

Namo tassabhagavato arahato sammāsbhuddhassa

NIBBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

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BY

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TRANSLATED BY

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- (d) last impulsion, if it occurs contiguously after impulsion,
- (e) second registering consciousness, if it occurs contiguously after registering consciousness; (5 varieties)
- 4. *nissaya, purejāta, vippayutta, atthi, aviagta*, of causal *dhammas* called heart-base, which is synchronous arising with preceding consciousness, process of NONE etc; or (heart-base, which is synchronous arising with 17th mind moment backward counted from death consciousness); (5 varieties)
- 5. "*nānākkhaṇikakamma, pakatūpanissaya*" of causal *dhammas* of any one of inferior great wholesome deeds with three roots or superior great wholesome deeds with two roots appropriately, which was past *dhamma*; (2 varieties)

Due to influence of these (26) kinds of relations, "Resultant *dhammas*, mental aggregates of four kinds of life-continuum with two roots, (32) kinds of mental concomitants, excluding three abstinences, two boundless states, investigation," occur and exist.

X. Mental aggregates of life - continuum of fine-material sphere

"Resultant *dhammas*, mental aggregates of five kinds of life-continuum of fine-material sphere, (35) kinds of mental concomitants", excluding three abstinences, occur and exist by means of influence of these (26) kinds of relations, to wit,

1. varieties of relation of mentally <i>sahajāta</i>	13
2. varieties of relation of <i>ārammaṇa</i>	1
3. varieties of relation of <i>anantara</i>	5
4. varieties of relation of <i>vatthu</i>	5
5. varieties of relation of <i>nānākkhaṇikakamma</i>	2

"Resultant *dhammas*, mental aggregates of five kinds of life continuum of fine-material sphere, (35) kinds of mental concomitants", excluding three abstinences are conditioned by means of influence of

- 1. (a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata* of causal *dhammas* called mental aggregates of life-continuum "of fine material sphere" , which are capable of benefitting each other; (7 varieties)

- (b) *hetu* of causal *dhammas* called "three kinds of roots", greedlessness, hatelessness, non delusion which are consisting in mental aggregates of life-continuum with three roots; (1 variety)
 - (c) *sahajātakamma* of causal *dhamma* of volition (1 variety)
 - (d) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness; (1 variety)
 - (e) *indriya* of causal *dhammas* called (8) kinds of mental controlling faculties; (1 variety)
 - (f) *jhāna* of causal *dhammas* called five factors of absorption, if it is life-continuum of first absorption; four factors of absorption, if it is life-continuum of second absorption; three factors of absorption, if it is life-continuum of third absorption; two factors of absorption, *sukha*, *ekaggatā*, if it is life-continuum of fourth absorption, two factors of absorption, *upekkhā*, *ekaggatā*, if it is life-continuum of fifth absorption; (1 variety)
 - (g) *magga* of causal *dhammas* called either five factors of path, investigation, initial application, effort, mindfulness, one-pointedness, if it is life-continuum of first absorption; or four factors of path, investigation, effort, mindfulness, one-pointedness; if it is life-continuum of second, third, fourth, fifth absorption. (1 variety) (13 varieties)
- 2.(1) "If it is life-continuum of the first absorption, resultant *dhammas*, four mental aggregates of "life-continuum of" first absorption are conditioned by means of influence of *ārammaṇa* of (25) kinds of concepts, viz,
- (a) (10) kinds of *kaṣiṇa*-concept.
 - (b) (10) kinds of loathsome concept (*asubhapaññatti*)
 - (c) concept of bodily parts, hair etc, which are objects of mindfulness of body (=32-bodily parts concept),
 - (d) concept of in-breath, out-breath, which is the object of mindfulness of breathing (=sign of full concentration of *ānāpānassati*)
 - (e) concept of all beings, joyful and woeful ones which is the object of loving kindness, (*mettā*)
 - (f) concept of all woeful beings which is the object of compassion (*karuṇā*)
 - (g) concept of all joyful beings, which is the object of sympathetic joy (*muditā*), (1 variety)

- 2.(2) If it is any kind of life-continuums of second absorption, third absorption, fourth absorption_____
- those are conditioned by means of influence of (14) kinds of concepts, viz,
- (10) kinds of *kaṣiṇa*-concept.
 - concept of in-breath, out-breath, which is the object of mindfulness of breathing (=sign of full concentration of *ānāpānassatī*)
 - concept of all beings, joyful and woeful ones which is the object of loving kindness, (*mettā*)
 - concept of all woeful beings which is the object of compassion (*karuṇā*)
 - concept of all joyful beings, which is the object of sympathetic joy (*muditā*), (1 variety)

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- 2.(3) If it is life-continuum of fifth absorption _____
- those are conditioned by means of influence of s(12) kinds of concept, viz,
- (10) kinds of *kaṣiṇa*-concept.
 - concept of in-breath, out-breath, which is the object of mindfulness of breathing (=sign of full concentration of *ānāpānassatī*)
 - concept of all joyful and woeful beings who are the equanimity; (1 variety)
3. "*anantara, samanantara, upanissaya, natthi, vigata*, of causal *dhammas* called mental aggregates of any one kind of"
- process of NONE, if it occurs contiguously after process of NONE;
 - life-continuum, if it occurs contiguously after life-continuum,
 - determining consciousness, if it occurs contiguously after determining,
 - last impulsion, if it occurs contiguously after impulsion, (registering consciousness is not available in Fine-material sphere) (5 varieties)
4. *nissaya, purejāta, vippayutta, atthi, avigata*, of causal *dhammas* called heart-base, which is synchronous arising with preceding consciousness, process of NONE etc; or (heart-base, which is synchronous arising with 17th mind moment backward counted from death consciousness); (5 varieties)
5. *nānākkhaṇīkakkamma, pakatūpanissaya*" of causal *dhammas* of any one of past (5) kinds of wholesome deeds of fine material sphere ; (2 varieties)

Due to influence of these (26) kinds of relations "Resultant *dhammas*, mental aggregates of five kinds of life continuum of fine-material sphere, (35) kinds of mental concomitants" occur and exist.

Y. Mental aggregates of life-continuum of immaterial sphere

"Resultant *dhammas*, mental aggregates four kinds of life-continuum of immaterial sphere and 30 kinds of mental concomitants, excluding three abstinences, two boundless states, initial application, sustained application, pleasurable interest", occur and exist by means of influence of these (21) kinds of relations, to wit,

1. varieties of relation of <i>sahajāta</i>	13
2. varieties of relation of <i>ārammaṇa</i>	1
3. varieties of relation of <i>anantara</i>	5
4. varieties of relation of <i>nānākkhaṇikakamma</i>	2

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"Resultant *dhammas*, mental aggregates four kinds of processes of NONE of immaterial sphere and 30 kinds of mental concomitants, excluding three abstinences, two boundless states, initial application, sustained application, pleasurable interest" are conditioned by means of influence of _____

1. (a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta,atthi, avigata* of causal *dhammas* called mental aggregates of process of four kinds processes of NONE of immaterial sphere , which are capable of benefitting each other; (7 varieties)
- (b) *hetu* of causal *dhammas* called "three kinds of roots", greedlessness, hatelessness, non-delusion which are consisting in mental aggregates of process of NONE with two roots; (1 variety)
- (c) *sahajātakamma* of causal *dhamma* of volition (1 variety)
- (d) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness; (1 variety)
- (e) *indriya* of causal *dhammas* called (8) kinds of mental controlling faculties; (1 variety)
- (f) *jahāna* of causal *dhammas* of two factors of absorption, *upekkhā, ekaggatā*;

(1 variety)

- (g) *magga* of causal *dhammas* of four factors of path, investigation, effort, mindfulness, one-pointedness; (1 variety) (13 varieties)
2. *ārammaṇa* of causal *dhammas* of any one of four signs of *kamma* (*kamma nimitta*), to wit,
- (a) space-concept (*akāsapaññatti*) which is obtained by removing of any one of (9) kinds of *kasiṇa*-object, excluding space *kasiṇa*, if it is life-continuum of boundless space sphere;
- (b) past lofty wholesome deeds of boundless space, if it is life-continuum of boundless consciousness sphere;
- (c) emptiness-concept which is absence of absorption of boundless space, if it is life-continuum of emptiness sphere;
- (d) past lofty wholesome deeds of absorption of emptiness, if it is life-continuum of neither-perception-nor-non-perception sphere ; (1 variety)
3. "*anantara, samanantara, upanissaya, natthi, vigata*, of causal *dhammas* called mental aggregates of any one kind of"
- (a) process of NONE, if it occurs contiguously after process of NONE;
- (b) life-continuum, if it occurs contiguously after life-continuum,
- (c) last impulsion, if it occurs contiguously after impulsion, (In immaterial sphere determining, registering and five doors cognitive processes can not be occurred.)
4. "*nānākkhaṇikakamma, pakatūpanissaya*" of causal *dhammas* of any one of past (4 kinds of wholesome deeds of immaterial sphere ; (2 varieties)

Due to influence of these (21) kinds of relations "Resultant *dhammas*, mental aggregates of four kinds of life continuum of immaterial sphere, (30) kinds of mental concomitants" occur and exist.

Now it will be presented on conditional relations of various kinds of death consciousness (*cuticitta*). The *meditator* should like to discern various kinds of death consciousness which had been occurred in past, which is occurring in present, which will be occurred in future, along with rounds of rebirth by penetrative knowledge accordingly.

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Z (i) Mental aggregates of death-consciousness without root (*a-hetuka cuti cittia*)

If a *meditator* had been experienced to occur process of NONE without root for very long previous existences, his death-consciousness is also rootless one really. It would be presented on conditional relations of that death consciousness without root.

"Resultant *dhammas* of mental aggregates of two kinds of death consciousness without root (=joyful existence without root and woeful existence without root), (10) kinds of dual sided mental concomitants, excluding intention, pleasurable interest, effort", occur and exist by means of influence of these (24) kinds of relations, to wit,

1. varieties of relation of mentally *sahajāta* 11
2. varieties of relation of *ārammaṇa* 1
3. varieties of relation of *anantara* 5
4. varieties of relation of *vatthu* 5
5. varieties of relation of *nānākkhaṇikakamma* 2

"Resultant *dhammas* of mental aggregates of two kinds of death-consciousness without root , (10) kinds of dual sided mental concomitants, excluding intention, pleasurable interest, effort" are conditioned by means of influence of

1. (a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta,atthi, avigata* of causal *dhammas* of "Resultant *dhammas* of mental aggregates of two kinds of without root , (10) kinds of dual sided mental concomitants, excluding intention, pleasurable interest, effort" which are capable of benefitting each other. (7 varieties)
- (b) *sahajātakamma* of causal *dhammas* called volition. (1 variety)
- (c) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness; (1 variety)
- (d) *indriya* of causal *dhammas* called three kinds of mental controlling faculties, vitality, consciousness, feeling, (1 variety)
- (e) *jhāna* of causal *dhammas* called four factors of absorption, excluding pleasurable interest. (1 variety) (11 varieties)
2. *ārammaṇa* of causal *dhammas* called any one of three kinds of objects, action (*kamma*) sign of action (*kamma ninitta*), sign of existence which could be reached (*gatinimitta*) (1 variety)
3. *anantara, samanantara upanissaya, natthi, vigata* of causal *dhammas* called mental aggregates of any kinds of _____
- (a) fifth impulsion adjacent to death-consciousness, if it occurs contiguously after impulsion,

- (b) second registering consciousness, if it occurs contiguously after registering.
- (c) life-continuum, if it occurs contiguously after life-continuum, (life-continuum occurs just after either impulsion, or registering) (5 varieties)
- 4. **nissaya, purejāta, vippayutta, atthi, avigata**, of causal **dhammas** called heart-base, which is synchronous arising with 17th mind moment backward counted from death consciousness
- 5. **nānākkhaṇikakamma, pakatūpanissaya** of causal **dhammas** called past sensual wholesome deeds, if it is death-consciousness of joyful existence without root, or past unwholesome deeds, if it is death-consciousness of woeful existence without root; (2 varieties)

Due to these (24) kinds of relations, resultant **dhammas** of mental aggregates of two kinds of death consciousness occur and exist.

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Z (ii) Mental aggregates of death - consciousness with two roots (*dvihetaka cuti citta*)

"Resultant **dhammas** of, mental aggregates of four kinds of death-consciousness with two roots, (32) kinds of mental concomitants, excluding three abstinences, two boundless states, investigation," occur and exist by means of influence of these (26) kinds of relations, to wit,

1.	varieties of relation of mentally sahajāta	13
2.	varieties of relation of ārammaṇa	1
3.	varieties of relation of anantara	5
4.	varieties of relation of vatthu	5
5.	varieties of relation of nānākkhaṇikakamma	2

"Resultant **dhammas** of, mental aggregates of four kinds of death-consciousness with two roots, (32) kinds of mental concomitants, excluding three abstinences, two boundless states, investigation", are conditioned by means of influence of

- 1. (a) **sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata** of causal **dhammas** of "four kinds of life-continuum with two roots, (32) kinds of mental concomitants" which are capable of benefitting each other. (7 varieties)
- (b) **hetu** of causal **dhammas** of two kinds of roots, greedlessness, hatelessness; (1 variety)

- (c) *sahajātakamma* of causal *dhamma* of volition (1 variety)
 - (d) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness; (1 variety)
 - (e) *indriya* of causal *dhammas* called (7) kinds of mental controlling faculties, excluding investigation. (1 variety)
 - (f) *jhāna* of causal *dhammas* of either five factors of absorption, if death consciousness with two roots is joyful one; or four factor of absorption, if death consciousness with two roots is neutral one; (1 variety)
 - (g) *maggā* of causal *dhammas* called four factors of path, initial application, effort, mindfulness, one-pointedness (1 variety) (13 varieties)
2. *ārammaṇa* of causal *dhammas* of any one of three kinds objects, action, sign of actin (*kammanimitta*), sign of existence which could be reached; (1 variety)
 3. *anantara, samanantara upanissaya, natthi, vigata* of causal *dhammas* called mental aggregates of any kinds of _____
 - (a) fifth impulsion adjacent to death-consciousness, if it occurs contiguously after impulsion,
 - (b) registering consciousness, if it occurs contiguously after registering.
 - (c) life-continuum, if it occurs contiguously after life-continuum, (life - continuum occurs just after either impulsion, or registering) (5 varieties)
 4. *nissaya, purejāta, vippayutta, atthi, avigata*, of causal *dhammas* called heart-base, which is synchronous arising with 17th mind moment backward counted from death consciousness
 5. "*nānākkhaṇikakamma, pakatūpanissaya*" of causal *dhammas* of any one of inferior great wholesome deeds with three roots or superior great wholesome deeds with two roots appropriately, which was past *dhamma*; (2 varieties)

Due to influence of these (26) kinds of relations, “Resultant *dhammas* of mental aggregates of four kinds of death consciousness with two roots,(32) kinds of mental concomitants, excluding three abstinences, two boundless states, investigation,” occur and exist.

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Z (iii) Mental aggregates of four kinds of death - consciousness with three roots in sensuous sphere

“Resultant *dhammas*, four mental aggregates of death-consciousness (34, 33) with three roots in sensuous sphere”, occur and exist by means of influence of (26) kinds of relations, viz.,

1. varieties of relation of mentally *sahajāta*13
2. varieties of relation of *ārammaṇa*1
3. varieties of relation of *anantara*5
4. varieties of relation of *vatthu*5
5. varieties of relation of *nānākkhaṇika kamma* ..2

totally (26) varieties of relations.

“Those resultant *dhammas*, four mental aggregates of death-consciousness (34, 33) with three roots in sensuous sphere”, are conditioned by means of influences of

1. (a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata* “of causal *dhammas* called mental aggregates of death consciousness which are capable of benefitting each other”,

(b) *hetu* of three roots, greedlessness, hatelessness, non-delusion which are “three” roots consisting in mental *dhammas* of death consciousness,

(c) *sahajāta-kamma* of volition (*cetanā*) which is consisting in mental *dhammas* of death consciousness,

(d) *āhāra* of contact, volition, consciousness which are consisting in mental *dhammas* of death consciousness,

(e) *indriya* of vitality, consciousness, feeling (mentally agreeable feeling or neutrality feeling), faith, effort, mindfulness, one-pointedness, investigation which are called “eight” mental controlling faculties consisting in mental *dhammas* of death consciousness,

(f) if death-consciousness is associating with joyful (*somanassa sahagata*), — by means of influence of *jhāna* of “five” factors of absorption; initial application, sustained application, pleasurable interest, agreeable feeling, one-pointedness

if death-consciousness is associating with neutral feeling — by means of influence of *jhāna* of “four” factors of absorption; initial application, sustained application, neutral feeling, one-pointedness

(g) *magga* of five factors of path excluding mental concomitants called three abstinences (*virati*),

(varieties of relation of mentally compatibility = 13 kinds)

2. by means of influence of *ārammaṇa* of any kind of objects, action, sign of action (*kamma nimitta*), sign of existence which is worth reaching (*gati nimitta*), (1 relation)

3. *anantara, samanantara upanissaya, natthi, vigata* of causal *dhammas* called mental aggregates of any kinds of _____

(a) fifth impulsion adjacent to death-consciousness, if it occurs contiguously after impulsion,

(b) registering consciousness, if it occurs contiguously after registering.

(c) life-continuum, if it occurs contiguously after life-continuum. (5 varieties)

4. *nissaya, purejāta, vippayutta, atthi, avigata*, of causal *dhammas* called heart-base, which is synchronous arising with 17th mind moment backward counted from death consciousness;
5. by means of influence of *nānākkhaṇika kamma, pakatūpanissaya* of causal *dhammas* called any one of excellent wholesome deeds of person with three roots in sensuous sphere (*tīhetuka ukkaṭṭha kāma kusala*) which had been done in past, (2 varieties); totally (26) kinds of relations.

Due to presence of influence of these (26) kinds of relations mental aggregates of death consciousness (34,33) with three roots in sensuous sphere occur and exist.

Z. (iv) Mental aggregates of five kinds of death - consciousness of fine - material sphere

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"Resultant *dhammas*, mental aggregates of five kinds of death-consciousness of fine-material sphere, (35) kinds of mental concomitants" occur and exist by means of influence of these (26) kinds of relations, to wit,

- | | |
|--|----|
| 1. varieties of relation of mentally <i>sahajāta</i> | 13 |
| 2. varieties of relation of <i>ārammaṇa</i> | 1 |
| 3. varieties of relation of <i>anantara</i> | 5 |
| 4. varieties of relation of <i>vatthu</i> | 5 |
| 5. varieties of relation of <i>nānākkhaṇikakamma</i> | 2 |

"Resultant *dhammas*, mental aggregates of five kinds of death-consciousness of fine-material sphere, (35) kinds of mental concomitants" are conditioned by means of influence of

1. (a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata* of causal *dhammas* called mental aggregates of process of NONE "of fine material sphere", which are capable of benefitting each other; (7 varieties)
- (b) *hetu* of causal *dhammas* called "three kinds of roots", greedlessness, hatelessness, non-delusion which are consisting in mental aggregates of death consciousness with two roots; (1 variety)
- (c) *sahajātakamma* of causal *dhamma* of volition (1 variety)
- (d) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness; (1 variety)
- (e) *indriya* of causal *dhammas* called (8) kinds of mental controlling faculties; (1 variety)
- (f) *jhāna* of causal *dhammas* called five factors of absorption, if it is death consciousness of first absorption; four factors of absorption, if it is death consciousness of second absorption; three factors of absorption, if it is death

consciousness of third absorption; two factors of absorption, if it is death consciousness of *sukha*, *ekaggatā*, if it is death consciousness of fourth absorption two factors of absorption, *upekkhā*, *ekaggatā*, if it is death consciousness of fifth absorption; (1 variety)

- (g) *magga* of causal *dhammas* called either five factors of path, investigation, initial application, effort, mindfulness, one-pointedness, if it is death consciousness of first absorption; or four factors of path, investigation, effort, mindfulness, one-pointedness; if it is death consciousness of second, third, fourth, fifth absorption. (1 variety) (13 varieties)
2. "Resultant *dhammas*, four mental aggregates of "death-consciousness of" first absorption are conditioned by means of influence of *ārammaṇa* of (25) kinds of concept, viz,
- (a) (10) kinds of *kaṣiṇa*-concept... R ... (see life-continuum of fine-material sphere)

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3. *anantara*, *samanantara upanissaya*, *natthi*, *vigata* of causal *dhammas* called mental aggregates of any kinds of _____
- (a) fifth impulsion adjacent to death-consciousness, if it occurs contiguously after impulsion,
- (b) life-continuum, if it is occur contiguously after life-continuum. (5 varieties)
4. *nissaya*, *purejāta*, *vippayutta*, *atthi*, *avigata*, of causal *dhammas* called heart-base, which is synchronous arising with 17th mind moment backward counted from death consciousness
5. *nānākkhaṇikakamma*, *pakatūpanissaya* of causal *dhammas* called appropriate kind of past (5) kinds of fine-material wholesome deeds; (2 varieties)

Due to influence of these (26) kinds of relations those five kinds of death-consciousness of fine-material sphere arise.

Z (v) Mental aggregates of four kinds of death - consciousness of immaterial sphere

"Resultant *dhammas*, mental aggregates four kinds of death-consciousness of immaterial sphere and 30 kinds of mental concomitants, excluding three abstinences, two

boundless states, initial application, sustained application, pleasurable interest", occur and exist by means of influence of these (21) kinds of relations, to wit,

- | | |
|--|----|
| 1. varieties of relation of <i>sahajāta</i> | 13 |
| 2. varieties of relation of <i>ārammaṇa</i> | 1 |
| 3. varieties of relation of <i>anantara</i> | 5 |
| 4. varieties of relation of <i>nānākkhaṇikakamma</i> | 2 |

"Resultant *dhammas*, mental aggregates four kinds of death-consciousness of immaterial sphere and 30 kinds of mental concomitants, excluding three abstinences, two boundless states, initial application, sustained application, pleasurable interest" are conditioned by means of influence of _____

1. (a) *sahajāta*, *aññamañña*, *nissaya*, *vipāka*, *sampayutta*, *atthi*, *avigata* of causal *dhammas* called mental aggregates of process of four kinds death-consciousness of immaterial sphere, which are capable of benefitting each other; (7 varieties)
- (b) *hetu* of causal *dhammas* called "three kinds of roots", greedlessness, hatelessness, non delusion which are consisting in mental aggregates of death-consciousness with three roots; (1 variety)
- (c) *sahajātakamma* of causal *dhamma* of volition
- (d) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness; (1 variety)
- (e) *indriya* of causal *dhammas* called (8) kinds of mental controlling faculties; (1 variety)
- (f) *jhāna* of causal *dhammas* of two factors of absorption, *upekkhā*, *ekaggatā*; (1 variety)
- (g) *magga* of causal *dhammas* of four factors of path, investigation, effort, mindfulness, one-pointedness; (1 variety) (13 varieties)
2. *ārammaṇa* of causal *dhammas* of any one of four signs *kamma* (*kamma nimitta*), to wit,
 - (a) space-concept (*akāsapaññatti*) which is obtained by removing of any one of (9) kinds of *kaṣiṇa*-object, excluding space *kaṣiṇa*, if it is death-consciousness of boundless space sphere;
 - (b) past lofty wholesome deeds of bound less space, if it is death-consciousness of boundless consciousness sphere;
 - (c) emptiness-concept which is absence of absorption of boundless space, if it is death-consciousness of emptiness sphere

- (d) past lofty wholesome deeds absorption of emptiness, if it is death-consciousness of neither-perception-nor-non-perception sphere ; (1 variety)

3. *anantara, samanantara, upanissaya, natthi, vigata* of causal *dhammas* of mental aggregates of

(a) fifth impulsion adjacent to death-consciousness, if it occurs contiguously after impulsion,

(b) life-continuum, if it occur contiguously after life-continuum. (5 varieties)

4. *nānākkhaṇikakamma, pakatūpanissaya* of causal *dhammas* of any one of four kinds of past wholesome deeds of immaterial sphere. (2 varieties)

Due to influence of these (21) kinds of relations, resultant *dhammas* called mental aggregates of death-consciousness of immaterial sphere occur and exist.

In this section it had been presented commonly on conditional relations of various mind moment with same nature. However it must be discerned separately on those mind moments accordingly. In one life different kinds of process of NONE, life - continuum, death-consciousness etc can not be occurred but each same kind of processes of NONE, life-continuum, death-consciousness can be occurred respectively. In one life, consciousness of process of NONE, life - continuum, and death - consciousness are the same ones. Therefore, one must discern on specific conditional relations of mind moments of one's each existence one by one.

2. 15.5 A References

Here section of conditional relation would be finished. Due to limited occurrence of mere functioning impulsions (*kriya javana*) in Arahant, in inability to discern by *Vipassanā Knowledge* of a *meditator*, those impulsions are omitted in this work.

Especially this section is intended to be presented for those *meditators* who are learned in conditional relations theoretically in order to understand practically by penetrative knowledge. Doctrine of conditional relations can be found very easily in various *Pāli* Texts, commentaries, sub-commentaries and interpretations relating to conditional relations. Especially this section has been worked with the reference of

1. Brief Account on interpretation of Conditional Relations.
2. Brief Account on *Teaching Methodology of Conditional Relations*,

written by the most *Venerable Abhidhaja Mahā Raṭṭha Guru Masoyain Sayādaw*.

(For English translation translator has achieved to translate this section especially based on An Approach To *Paṭṭhāna* (BUDDHIST PHILOSOPHY FO RELATIONS), written by

Paṭṭhāna Sayadaw U Visuddha (Mahā Thera Visuddho), Lecturer in *Paṭṭhāna, Masoyain* Monastery (*Asokārama*) and Myan-aung U Tin, 1956, Published for free distribution, Universal Printing Works, 76-A Innya Road, Rangoon)

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B. In order to attain non-delusive clear-comprehension (*asammoha sampajañña*)

Pāli Quotation (Dī - A - 1 - 175, 176, M - A - 1 - 268, Sam - A - 3 - 228, Abhi - A - 2 - 342)

In this section of non-delusive clear comprehension, _____ commentaries instructed to attain non-delusive clear-comprehension by means of

1. Five aggregates method,
2. Twelve bases method;
3. Eighteen elements method,

4. Reasoning on Conditional relations (*Paṭṭhāna*) for various moments relating to section of clear comprehension, moment of deportment (*iriyāpatha* called walking, standing, sitting, reclining, moment of going forward and backward, etc In accordance with these instructions this section of Conditional Relations has been presented well in order to attain non-delusive clear - comprehension for those *meditators* who wish to penetrate profound essence of conditional relations.

It is essential to memorize *Pāli* Text of *Paṭṭhāna paccaya niddesa*, English translation of that *Pāli* Text, interpretations of that *Pāli* Text, two fold groups of conditional relations mentioned in 2.15.1, for a *meditator* who wants to study this section. Only when he had, learned thoroughly those *Pāli* Text and interpretations of *Pāli* Text, can the *meditator* understand noble doctrine of conditional relations penetratively. May all *meditators* who have strong desire to attain Eternal Peace called Supreme Bliss of *nibbāna* be able to penetrate profound essence of Noble Preaching Methodology of Conditional Relations.

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2.15.6 Dhammaṭṭhiñāṇa

Pāli Quotation (Paṭisam - 51)

= Thus, principle of dependent origination consisting of these four layers, three periods, three transitions, are known and seen together with twenty events.

It is well distinguished penetratively. Due to presence of meaning , ability to know, it is called *ñāṇa* (knowledge). Due to presence of meaning, ability to know distinguishably, it is called *paññā* (wisdom). Therefore, the wisdom which concerns with keeping in mind and distinguishing on causal *dhammas* is designated as *dhammañhiṇṇa*. (*Paṭsam - 51*)

* *dhammañhiṇṇanti paccayākāre ñāṇam.* (*Sam -A, 2-63*)

* *dhammañhiṇṇanti vipassaññam.* (*Sam - A - 2-117*)

Because the occurrence of resultant *dhammas*, depending upon causal *dhammas* called "*paccayākāra*", are the cause of arising and standing of conditioned things called corporeality and mentality, that "*paccayākāra*" should be designated as *dhammañhiṇṇi*. The knowledge which is capable of penetrative knowing and seeing on this *paccayākāra* is called *dhammañhiṇṇa*. (*Sam - A - 2-63, second Ñāṇavatthu Sutta*)

Pāli Quotation (Sam-tī-2-124)

The nature of standing on the state of affairs of *anicca, dukkha, anatta*, of *saṅkhāra dhammas* is *dhammañhiṇṇi* as their own nature of standing. The *Vipassanā* Knowledge which is standing on the phenomena of *anicca, dukkha, anatta* of conditioned things through penetrative knowing and seeing on those phenomena, is also designated as *dhammañhiṇṇa*. (*Sam - 2 - 117, Sam - tī - 2 - 124*)

2.15.7 (a) Susimparibbājaka Sutta

It would be continued to present now an apparent olden evidence whether both the factors of the "fivefold clinging to existence" which are occurring in three periods called past, future, present, and principle of dependent origination by which three periods called past, future, present are expounded by linking, could be discerned by *Vipassanā Knowledge*. It can be found in *Susimparibbājaka Sutta, Nidāna Vagga, Samyutta* volume I page 340-348. Meaning of summary of that *Sutta* is as follows.

While the supreme Buddha was staying in the monastery called *veḷuvana*, a newly ordained *bhikkhu* called venerable *Susima* approached

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to some Arahants who acknowledged for Noble Fruit of Arahant in front of the Supreme Buddha, and then he asked when those Arahants had been obtained various kinds of super-

psychic-knowledge and mundane absorptions or not. Noble Arahants answered that they never have got any kind of absorption or super-psychic-knowledge but they were kind of person called "*paññā vimutta*" (=emancipated by insight or freed by wisdom).

Due to inability to understand on brief answer of Arahant, venerable *Susima* approached to the supreme Buddha and asked in detail what he discussed with those Arahant again. At that time the Buddha preached "*pubbe kho Susima dhammaṭṭhiññāṇam, pacchā nibbāne ñāṇam* (Sam - 1 - 344)

Susima *Vipassanā Knowledge* called *dhammaṭṭhiññāṇa* that is establishing firm foothold on the natural phenomena of impermanence (*anicca*), suffering (*dukkha*), non-self (*anatta*) of conditioned things, arises beforehand and then the Noble Path-knowledge that is knowing and seeing *nibbāna* as object, arises later. (Sam-1-344)

Due to lack of understanding on brief explanation of the Buddha, Venerable *Susima* requested respectfully the Buddha in order to be explicit again. At that time the Buddha preached as follows:

Pāli Quotation (Sam - 1 - 344)

= *Susima* as if you could understand or couldn't, never mind Actually _____ "*Vipassanā Knowledge* called *dhammaṭṭhiññāṇa* that is establishing firm foothold on the natural phenomena of *anicca, dukkha, anatta* of conditioned things, arises beforehand and then the Noble Path-knowledge that is knowing and seeing *nibbāna* as object, arises later" (Sam - 1 - 344)

2.15.7 (b) The meaning

Pāli Quotation (Sam - A - 2 - 117) (Sam- ti -2 -125)

The Buddha preached venerable *Susima* above words in order to show clearly the occurrence of Noble Path-knowledge without full concentration of absorption. The meaning of above *Pāli* quotation is as follows.

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Susima the attainment of cessation-absorption (*nirodha samāpatti*) called *anupubbavīhāra* which should be entered successively into both *samatha* practice called eightfold attainment and *vipassanā* practice which is scrutinizing on three general characters, *anicca, dukkha, anatta* of mental *dhammas* of those absorptions, as yoking way of practice (*yuganaddhanaya*), is consequence of full concentration of absorption. Noble Path-

Knowledge and Fruit-Knowledge, however, are not consequence of full concentration of absorption in deed. Although mundane super psychic power are consequence of full concentration of absorption, Noble Path-Knowledge and Fruit-Knowledge are not consequence of the latter. Brahma's plane called *bhavagga* is an achievement of full concentration of absorption but Noble Path-knowledge and Fruit-Knowledge are not achievement of the latter. These Noble Path-Knowledge and Fruit-Knowledge, are, actually, consequence of *Vipassanā Knowledge* called *dhammañhiti*. These are accomplished by means of *Vipassanā Knowledge* only. Therefore as if you could understand or couldn't, never mind ...R... Actually. "*Vipassanā Knowledge* called *dhammañhitiñāna* that is establishing firm foothold on the natural phenomena of *anicca, dukkha, anatta* of conditioned things, arises beforehand and then the Noble Path-Knowledge that is knowing and seeing *nibbāna* as object, arises later". It means in this way. (The Buddha preached in that way with referring to a person with vehicle of pure *Vipassanā* practice (*suddha vipassanā yānika puggala*)).

After explaining in that way, the Buddha then went on to admonish thoroughly Venerable. *Susima* by means of three Rounds Preaching Methodology (*teparivaṭṭa Dhamma-desanā*) in order to attain the Noble Fruit-Knowledge of Arahantship.

A kind of preaching methodology by which each aggregate, corporeal-feeling-perception-*kamma* formation- consciousness, which are occurring as (11) kinds of states called past, future, present, internal, external, gross, subtle, inferior, superior, far, near, should be discerned by penetrative *Vipassanā Knowledge* in order to see three general characters, *anicca, dukkha, anatta*, after making the use of questions and answers on each character of five aggregates one by one, is called three Rounds Preaching Methodology. Those discourses like *Anattalakkhaṇa Sutta* are applied to this kind of preaching methodology.

After the noble preaching was finished, Venerable *susima* became Arahantship, even though he did not have the eight fold mundane attainments or five-fold mundane super psychic power, as a result of penetrative discerning on three general characters of each aggregate which are occurring in 11 kinds of states respectively. He too became a person with vehicle of pure *Vipassanā* practice.

Pāli-Quotation (Sam - A - 2 - 117)

Afterwards the Buddha continued to make the use of questions and answers with Venerable *Susima* alternately as follows_____

Pāli Quotiation (Sam - 1 - 345, 346 - two paragraphs)

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Susima do you see whether ‘Aging and Death’ arise due to presence of “Rebirth”?
'Yes, I do bhante.

Susima do you see whether ‘Rebirth’ arises due to presence of “becoming process”? 'Yes, I do ... bhante'.

Susima do you see whether ‘becoming process’ arises due to presence of “clinging on existence”? 'Yes, I do.... bhante'.

Susima do you see whether ‘clinging on existence’ arises due to presence of “Craving”? 'Yes, I do ... bhante'.

"*Susima* do you see whether ‘Craving’ arises due to presence of ‘Feeling’? Yes ... I do bhante'

Susima do you see whether ‘Feeling’ arises due to presence of ‘Contact’? Yes ... I do bhante'

Susima do you see whether ‘Contact’ arises due to presence of ‘Bases’? Yes ... I do bhante'

Susima do you see whether ‘Bases’ arises due to presence of ‘Mentality and Corporeality’? Yes ... I do bhante'

Susima do you see whether ‘Mentality and Corporeality’ arises due to presence of ‘Consciousness’? Yes ... I do bhante'

Susima do you see whether ‘consciousness’ arises due to presence of ‘*Kamma* – formations’ ? Yes ... I do bhante'

Susima do you see whether ‘*Kamma* formations’ arises due to presence of ‘Ignorance’? Yes ... I do bhante'

Susima do you see whether ‘Aging and Death’ cease due to the cessation of ‘Rebirth’? Yes.... I do bhante.

Susima do you see whether ‘Rebirth’ ceases due to cessation of ‘Becoming – Process’? Yes I do bhante'.

Susima do you see whether ‘Becoming Process’ ceases due to presence of ‘Clinging on Existence’? Yes ... I do bhante'

Susima do you see whether ‘Clinging on Existence’ ceases due to presence of ‘Craving’? Yes ... I do bhante'

Susima do you see whether ‘Craving’ ceases due to the cessation of ‘Feeling’? Yes ... I do bhante'

Susima do you see whether 'Feeling' ceases due to the cessation of 'Contact'?
Yes ... I do bhante'

Susima do you see whether 'Contact' ceases due to the cessation of 'Bases'? Yes
... I do bhante'

Susima do you see whether 'Bases' ceases due to the cessation of 'Mentality &
Corporeality'? Yes ... I do bhante'

Susima do you see whether 'Mentality & Corporeality' ceases due to the cessation
of 'Consciousness'? Yes ... I do bhante'

Susima do you see whether 'Consciousness' ceases due to the cessation of
'*Kamma* formations'? Yes ... I do bhante'

Susima do you see whether '*Kamma* formations' ceases due to the cessation of
'Ignorance'? Yes ... I do bhante'

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Afterwards, the Supreme Buddha examined again whether Venerable *susima* had got any kind of five-fold mundane super psychic power or eight-fold mundane attainment. At that time Venerable *susima* answered that he has never got any kind of those lofty wholesome *dhammas*. After examining the lofty wholesome *dhammas*, the Supreme Buddha then went on to examine about Venerable *susima*'s answers as follow.

"*Susima* ... what do you want to mean your answer that
"principle of dependent-origination including the nature of arising (=cycling rounds of rebirth) and cessation (=ceasing of rounds of rebirth) has been known back and front without having any kind of five-fold mundane super psychic power or eightyfold mundane attainment?"

At that time Venerable *Susima* confessed his penitence, ordination with wrong purpose in order to mimic noble *dhamma* of the Buddha, and apologized the Buddha respectfully. (It can seen in detail in *Sam-1 340, 348*)

According to this *Sutta*, it should be firmly recognized the fact that those persons who are lacking in any kind of absorption or mundane super psychic power are also able to discern thoroughly on principle of dependent-origination by means of penetrative *vipassanā knowledge*.

2.15.7 (c) The consideration of translator (*Pāli* to Myanmar) *Mahā* Theras

Those elder *Mahā Theras* who accomplished the new Myanmar translation of *Pāli* Text of *Nidāna Vagga, Samyutta*, presented the following consideration under the heading "**Noble Preaching of Dependent-Origination**", in section K, Editorial Notes.

This nature of Dependent-Origination is not created by the Buddha but it exists whether the Buddha would appeared in the world or not. However, only when the Supreme Buddhas would appear, can some beings with previous great perfections understand the Principle of Dependent-Origination due to preaching of the Buddha, indeed. This Principle of Dependent-Origination can not be understood unless the Buddha appears in the world; or if it is no opportunity to listen the *Dhamma* even though the Buddha appears; or if wrong belief called eternalism and annihilation view are firmly grasped even though one has an opportunity to listen the *Dhamma*.

This noble Principle of Dependent-Origination seems to be profound, and furthermore it is extremely profound. It seem to be difficult, and furthermore, it is extremely difficult. The Buddha prohibited the Venerable Ānanda

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not to say this Principle of Dependent-Origination as very easy and superficial one to be understood. Unless this Principle of Dependent-Origination is known and seen discriminately, no one can escape from suffering of rounds of rebirth really. It is not worth designating as *sammaṇa, brahma* (=Noble One) without knowing and seeing this kind of Noble *Dhamma*, indeed. Due to presence of ability to know and see this Principle of Dependent-Origination, the Supreme Buddhas who had been appeared in past who is still appearing in present, who will be appearing in future, had got the Buddhahood, get the Buddhahood, will be getting Buddhahood accordingly. Most of those beings, as long as this principle of Dependent-Origination could not be understood by means of Penetrative *Vipassanā* - Knowledge, will fall certainly into the chasms of the wrong views called eternalism and annihilationism resulting in facing with the suffering of rounds of rebirth infinitely. Those persons who have strong desire to escape from suffering of rounds of rebirth therefore, have to endeavour in order to know and see penetratively this Noble Principle of Dependent-Origination in accordance with the preaching in *Nidāna Vagga, Samyutta*. (Editorial Notes, section K, New Translation of *Pāli* Text of *Nidāna Vagga, Samyutta*)

1.15.8 Sixteen kinds of sceptical doubts could be removed

Pāli - Quotation (Visuddha-2-234) (Mahāṭī-2-373)

After knowing and seeing the causal relationship, "the occurrence of Mentality and Corporeality in present life, due to causal *dhammas* called ignorance, craving, clinging, *kamma* formation, action etc ... which had been cultivated in past lives;", by means of penetrative knowledge of himself, the practising *bhikkhu* then goes on to discern repeatedly with the help of right knowledge in order to know and see penetratively on causal relations that ___ as this mentality and corporeality occur obviously in present life, due to causal *dhammas*, the ignorance etc... which had been cultivated in past lives ____ similarly this Mentality and Corporeality will occur in future life, due to causal *dhammas*, the ignorance etc..., (which had been cultivated in present life or various kinds of previous lives respectively)

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The *meditator* who discerns over and over in this way, can remove these (16) kinds of sceptical doubts, viz,

1. (5) kinds of "sceptical doubts depending on continuity of aggregates which was the part of past periods",
2. (5) kinds of sceptical doubts depending on continuity of aggregates which will be the part of future periods;
3. (6) kinds of sceptical doubts depending on continuity of aggregates which is the part of present period; respectively.

The Buddha preached these (16) kinds of sceptical doubts in *Sabbāsava Sutta, Mūlapaññāsa (M-1-10)* as follows.

Five kinds of "sceptical doubts depending on continuity of aggregates, which was the part of past periods", are-

1. *ahosim nu kho aham atita maddhānam.*
= Did I exist surely in the past periods?
2. *na nu kho ahosim atitamaddhanam.*
= Didn't I exist surely in the past periods?

[Notes: Depending upon mode of eternalism (*sassatākara*), it is sceptical doubt on obvious presence of self or himself in the past periods. Depending upon mode of spontaneous origin without cause or reason called *adhiccasamuppattiākara*, it is sceptical doubt on absence self

or himself in the past periods that "I'd been existing from the beginning of such time, didn't I exist previously from that time?" etc Worldlings are the same as insane. They usually tend to think about neither here nor there. In other words, the reason why they have wandering mind is fundamentally due to unwise attention. If it is so, there is a reasonable question how unwise attention originates. The main reasons are both the occurrence of insane worldlingship and unwilling to see Noble Ones, the supreme Buddha etc. There is a reasonable question whether the wise attention can be occurred in the continuum of worldlings. In this case it is not intended to say worldlings never make wise attention. During making that wise attention, the occurrence of worldlingship is not a significant factor but *saddhammassavana* (=listening to the *dharmas* relating to four Noble Truths talked by Noble Ones, the Buddha etc...) and *kalayānamitta* (=presence of good fellowship called Noble Ones, the Buddha etc...) are significant factors. It is right. Those kinds of foods, fish, meat etc, never got flavour naturally but are flavourful due to artificial flavours actually. (*M-A-1-71, M-ṭī-1-155*)

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3. *kin nu kho ahoṣin atitamaḍḍhanam* =

What sort of race did I've experienced in the past periods?

[Depending upon caste, sexual appearance, kind of process of NONE, some kinds of sceptical doubts, such as,

"Did I have experienced as kingdom, caste of *brahman*, caste of wealthy person, caste of the poor, married life or *bhikkhu's* life?", "Did I have existed as human being or heavenly being in the past periods?..." etc, could be occurred]

4. *katham nu kho ahoṣim atitamaḍḍhanam*.

= How was my appearance when I existed in the past periods?

[Depending upon form and shape some kinds of sceptical doubt, such as, "Did I have got either tall or short one, either white skin or black skin?", "Did I have experienced as a person with finite or infinite nobility?" etc., could be occurred. Teachers of other school of thought suggested that sceptical doubt, such as, "Did I exist due to creation of a kind of creator called *issara* or Great *brahma*?", "Did I exist due to previous *kamma* or without any cause?" etc. could be occurred, depending upon creation of a kind of creator called *issara* as causal *dharmas*. (*M-A-1-71*)]

5. kim hutva kim ahosim nu kho aham aṭṭamaddhānam

= What sort of race did I've experienced after what sort of race in the past periods?

[Depending upon caste ____ some kinds of sceptical doubts, such as, "Did I have experienced as a caste of *brahman* after experienced as kinghood?", "Did I have experienced as the poor in the next existence after experienced as a caste of wealthy one?", "Did I have experienced as an ascetic life in the next existence after experienced as married life?", "Did I have experienced as human being in the next existence after experience as heavenly being?", etc... could be occurred. Thus sceptical doubt how he himself or "self" (*atta*) which should be designated as himself occurred successively in past periods, is present in him. (*M-A-1-71*)]

Five kinds of sceptical doubts depending on continuity of aggregates, which will be the part of continuity of future periods are as follows: ____

1. ***bhavissami nu kho aham anagata maddhanam.***

= Will I be existing surely in the coming future periods (=after death)?

2. ***nanu kho bhavissami anāgamaddhanam***

= Won't I be existing in the coming future periods?

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[Notes: Depending upon mode of eternalism, "self is eternal", ____ there is sceptical doubt on obvious presence of himself or "self" (*atta*) which should be designated as he himself. Depending upon mode of annihilationism, i.e self is annihilated after death, ____ there is sceptical doubt on absence of himself or "self" which should be designated as he himself, such as, "I have existed as such kind of body. Afterwards, won't I be existing in future periods?" etc. (*M-A-1-72; M-ṭī-1-56*)]

3. kim nu kho bhavissāmi anāgamaddhānam

= What sort of race will I be experiencing in the future periods?

[There are some sceptical doubts for future period, such as, "will I be experiencing as kinghood, caste of *brahman*, caste of wealthy person, caste of the poor, human being, ascetic one or heavenly being?" etc...]

4. katham nu kho bhavissāmi anāgamaddhānam

= How will my appearance be occurred for the coming future periods?

[There are some sceptical doubts relating to future period, such as, "will it be tall, short, white skin or black skin? etc]

5. *kim hutva kin bhavissāmi nu kho aham anāgatamaddhānam*

= What sort of race will I be experiencing successively after what sort of race will be experienced, for coming future periods?

[There are some sceptical doubts relating to future periods, such as, "will I be experiencing as a caste of *brahman* after kingdom will be experienced?," "Will I be experiencing as the poor successively after a caste of wealthy person will be experienced in the coming future period?" "Will I be experiencing as human life successively after an ascetic life will be experienced?," "Will I be experiencing as human being successively after heavenly being will be experienced in coming future period?" etc]

Six kinds of sceptical doubts depending on continuity of aggregates, which is the part of present period are as follows.

1. *aham nu khosami*

= Am I existing?

[There is a sceptical doubt on obvious presence of oneself. There is a reasonable question that whether this kind of doubt could be occurred logically. In this case, it is not essential to reason logically because it has been mentioned previously that "worldlings are the same as insane". In this case there was a story which should be sampled as an example. There were two sisters with one son each. The son of younger sister had got shaved but the elder sisters' son hadn't. Elder sister's son had no desire to have shaved. But according to traditional rules of conduct he had to have shaved Due to presence of difficulty of compelling him to have shaved during awaking,

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he was having his hair shaved during sleeping. When the son of elder sister awoken up he thought. "Am I surely aunt's son?" Similarly insane worldlings with nescience usually tend to have sceptical doubt on obvious presence of himself as "Am I existing ? (*M-A-1-72, M-ṭī-1-156*)]

2. *no nu khosami*

= Don't I exist surely?

There is a sceptical doubt on absence of himself. In this case the following stories are examples. When a fisherman was fishing in the water for long time his thighs had got cold and he thought them as a fish, resulting in getting hurt himself. Another man fell asleep with full of fears during protecting a paddy field near cemetery at night. When that man woke up, he thought his knees as two ogres and beat it up. Similarly ___an insane worldling without wisdom-eye which is capable of penetrative knowing and seeing on principle of dependent origination has got sceptical doubt as, "Don't I exist surely?". (M-A-I-72)]

3. *kim nu khosami.*

= What sort of race am I?

[Even though one is a caste of kingship really, he has got sceptical doubt on his occurrence as a caste of kingship. It is similarly to a blind man thinking his real son as non-real one indeed. It should be recognized similarly to remaining ones, caste of *brahma* etc. No one is unable to know as the occurrence of heavenly being even though he is a heavenly being actually. However, that heavenly being (that *brahma*) usually tends to possess sceptical doubts as "Am I having corporeality?," "Am I having no corporeality?" etc. There is a question that why those persons who are the caste of kingship can not know their occurrences as caste of kingship. It can be answered that it is because of lack of ability to know themselves on occurrences of various castes. Some laymen who were cultivating purified moral conducts thought themselves as hermits and ascetics. Even though some were hermits and ascetics they thought themselves as laymen by reasoning in a way that "Did my obligation that should be carried out in ascetic's life had been damaged?" etc. Some human beings like king though themselves as heavenly beings even though they were human beings actually. (M-A-I-72)]

4. *katham nu khosami.*

= How am I existing?

[In this case, those persons with paradox of the *buddhism* believe that there are pure bodies of life, animate part of a human being, spirit, self (*atta*), in bodies of themselves. Due to presence of sceptical doubt whether it has any kind of form and shape among various ones, such as long or short, square shaped, hexagon shaped, octagon shaped, or polygonal shaped with 16 angles, etc, depending on form and shape of pure body of life, one person grasps sceptical doubt as, "how am I existing?"

There is no one who is unable to know present form and shape of himself. It means that inability to know form and shape of body of *atta*, vitality only.]

5. *ayam nu kho satto kuto āgato.*

= Which sort of existence did this being come from?

6. *so kuhim gāmī bhavissati.*

= Which sort of existence will that being go to?

[In the field of *vitalism (jīvavāda)* there is a concept as being (=atta). But it is only the opinion of persons with paradox of *buddhism*. In the aspect of ultimate reality that vitality of self (*atta*) belongs to an aggregate of massive body.

The insame wordling who is lacking wisdom eye has sceptical doubts on both the previous existence from which that aggregate of massive body originated and the future existence to which that aggregate of massive will go on. (*M-A-1-73,ṭī-1-157*)]

*** *sā yathāvuttā soḷasavidhāpi vicikicchā vikkhambhanavasena pahīyati (Mahāṭī-2-374)***

= Those (16) kinds of ceptical doubt could be removed for a moderate long time (*vikkhambhana*) by *paccayapariggalhñāṇa* (=the discriminative knowledge of causal relations) which is penetrative knowing and seeing on conditioned things. existing in three periods, past, future and present.

Take a reason ___ It should be taken a reason here for a *meditator*. It should be carried out an overviews on the way of practice systematically. It should be reasoned deductively whether those (16) kinds of sceptical doubts could be eliminated or not, unless the mode of dependent origination from the previous successive existences to the end of future successive existences could be discerned penetratively be means of right knowledge of himself.

For a *meditator* who fixedly accepts an idea that past and future *dhammas* should not be discerned it is very far from attaining of ability to know penetratively on the mode of dependent origination of conditioned things within three periods as well as the sky is far from the earth, actually.

1.15.9 Attainment of full understanding on objects (*ñātapariññā*)

Pāli - Quotation (Visuddhi-2-238)

In accordance with these explanations mentioned above, due to achievement to distinguish and keep in mind on causal *dhammas* of mentality and corporeality by means of circle of defilement, circle of deed, circle of consequence,

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all kinds of *dhammas* existing in past, future and present would be apparent in the insight of that *meditator* who has finished to eliminate (16) kinds of sceptical doubts, by means of process of death and process of NONE (*paṭisandhi*). The wisdom which is capable of keeping in mind on mentality and corporeality (*nāmarūpapariggaha*) and on causal *dhammas* (*paccaya pariggaha*) is designated as *ñātapariññā* (=full understanding on objects) of that *meditator*. The knowledge through ways of deductive reasoning such as, "this is corporeal *dhamma*;" "corporeal *dhamma* is merely about no more than this indeed;" "this is mental *dhamma*", "mental *dhamma* is merely about no more than this indeed," "this is causal *dhamma* of those mentality & corporeality", "causal *dhamma* of those mentality & corporeality is merely about no more than this", "there is no creator called *issara* or great *brahma*, etc, actually," on these objects of *vipassanā* knowledge,

1. mental *dhamma*
2. corporeal *dhamma*
3. causal *dhammas* of those mental & corporeal *dhammas*, which are deserving to know thoroughly, is designated as *pariññā* (= full understanding). (*Visuddhi-2-238, Mahāṭī-2-382*)

That *meditator* who has reached well into the stage of full understanding on objects (*ñātapariññā*) distinguishes the nature of things as following.

There were such corporeal and mental aggregates which had been arisen due to causal *dhamma* called *kamma* in the past existence. Those corporeal and mental aggregates which had been arisen due to causal *dhamma* called *kamma*, had perished away in that past existence only. Actually due to causal *dhamma* called *kamma* of the past existence, new corporeal and mental aggregates originate in this present existence. There is no *dhamma* which transferred from past existence to this present existence. Furthermore corporeal and mental aggregates which originated from causal *dhamma* called previous *kamma*, are also impermanent and they will be ceasing in this life. Afterwards another kinds of new corporeal and mental aggregates will be originating in the coming future existence, due to causal *dhamma* called *kamma*. There will be also none of *dhamma* which will transfer from this

present existence to new future one. (With regarding to this explanation, it shows that transferring of corporeal and mental aggregates never occur, due to perishing away in respective existence) (*Visuddhi-2-238, Mahāṭī-2-382*)

Actually, the voice produced by buccal cavity of reciting teacher was never ingested into buccal cavity of reciting pupil. Due to presence of reciting of that teacher the ability of reciting could be achieved in the buccal cavity of that pupil. (In olden days when buddhist scriptures or astrology were learned the teacher usually recites by heart and the pupil follows to learn by heart orally without any writing letters. After frequently learned by heart in that way the pupil could also recite by heart. It means that at that time even though the voice produced by buccal cavity of reciting teacher was never ingested into buccal cavity of reciting pupil, the ability of reciting could be achieved in the buccal cavity of pupil, due to presence of reciting of that teacher)

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The next simile ____ A courier who was employed by a patient went to a traditional physician and drank water which was treated by mantra (=a sacred verbal formula repeated in prayer, meditation, or incantation, such as an invocation of a god, a magic spell, or a syllable, or portion of scripture containing mystical potentialities). The mantric water which was drunk by courier was not ingested into the stomach of patient. Due to drinking mantric water by courier, illness of that patient would be disappeared actually.

The next simile ____ The make-up which is put on face to make one self look more attractive never goes to image of the face reflected on reflecting objects, mirror etc. Due to presence of make-up putting on face, that make-up would be impinged on reflecting objects, mirror etc. The next simile ____ A tongue of flame of one oil-lamp never transfer to another oil-lamp. Due to presence of tongue of flame of first oil-lamp, the tongue of flame comes from the first one that is burning, transfer to the second oil-lamp.

Similarly ____ any *dhamma* called corporeal and mental aggregates never transfer from previous existence to this present new existence. Any *dhamma* of present existence will never transfer to new existence of the future again. Due to presence of aggregate-base-element of previous existence, new aggregate-base-element arise in this present existence. Furthermore due to presence of aggregate-base-element of this present existence, those aggregate-base-element will be occurring in the next future existence again certainly. Thus the *meditator* has known and seen distinguishably. (*Visuddhi-2-238-239*)

Pāli-Quotation (Visuddhi-2-238, 239)

A seeing-consciousness which has got opportunity to occur just after five-doors advertence consciousness called *kriyā manodhātu* (mere functioning or mere functioning mind-element) neither comes from five-doors advertence consciousness nor could not arise contiguously after five-doors advertence consciousness but it originates really,....

Similarly ___ the continuity of consciousness originates at the process of NONE (*paṭisandhi*). Preceding death-consciousness has perished away. Afterwards succeeding consciousness of process of NONE arises contiguously.

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[Seeing-consciousness, which has got opportunity to occur just after mere functioning mind-element, never comes from mere functioning mere functioning mind-element. It is because at the moment of mere functioning mind-element seeing-consciousness is not present apparently as three-time-phases, *uppāda-ṭhiti-bhanga*, indeed. Even though seeing consciousness does not come from mere functioning mind-element it originates contiguously just after mere functioning mind-element due to presence of availability of causal *dhammas*, colour-object, light, attention etc.... As this seeing-consciousness arises during life, continuity of consciousness arise at the moment of process of NONE. It means that even though the consciousness of process of NONE does not come from death-consciousness, it arises contiguously just after death-consciousness by means of availability of causal *dhammas*. In this case, the word continuity (*santati*) shows clearly that it never come from anything. Why is it? ___ It is because the continuity of *dhammas* which is capable of expanding by linking as cause-result is designated as "*santati*". Therefore the commentary explained, "Preceding death consciousness has perished away. Afterwards succeeding consciousness of process of NONE arises contiguously." (*Mahāṭṭ-2-382*)]

There is none kind of *dhamma* which is separable between those death-consciousness and process of NONE. Any kind of *dhamma* never go from this death-consciousness really. The consciousness of process of NONE (*paṭisandhi viññāṇa*) which is different from death-consciousness originates depending upon causal *dhammas* accordingly. Thus the *meditator* has known and seen distinguishably. (*Visuddhi-2-239*)

In accordance with these explanations mentioned above, the *vipassanā* knowledge which is capable of keeping in mind on causal *dhammas* of mentality & corporeality becomes powerful and efficient for the *meditator* who had known and seen all *dhammas* existing in three realms by means of processes of death and NONE (*cuti paṭisandhi*). Then (16) kinds of sceptical doubts are eliminated well. Furthermore eight kinds misunderstanding, misunderstanding on the noble gem of Enlightend One etc..., are also eliminated. All kinds of wrong views, (62) kinds in totally, are also eliminated in him.

Thus it should be recognized that the knowledge that is standing by overcoming on sceptical doubts which are occurring in three periods, past, future, present, after causal *dhammas* of mentality & corporeality are kept in mind by various ways, is designated as *kankhāvitaraṇavisuddhi* (= purification by overcoming doubts).

Those terms, *dhammaṭṭhitiñāṇa*, *yathābhūtañāṇa*, and *sammāpassana* are also synonymous usages of that term, *kankhāvitaraṇa visuddhi*. (*Visuddhi-2-239*)

Dhammaṭṭhitiñāṇa

Pāli - Quotation (Mahāṭṭ-2-384)

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Such resultant *dhammas* should be bearing by respective causal *dhammas* specifically. (It means causal *dhammas* have efficiency to arise resultant *dhammas*.) Those resultant *dhammas*, therefore, are designated as "*dhamma*". In accordance with the term *dhamma*, it must be interpreted as resultant *dhammas*'. The resultant *dhammas* always stand on the causal *dhammas*, due to presence of related occurrence with those causal *dhammas*. Due to occurrence of standing condition of resultant *dhamma* in that way, the causal *dhamma* is designated as *ṭhiti*. In accordance with the term, *ṭhiti*, it must be interpreted as causal *dhammas*. The occurrence of resultant *dhammas* relating to the causes can be said as the resultant *dhammas* always stand on the causal *dhammas*". Causal *dhamma* on which resultant *dhamma* stand is known as *dhammathiti*.

In other words, as in the term *dhamma paṭisambhidā*, the term, *dhamma* means *karaṇa* (=cause), while the term, *ṭhiti* means *sabhāva* (=nature). Due to absence of specific nature, out of *dhamma*, the "nature of influence" which is capable of benefitting of causal *dhammas* in order to occur resultant *dhammas*, is called *dhamma ṭhiti*.

In accordance with the first annotation, the knowledge which originates at causal *dhamma* to which resultant *dhamma* stands, is called *dhammaṭṭhiñāṇa*.

In accordance with the second annotation, the knowledge which originates on the nature of influence, which is capable of benefitting of causal *dhammas* in order to occur resultant *dhammas*, is called *dhamma ṭṭhiñāṇa*. (*Mahāṭṭ-2-384*)

2.15.10 (a) *Yathābhūtañāṇa*

Pāli-Quotation (Mahāṭṭ-2-384)

= The nature of such kind of absolute reality of conditioned things (*saṅkhāra dhamma*), such as *aniccatā* (= impermanent nature by which all conditioned things always perished away just after arise) etc, is called *yathābhūta*. The knowledge which is able to know and see penetratively on such kind of absolute reality of conditioned things, such as *aniccata*, is designated as *yathābhūtañāṇa*. (*Mahāṭṭ-2-384*)

Sammā dassana _____ samma passatī ti sammā dassanan. (*Mahāṭṭ-2-384*)

= The knowledge which is able to know and see well on mode of occurrence of conditioned things, such as *anicca, dukkha, anatta*, is known as *sammā dassana*. (*Mahāṭṭ-2-384*), One should like to read the following *Pāli* quotations.

Pāli - Quotation (Paṭisam-50, Visuddhi-2-239)

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The ignorance is capable of benefitting to *kamma*-formations by means of influence of relation of root (*hetupaccaya*), relation of compatibility (*sahajātapaccaya*) appropriately. Due to presence of benefitting in that way, *kamma* formations are resultant *dhammas*, produced by ignorance. However the ignorance, itself, also has respective causal *dhammas*, canker (*āsava*) etc. Therefore, these two *dhammas*, ignorance and *kamma*-formations, are resultant *dhammas* produced by respective causal *dhammas*. Thus the wisdom which is capable of penetrative knowing and seeing on respective causal *dhamma* is called *dhammaṭṭhiñāṇa*. (*Paṭisam - 50*)

Pāli - Quotation (Paṭisam-258, Visuddhi-2-240) (Mahāṭṭ-2-384)

The *meditator* who always takes into heart as *anicca* knows and sees really on the factors of the "fivefold clinging to existence" (*upādānakkhandhā*) together with causal *dhamma*, called *saṅkhāranimitta* (=sign of the nature of arising and passing away of

conditioned things). "It can, therefore, be said as *sammadassana* which is capable of knowing and seeing correctly. Thus conditioned things occurring in all physical and visible life had been seen as occurrence of mode of impermanence (*anicca*) by following to actively acquired experience (*paccakkhanana*). These kinds of sceptical doubts on all *dhammas* which had been actively acquired experienced, such as "Is it permanent or impermanent?" etc... would be disappeared. Those sceptical doubts had been eliminated.

The *meditator* who always takes into heart as *dukkha* knows and sees really on aggregates of issue of grasping (*upādinakkhandhā*) which are produced successively by defilements (*kilesa*) and purposive aspiring state of mind to induce a specific process of NONE (*abhisañkhāra*) called *pavatta* (=staring afresh in innumerable births)...R...

The *meditator* who always take into heart as *anatta* knows and sees really on both the factors of the fivefold clinging to existence (*upādānakkhandhā*) together with causal *dhamma*, called *sañkhāranimitta* and aggregates of issue of grasping (*upādinakkhandhā*) which are produced successively by defilements (*kilesa*) and purposive aspiring state of mind to induce a specific process of NONE (*abhisañkhāra*) called *pavatta*. It can, therefore, be said as *sammā dassana* which is capable of knowing and seeing correctly. Thus conditioned things occurring in all physical and visible life had been seen as occurrence of mode of non-self (*anatta*) by following to actively acquired experience (*paccakkhanana*). These kinds of sceptical doubts on all *dhammas* which had been actively acquired experienced, such as "Is it self or non-self?" etc... would be disappeared. Those sceptical doubts had been eliminated. (*Paṭisam-258, Visuddhi-2-240*)

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Nimitta ____ The term, *nimitta* (=sign) means *sañkhāranimitta* (=sign of the nature of arising and passing away of conditioned things). Those are basically fivefold aggregates indeed. (It includes both causal and resultant fivefold aggregates). Due to occurrence of causal *dhamma* of perception of compactness (*ghanasaññā*) which is capable of perceiving as pile of compacted corporeality, pile of compacted mentality, fivefold aggregates are called *nimitta*. In other words, due to impression of insight knowledge as an occurrence of massive body, fivefold aggregates are called *nimitta*. (*Mahtī-2-384*)

Aniccatā ____ The occurrence of impermanence (*aniccatā*) is real attribute of conditioned things. Due to lack of any trace of permanent occurrence it is called real attribute. Therefore it can be said the *meditator* who always discerns as *anicca* knows and sees on conditioned

things by mode of real nature (=by *yaṭhābhūtañāṇa*). That *yaṭhābhūtañāṇa* is also known as *sammā dassana*, due to occurrence of capable of taking into heart real attribute of conditioned things. The *meditator* who has fulfilled with those *yaṭhābhūtañāṇa* and *sammā dassana* could know and see thoroughly past and future *dhammas* by depicting present *dhamma* resulting in having known and seen thoroughly on those past, future, present *dhammas*. The occurrence of impermanence is an attribute of every *dhamma* with "arising." The "arising", indeed, is also accomplished by efficiency of causal *dhammas*. Therefore if the occurrence of impermanence (*aniccatā*) had been known and seen apparently, it would be well performed to eliminate various kinds of sceptical doubts after finishing to know occurrence of presence of cause of conditioned things. In order to show real meaning in this way, the commentary quoted an excerpt of above *Pāli* Text of *Paṭisambhidā magga (Mahāṭṭ-2-384)*

Pavatta ___ The term, *pavatta*, means *upādinakkhandha pavatta* (=fivefold aggregates of issue of grasping which are produced successively by defilements and purposive aspiring state of mind to induce a specific process of NONE). Continuity of aggregates, i.e, consequent mental *dhamma* and CPK (*kammajarūpa*) which are caused by *kamma* (=action) and defilement can be meant as *pavatta*. It is right. ___ That continuity of fivefold aggregates of issue of grasping would be appeared in the insight of *meditator* as an occurrence of exceedingly suffering because those are produced by defilement and purposive aspiring state of mind to induce a specific process of NONE. (*abhisañkhāra*). (*Mahāṭṭ-2-384*)

2.15.10 (b) *Yaṭhābhūtañāṇa – Sammā dassana - Kankhāvitarāṇa*

Pāli - Quotation (Paṭisam-258) (Mahāṭṭ-2-384)

= There are three kinds of knowledge, *yaṭhābhūtañāṇa*, *sammā dassana*, and *kankhāvitarāṇa ñāṇa*. These three kinds of knowledge have got the same meaning but varied in terminology only. (*Paṭisam 258, Visuddhi-2-240*)

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The unique wisdom which is occurring on the real nature of all mentality and corporeality together with their respective causal *dhammas*, which are designated as both *nimitta (sañkhāra nimitta)* and *pavatta (upādinna pavatta)*, which are recognized as internal continuity, external continuity, is called either *yaṭhābhūtañāṇa* or *sammā dassana* by means of indirect way (*pariyāya*) while it is also called *kankhāvitarāṇa ñāṇa* due to

elimination of sceptical doubts on mentality and corporeality together with their causal *dhammas*. It should be recognized similarly as *rukka*, the plant growing on earth; *pādapa*, the plant which is capable of absorbing water by root; *taru*, the plant which is capable of overtaking from earth, which are synonymous usages. (*Mahāṭī-2-384*)

2.15. 11 The stage of *Cūḷasotāpanna* (lesser upstream enterer) had been reached

Pāli-Quotation (Vs-2-240)

The *meditator* who has fulfilled with *yaṭṭbhutañāṇa*, who is still performing *vipassanā* practice continuously, can be designated as *cūḷasotāpanna* (=lesser upstream enterer) who is worth getting foothold, fixed joyful existence in future and comfortable situation under the noble admonishment of the Buddha. (*Visuddhi-2-240*)

In the aspect of ultimate reality, the term, *assāsa* (= *ariyaphala*) indeed. The term, *patitthā* (=foothold) means the Noble *Path (ariya magga)*, indeed.

Even though this kind of *meditator* has not attained any kind of Noble Path and Fruit, he is the same as a person with comfortable situation and foothold, due to occurrence of well standing on meditation practice that is the fundamental factor of attainment of that Noble Path and Fruit actually. Therefore it was explained that *laddhassāsa* (It is worth getting comfortable situation), *laddha patitṭha* (foothold). It was explained that "*niyattagatika*" (=one who has fixed joyful existence in future) because the *meditator* with *kankhāvitaraṇa visuddhiñāṇa* (=the knowledge of purification by over coming septical doubts) has fulfilled with virtue (*sīlasampadā*), concentration (*samādhisampadā*), wisdom (*paññāsampadā*) that can leads to joyful existence even though he has not got enough knowledge of upper supramundane *dhammas* yet. Thus he can be designated as *Cūḷasotāpanna* (= lesser upstream enterer). It is right. ____ It should be recognized the fact that *sotāpanna* (=the upstream enterer) person, indeed, had already eradicated all *dhammas* that can lead to woeful existence because the first Noble Path-Knowledge can eradicate all defilements which are causes of reaching to woeful existences. He never fall into any kind of woeful existences. He has not any chance to fall and disintegrate in disorder. He has neither woeful existences nor the suffering which is due to state of punishment (*vinipāta*) (*Mahāṭī-2-385*)

In other words ____ Due to presence of purified insight knowledge up to the field of ultimate reality of corporeal and mental *dhammas*, the *meditator* has attained well purification of views (*ditṭhivisuddhi*). Due to attainment of purification of views in that way, he is worth getting comfortable situation (*laddhassasa*) under the noble admonishment of the Buddha. It is right

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One is worth getting comfortable situation (*ladhassāsa*) under the noble admonishment of the Buddha (*buddhasāsanā*) because those ultimate *dhammas*, aggregate-bases-element, etc.. could be distinguished and kept in mind by means of specific character and function of themselves with the help of *nāmarūpaparicchedaññāṇa* (discriminative knowledge of the mentality and corporeality), afterwards each ultimate *dhammas* could be scrutinized by means of characteristic-function-manifestation proximate cause (*lakkhaṇa-rasapaccupaṭṭhāna-padaṭṭhāṇa*), resulting in actively acquired zest relating to the *dhamma* under the noble admonishment of the Buddha.

Due to well attainment of *kankhāvitaraṇa visuddhi ñāṇa*, one is worth getting foothold under the noble admonishment of the Buddha (*laddhapatittha*). It is right _____ Due to presence of sting of wrong views, *sassata diṭṭhi*, *uccheda diṭṭhi*, etc.... which had been destroyed completely by the knowledge which is capable of penetrative knowing and seeing on mentality and corporeality together with their respective causes; due to presence of *ahetu-vāda* (theory of denier of cause), *visamahetu-vāda* (theory of disharmonious causes, creator etc; which had been pulled out completely, due to presence of full understanding on each ultimate nature which is produced by such kinds of own properties called causal *dhammas*, i.e, respective ignorance-craving-clinging-*kamma*-formation-action; the person with firm faith which is unseparable and taking root into ground of noble admonishment of the Buddha, can be designated as *laddhapatittha* (=one who is worth getting foothold under the noble admonishment of the Buddha. (*Mahāṭṭ-2-385*))

Because four kinds of Noble Truths (*catusacca*) has been known and seen thoroughly by cascade of mundane *vipassanā* knowledge successively, i.e, the Noble Truth of Suffering (*dukkha sacca*) has been known by *nāmarūpavatthānaññāṇa* which is capable of discriminating and keeping in mind on mentality and corporeality; while the Noble Truth of Cause of Suffering (*samudaya sacca*), by *dhammaṭṭhitiññāṇa*, the Noble Truth of the Course Leading to Cessation of Suffering (*magga sacca*), by way of cascade of practices after *dhammaṭṭhitiññāṇa* arose, through which the nature of arising and passing away of conditioned things called *dukkhasacca* and *samudayasacca*, would be scrutinized and taken into heart as *anicca* etc.; the Noble Truth of the Cessation of Suffering (*nirodha sacca*), which can be said as the cessation of continuity of resultant corporeality and mentality due to the cessation of causal *dhammas*, which is avoiding from the continuity of corporeality and

mentality, would be worth inclining after knowing and seeing on the occurrence of suffering of continuous continuity of corporeality and mentality, the *meditator* is not worth reaching any of four kinds of woeful existences but he is worth existing in the realm of up-stream enterer (*sotāpanna*). Therefore it was explained as *niyatagatika* (person with fixed joyful existence in future), resulting in designating as *Cūlasotāpanna* (lesser up-stream enterer). (*Mahāṅg-2-385*)

Therefore under the noble admonishment of the Buddha, the wiseman of worth who is developing the benefit of himself and others with the purpose of both happiness of present life and the Noble Path and Fruit-Knowledge, up to *nibbāna* could be attained a foothold, if he has strenuous effort to know and see penetratively by such mode on profound principle of Dependent Origination, called *paccayākāra*, after giving up all kinds of remaining work other than meditation practice. One should like try to hard

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over and over for every moment by that mode mentioned above after fulfilling with mindfulness reason and clear comprehension thoroughly. (*Abhi-A-2-189, Vs-2-221*)

2.15. 12 The wish of the Venerable Pyi Sayadaw (verses)

- * After quoting and revising with various commentaries, sub-commentaries, very profound and difficult cycle of Dependent-Origination should be determined, scrutinized and ground by means of pestle of knowledge, in order to uncover and to be explicit difficult meanings.
- * The person who eats the nourishment of principle of Dependent-Origination that is worth eating, similar to butter and molasses with real taste, and flavours like ambrosia, will be able to eliminate the mucus of sceptical doubts, and to realize surely, ultimate reality of mentality and corporeality, and to attain knowledge as right treasure-trove could be discovered.
- * May that person be worth getting praise as a professor to whom all surrounding people can refuge

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and may he be worth saying as th Noble One.

(Pyi-*Visuddhimagga Nissaya 4 - 267*)

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