, the sign of full concentration of mindfulness of breathing etc. by the help of that *vitakka*”, it means in this way.

3. That *vitakka* is manifested in the knowledge of *meditator* as “the nature of attracting and inducing the mind to the object”.

vicāra — The nature of applying the object from here to there, sustained application the object from here to there, repeated reflecting the object is called *vicāra*. It means the mind always leading to the object, wandering thoroughly to the object, and grazing again and again on the object.

1. *vicāra* has the characteristic of the sustained application of the mind on the object, such as the sign of full concentration of mindfulness of breathing.
2. *vicāra* has the function (*rasa*) of yoking the mind and mental concomitants, which occur associating each others, within the same mind moment, on the object. [It should be recognized the fact that continuous yoking of mind and mental concomitants called connected *dhamma* which occur

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associating each others within the same moment, occurs on the object by means of sustained application called wandering repeatedly on the object. (*Mahāṭīkā*-1-167)]

3. That *vicāra* is manifested in the knowledge of *meditator* as the nature of yoking successively of preceding and succeeding ones.

3.5.13.a Special notes on *vitakka* and *vicāra*

Although in the first absorption and some consciousnesses of sensuous sphere, it is obviously present the yoking together of *vitakka* and *vicāra*, the *vitakka* is similar to the initial sound produced by striking the bell due to both gross occurrence of the *vitakka* rather than *vicāra* and previous leading to the object. Then *vicāra* which is continuous occurrence of the mind by yoking on the object successively, is similar to sustained sound produced by striking bell due to both subtle occurrence of the *vicāra* rather than *vitakka* and presence of the nature of repeated reflecting on the object. (It is similar to soothing sound produced by echo.)

Then in these *vitakka* and *vicāra*, due to presence of shaking, the *vitakka* is the nature which occurs by means of shivering of the mind at beginning stage, indeed. It is similar to striking downward and upward of the wings of a bird that desires to fly up into the sky. It is also similar to leading and falling of bee that has strong attachment to smell and always follows to smell, on lotus field.

Vicāra, on the other hand, has subtle nature which occurs without shivering of the mind. It is similar to stretching of wings of a bird in the sky. It is also similar to moving round slowly over the lotus field by a bee in order to investigate whether or not any kind of danger is present, after arrived on it.

3.5.13.b Explanation found in commentary of *Dukanipāta*

It should be recognized on *vitakka*, the nature of initial application of the mind on the object, as upward and downward movement of the wings of bird which flies up into the sky. “It should be recognized on *vicāra*, the nature of sustained application of the mind on the object, as steady flying by soothing movement of wings of bird in the sky”, explained in commentary of *Dukanipāta*. That explanation is reasonable during successive occurrence of preceding and succeeding ones, the neighbourhood concentration and full concentration, respectively. Those significant nature of *vitakka* and *vicāra* are obviously apparent in the first and second absorption. (*Visuddhi*-1-138)

The significant nature of *vitakka*, mode of initial application of the mind on object, is apparent in the first absorption due to presence of gross nature. In the pentad method (*pañcaka naya*), the significant

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nature of *vicāra*, mode of sustained application of the mind on object is apparent in the second absorption due to absence of that *vitakka*. (*Mahāṭṭkā*-1-167)

3.5.13.c In other words

For a person who brushes a clear bronze cup, handling it by means of one hand while brushing it with soap, oiled goat-haired brush etc. by other hand, it should be recognized *vitakka* as one hand which firmly handles the cup. *Vicāra*, is similar to brushing hand.

Vitakka is similar to pressing hand of the potter on clay while *vicāra* is similar to other hand which applying around the clay.

Vitakka is similar to an iron wedge which is firmly inserted in the centre of circle on the ground, while *vicāra* is similar to other iron wedge which is applied to make circular rim.

As a tree grows with both flowers and fruits, a such kind of absorption occurs associating with both *vitakka* and *vicāra*. This kind of absorption, therefore, occurs associating with both *vitakka* and *vicāra*, (*savitakka savicāra*), preached by the Buddha. (*Visuddhi*-1-138,139)

Each ultimate nature, called *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*, is designated as **factor of absorption (*jhānaṅga*)** and then that a group of factors of absorption is designated as the **absorption (*jhāna*)**.

Although there is no tree free from flowers, fruit, foliages, etc. people usage are present that the tree with flowers, the tree with fruits, similarly, although there is no absorption free from factors of absorption, *vitakka* etc., the commentator Sayadaw gave above simile of a tree with flowers in order to show clearly the fact that the absorption with *vitakka*, the absorption with *vicāra*, should be designated accordingly. (It means that this kind of preaching methodology is called *abedobedupacāra* = a metaphor by which different condition is presented as non-different condition.) (*Mahāṭṭkā*-1-167)

3.5.14 *pīti-sukha* (pleasurable interest-agreeable feeling)

pītisukhanti ettha pīṇayatīti pīti. sā sampiyāyanalakkhaṇā, kāyacittapīnanarasā, pharaṇarasā vā, odagyapaccupaṭṭhānā. (*Visuddhi*-1-139)

Owing to capable of pleasing and developing the body, mind and object, it is designated as *pīti* (pleasurable interest).

1. That *pīti* has the characteristic of the pleasurable interest on object. (It means *pīti* has the characteristic of satisfaction to take the object.)

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2. *pīti* has the function (*rasa*) of pleasing and developing both body and mind. In other words, it has the function of spreading throughout body with superior corporealities produced by mind. [The mind of meditation associating with *pīti* can produce *cittaja rūpa* at it's arising phase (*uppāda*) of every mind moment. Due to occurrence of those *cittajarūpa* are caused by superior mind of absorption, the formers are superior ones. Those superior *cittajarūpa* occur throughout body. It means that that kind of function is carried out by *pīti*.]

3. That *pīti* is manifested in the knowledge of *meditator* as the nature of activating and pleasing both body and mind simultaneously.

3.5.14.A. Five kinds of *pīti* (pleasurable interest)

There are five kinds of pleasurable interest, *khuddikā pīti*, *khaṇikā pīti*, *okkantikā pīti*, *ubbegā pīti*, *pharaṇā pīti*.

1. ***khuddikā pīti*** — It is capable of setting bodily hairs up (goose flesh) only. It is a kind of *pīti* which can not occur frequently after perished away.

2. ***khaṇikā pīti*** — It is a kind of *pīti* which occurs many times in every moments, as lightening.

3. ***okkantikā pīti*** — It is a kind of *pīti* which is embedded throughout body as the wave raising up to beach and perished away.

4. ***ubbegā pīti*** — It is very powerful *pīti* which is capable of flying the whole body into sky as a mass of cotton wool blown by strong wind.

5. ***pharaṇā pīti*** — When this kind of *pīti* occurs, the whole body is soaked with pleasurable interest as a bubble with full of air or as a valley which is flowed with sudden flash of rains. (It means the occurrence of spreading throughout body with superior *cittaja rūpa* produced by mind which is predominated with *pharaṇā pīti*.)

After those five kinds of pleasurable interest (*pīti*) sets the foetus which is the dependence of tranquillity (*passadhi*) and then it is matured, with the result that two kinds of tranquillity, tranquillity of mental concomitants (*kāyapassaddhi*) and that of consciousness (*cittapassaddhi*), would be fulfilled. (It means that *pīti* takes birth the son called *passaddhi*, tranquillity.)

After tranquillity (*passadhi*) sets the foetus which is the dependence of agreeable feeling (*sukha*) and then it is matured, with the result that two kinds of agreeable feelings, bodily agreeable feeling (*kāyika sukha*) and mentally agreeable feeling (*cetasika sukha*) would be fulfilled. (It means that the mother called *passaddhi* takes birth the son called *sukha* again.)

When agreeable feeling, by setting it's foetus, becomes matured stage, three kinds of concentrations,

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momentary concentration (*khaṇika samādhi*), neighbourhood concentration (*upacāra samādhi*) and full concentration (*appanā samādhi*), would be fulfilled. (It means that the son of *pīti* is *passaddhi*, while that of *passaddhi* is *sukha*, that of *sukha* is concentration that is the grandson of *pīti*.) Among those five kinds of pleasurable interest (*pīti*), a such kind called *pharaṇā pīti* is the fundamental cause of the full concentration and it occurs associating with the neighbourhood concentration before full concentration previously. When it becomes improved gradually, such kind of *pharaṇā pīti* which is associating with the full concentration is present. That kind of *pharaṇā pīti* is intended to say *pītisukham* which belongs to five factors of absorption, in this case. (*Visuddhi*-1-139,140)

3.5.15.B. Agreeable feeling (*sukha*)

sukhanam sukham, *suṭṭhu vā khādati*, *khanati ca kāyacittābādhanti sukham*, *tam sātakkhaṇam*, *sampayuttānam upabyūhanarasam*, *anuggahapaccupaṭṭhānam*. (*Visuddhi*-1-140)

= The nature of agreeable feeling is designated as *sukha*. In other words, such nature is capable of chewing both bodily and mentally disagreeable feelings; that nature, therefore, is

called *sukha*. In other words, such nature is capable of digging both bodily and mentally disagreeable feelings; that nature, therefore, is called *sukha*.

1. That *sukha* has the characteristic of joyable nature of both the person with fulfilled *sukha* and associating mind and mental concomitants within one mind moment. (It means that *sukha* is capable of making happiness of associating mind and mental concomitants within one mind moment. Due to presence of desirable nature, *sukha* has characteristic the agreeable nature for both a person with that *sukha* and mind and mental concomitants within one mind moment.)

2. *Sukha* has the function (*rasa*) of proliferating mind and mental concomitants which are associated *dhamma* of one mind moment.

3. It is manifested in the knowledge of *meditator* as the nature of acceptable the object repeatedly again and again. (Disagreeable feeling usually gives up the object which is dependence of disagreeable feeling, while the neutrality feeling (*upekkhā vedanā*) neutralizes the object which is dependence of neutrality. This agreeable feeling neither gives up the object as disagreeable feeling nor neutralizes the object as neutrality feeling but ability to take the object repeatedly again and again. Thus it is manifested in the knowledge of *meditator*.)

In other words, agreeable feeling is manifested in the knowledge of *meditator* as benefitable and improvable mind and mental concomitants which are associating with it in one mind moment.

Although yoking occurrence of those *pīti* and *sukha* is obviously present in some *dhamma* such as the first absorption, the pleasing which occurs by means of obtaining desirable object is called the pleasurable interest (*pīti*). The agreeable feeling of obtained object is called *sukha*.

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In such mind moment, the pleasurable interest is present. In that mind moment, the agreeable feeling always present. In that mind moment, the agreeable feeling is present. In that mind moment, the pleasurable interest not always present. (It means the pleasurable interest may or not present in order to refer the third absorption of tetrad method (*catukka naya*) or the fourth absorption of pentad method (*pañcaka naya*), where it is yoking with agreeable feeling but not pleasurable interest.)

Pīti belongs to formation-group while *sukha* belongs to feeling-group among five aggregates (*khandhā*).

For a traveller who travels the desert in summer with very tired sees a green forest not so far and when he hears information of another traveller of opposite direction that “there is very fine lake called *jātissara* inside the forest where is little far from here”, the great satisfaction and pleasurable interest appears in him. That is called *pīti*. It should be recognized on *pīti* as the nature of satisfaction and pleasurable interest when desirable object, like sign of full concentration is obtained, similar to those *pīti* mentioned above. When he enters into the forest, reaches under the shade of forest, drinks the water etc., the agreeable feeling occurs in him and that kind of feeling, indeed, is *sukha*. It should be recognized on *sukha* as the nature of agreeable feeling when it is felt the acquired object like that *sukha* mentioned above. It should be recognized on those facts mentioned above depending on various periods due to obvious occurrence of those *dhamma* in various periods. Thus due to presence of both this *pīti* and this *sukha* are present in that absorption, it would be designated as the absorption with *pīti*, *sukha*. (*Visuddhi*-1-140,141)

The absorption with these factors of absorption mentioned above, *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*, which is occurred by taking the object of brilliant sign of full concentration

of mindfulness of breathing, is called the **first absorption**. Thus the first absorption is a kind of absorption with five factors (*pañcaṅgasamannāgata*), indeed.

3.5.18 Five factors would be rejected

It should be recognized on the occurrence of five factors which had been rejected, by means of rejecting five kinds of hindrances (*nīvaraṇa*) which are capable of hindering not to obtain the absorption, as sensual desire (*kāmacchanda*), ill-will (*byāpāda*), sloth-torpor (*thina-middha*), unrest-worries (*uddhacca-kukkucca*), sceptic (*vicikicchā*), mentioned above.

Unless those hindrances are rejected, the absorption can not be occurred. Those hindrances, therefore, would be designated as rejected factors of that absorption. By the time the absorption occurs, other unwholesome deeds besides hindrances are also rejected and disappeared. However only those five kinds of hindrances are capable of making danger of absorption, indeed. Therefore, it is explained on rejecting of five hindrances only (*pañcaṅgavippahīna*).

The nature of desiring to various sensual objects called living and non-living ones is called *kāmacchanda* (sensual desire). That sensual desire is capable of attracting the mind by various objects. The mind which is attracted and persuaded by sensual desire can not firmly fix on one object like sign of full concentration. That mind is capable of fulfilling to obtain absorption which is

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surpassing that sensual desire.

The ill-will (*byāpāda*) is also capable of torturing the mind on various kinds of undesirable objects. The mind which is tortured by ill-will wanders various undesirable objects continuously with the result that it is not stable on one object like the sign of full concentration.

Sloth and torpor of mind and mental concomitants are also incompatible of mind of meditation which is developed by taking the object of practice like sign of full concentration.

Unrest (*uddhacca*) which is wandering on various objects and worries (*kukkucca*) which is remorse about something wrong that one have been done, are also capable of torturing mind not to occur stability on one object like sign of full concentration with the result that mind of meditation is wandering about from here to there continuously.

The nature to sceptic on three triple gems, *kamma* and results of *kamma*, and on three noble trainings called training of virtue, training of concentration, training of wisdom, is *vicikicchā*. Especially, in this stage, sceptic on training of concentration by which the concentration is developed after taken the object of sign of full concentration of full concentration of mindfulness of breathing, is *vicikicchā*. The mind which is tortured by sceptic lacks desire to walk the path of purification which is able to attain the absorption like the practice of mindfulness of breathing. (It is recent paradox on *jhānic* state.)

Thus it is explained on only five hindrances out of other unwholesome *dhamma*, as **rejected factors** (*pahānaṅga*) due to occurrence of complete opposite to absorption. (*Visuddhi*-1-141,142)

3.5.19 Five factors would be fulfilled

Initial application (*vitakka*) is capable of applying the mind to the object, while sustained application (*vicāra*) is capable of connecting of adjacent minds on object not to discontinue. It would be explained in detail as follow.

Initial application is capable of applying the mind to the object of sign of full concentration. Sustained application is capable of sustaining the mind on the object of sign of full concentration not to discontinue mind process.

The pleasurable interest (*pīti*) which is occurred by completion of *bhāvanā payoga* of mind is capable of making satisfying on the sign of full concentration, while the agreeable feeling (*sukha*) is capable of proliferating mind and mental concomitants which are associating with it. (In this case, it should be recognized on *bhāvanāpayoga* as those functions of initial application and sustained application.) If it is capable of making those functions, that mind associating with remaining mental

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concomitants, contact (*phassa*), etc., is supported by initial application to object of sign of full concentration, sustaining the mind on that object, satisfying on that object and proliferating of associated *dhamma*, which are functions of *vitakka*, *vicāra*, *pīti*, *sukha* respectively. The one-pointedness (*ekaggatā*) which is associating with supported mind, is capable of setting mind of meditation up on object by means of balanced five controlling faculties, called faith, effort, mindfulness, concentration, wisdom. Due to occurrence of very far from opposite hindering *dhamma*, the mind of meditation is well set on the object of sign of full concentration by means of lacking retardation and wandering of mind from the object. Therefore it should be recognized the first absorption so as to fulfilled five factors by means of obvious occurrence of there five factors, *vitakka*, *vicāra*, *pīti*, *sukha* *cittakaggatā*.

It is right. — When those five factors occur obviously, it would be said “the absorption occurs well”. Therefore, it can be said those five factors as fulfilled factors. Therefore it should not be assumed that there is other kind of absorption out of the absorption which is fulfilled with five factors, *vitakka* etc. For instance — “as if it can be designated as the soldier with four factors, the musical instrument with five factors, the Noble Path with eight factors, by means of completing partial factors respectively, similarly, by means of completing partial factors of absorption, it is designated as the **absorption which is fulfilled with five factors of absorption**”, it must be recognized in this way. (*Visuddhi*-1-142)

Those five factors of absorption, indeed, are apparently present at the moment of neighbourhood concentration. However it is stronger than usual consciousness of sensuous sphere, at the moment of neighbourhood concentration. Especially, at the moment of full absorption, those five factors of absorption are stronger than those of absorption occurring at neighbourhood absorption with the result that it is reaching to the nature of absorption of fine material sphere. It is right. _____

During this full absorption is occurring, the initial application (*vitakka*) arises obviously and apparently by means of applying the mind on the object of sign of full concentration of mindfulness of breathing. Sustained application, similar to knowledge, appears by reasoning on the sign of full concentration. Pleasurable interest and agreeable feeling occur by spreading throughout body. Therefore, the Buddha preached that — “*nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hoti*”. (*Dī*-1-70)

= “There is no place without touching by pleasurable interest and agreeable feeling that is

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occurred by avoiding from hindrances of the whole body of the person who attained that absorption”.

As the rim of lower part of casket fits and touches lid of upper part of casket, one-pointedness of mind (*cittakaggatā*) appears by touching thoroughly on the object of sign of

full concentration. This is significant feature of factors of absorption occurring in the stage of fine material sphere rather than those occurring in the stage of neighbourhood concentration.

It is right the fact that among those factors of absorption, one-pointedness of mind (*cittakaggatā*) is not directly referred as factor of absorption like *savitakkam savicāram*, etc., found in Pālī Text mentioned above. But in *Vibhaṅga* Pālī, *Abhidhamma*, 2,267, it is preached that

“*jhānanti vitakka vicāro pīti sukham citta’kaggatā*”

= the absorption means a group of *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*. Due to this reason, *cittakaggatā* is also designated as factor of absorption. It is right. — With the intention to show *jhāna dhamma* which is occurring associated with such *vitakka* etc., the Buddha had been done a brief account of it by showing “*savitakkam, savicāram*” etc. It should be recognized on the fact that with the intention to show *jhāna dhamma* which is occurring associated with that *vitakka* etc., the Buddha had showed clearly in the Pālī Text of *Vibhaṅga*, indeed. (*Visuddhi*-1-142)

3.5.20 Threefold good qualities and 10-fold characteristics

There are threefold good qualities and 10-fold characteristics in the first absorption as follows. —

1. *paṭipadāvisuddhi* = The purification of way of practice leading to the first absorption is designated as the “**beginning**” of the first absorption, in which three characteristics are present.
2. *upekkhābyūhanā* = The development of equanimity (*tatramajjhātupekkhā*) is designated as the “**middle**” of the first absorption, in which three characteristics are present.
3. *sampahamsanā* = The satisfaction is designated as the “**end**” of the first absorption in which four characteristics are present.

paṭipadāvisuddhi — During the concentration is developing by taking the object of brilliant sign of full concentration of mindfulness of breathing, the impulsion of full absorption appears in such impulsion process (*javana vāra*). By the time that impulsion process occurs those defilements called such hindrances are danger of that first absorption, indeed. The consciousness of the first absorption is purified from danger of absorption called those hindrances. — (1)

Owing to purification of danger of absorption called hindrances, it is avoiding from hindrances which is capable of hindering not to attain absorption, with the result that the sign of practice (*samatha nimitta*) which is middle way, is fulfilled.

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majjimam samathanimittam nāma samappavatto appanāsamādhiyeva. (*Visuddhi*-1-144)

The concentration of full absorption which is compatible to take the object of sign of full concentration without retardation or wandering of mind resulting in leading to the middle way which never falls into two extremities, is called the sign of practice (*samatha nimitta*). It is called the sign of practice due to occurrence of fundamental cause of the upper absorptions and noble supra-mundane *dhamma*.

The consciousness of *gottrabhu* which is previously occurred and capable of benefiting by continuous supporting condition (*anantara paccaya satti*), becomes well

concentrated situation by means of single way (*ekatta naya*) to bend the continuum of mentality toward that kind of situation, resulting in middle way of sign of practice is fulfilled. It is designated as the reaching to middle way of sign of practice (*majjhima samatha nimitta*). — (2)

Due to reaching to middle way of sign of practice resulting in approaching to occurrence of full absorption, it is designated as entering into that sign of practice. [By means of approaching to the concentration of full absorption as soon as the moment of reaching to middle way of sign of practice occurs, it is reached to the stability of mind with concentration of full absorption and then it is called entering into that middle way of sign of practice.] — (3)

By means of the method mentioned previously, it should be recognized on *paṭipadāvisuddhi* on the following situations which are present obviously in consciousness of *gotrabhu*, beforehand the full absorption,

1. purification from dangers of hindrances,
2. reaching to middle way of sign of practice,
3. the way of practice leading to the arising of first absorption, which is capable of finishing to enter into that middle way of sign of practice. (*Visuddhi*-1-144; *Mahāṭṭkā*-1-173)

upekkhābyūhanā — Owing to lack of preparing to purify that consciousness of first absorption which had been purified from hindrances again, with the result that the *meditator* does not perform to purify again and it can be said that he neutralizes the first absorption. — (1)

It can be said that the *meditator*, who has no endeavouring to balance the consciousness of first absorption which leads to proper way of practice due to reaching to full concentration (*appanā samādhi*), neutralizes that consciousness of first absorption. — (2)

It can be said that the *meditator*, who has no endeavouring to firm fix the sign of full concentration of mindfulness of breathing, which has only one nature, in other words, the *meditator* who has no

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endeavouring to situate the consciousness of full concentration without associating of any defilement, neutralizes that consciousness of full absorption.

Thus it should be recognized on development of *upekkhābyūhanā* (= *tatramajjhattupekkhā*) by means of function of mental concomitant called equanimity (*tatramajjhattupekkhā*). — (3)

sampahamsanā — Such yoked *dhamma*, such as concentration and wisdom, which are occurring associated with consciousness of the first absorption which is developed by equanimity, occurs harmoniously without predominated to each others. — (1)

Then owing to deliverance from defilements, five controlling faculties, faith, effort, mindfulness, concentration, wisdom, occur in the presence of same functions, deliverance from defilements. — (2)

Then this *meditator* causes to occur such effort which is compatible to those occurrences, i.e., harmonious function of concentration and wisdom, presence of same function called deliverance from defilements. Such refuging (*āsevanā*) which is occurred during perishing phase (*bhaṅga khaṇa*) of that consciousness of first absorption is present. [After the arising phase (*uppāda*), the refuging (*āsevanā*) begins to occur at the static phase (*ṭhiti khaṇa*). (*Mahāṭṭkā*-1-174)]

The mode of occurrence of all those *dhamma*, concentration, wisdom, which are associated with the consciousness of absorption and are not predominant to each other, by means of knowing of all processes thoroughly (*pārihāriya ñāṇa*) called impurity (*samkilesa*)

and disadvantages of it, purification (*vodāna*) and advantages of it, concentration and wisdom can be occurred without predominating to each others by means of such such modes. Due to occurrence of satisfaction of the concentration of mindfulness of breathing; due to occurrence of finishing to perform by that *pārihāriya ñāṇa*, due to occurrence of circumstantial purified, it is fulfilled by means of that that modes. Therefore, it is explained in *Visuddhi-1-144,145* that

dhammānam anativattanātibhāvasādhanena pariyodāpakassa ñāṇassa kiccanipphattivasena sampahamsanā veditabbā. (Visuddhi-1-144,145)

= It should be recognized on the **satisfaction** (*sampahamsanā*) by means of finishing to occur those *dhamma* called concentration and wisdom, without predominating to each others, and finishing to occur the function of knowledge which is capable of performing and purifying it's function. — (3)

The knowledge is obvious in the mind of mindfulness of breathing by means of equanimity (*tatramajjhattupekkhā*). It is preached in *Paṭisambhidā Magga*, page 221, as follows. _____

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