

“Kodho mosavajjañca kathaṃkathā ca, etepi dhammā dvayameva sante;  
Kathaṃkathī ñāṇapathāya sikkhe, ñatvā pavuttā samaṇena dhammā”

Anger, untruth and doubts, these states arise merely because of the existence of this duality.

Let a doubter train himself by way of knowledge-path to understand these states as taught by the Recluse."

**a) Kathaṃkathī ñāṇapathāya sikkhe – A doubter train himself by way of knowledge-path (ñāṇapatha)**

**1. Knowledge-path (ñāṇapatha)**

- Knowledge itself is a knowledge-path
- Objects of knowledge is a knowledge-path
- The ideas arising from knowledge is a knowledge-path.

This has to be seen as in;

The way to become deva (god) is deva-path (devapatho), the way to become brahma is brahma-path (brahmapatho), the way to become noble (aryan ) is the noble eightfold path.

In the same way Knowledge itself is a knowledge-path, objects of knowledge is a knowledge-path, the ideas arising from knowledge is a knowledge-path.

**2. Train (Sikkhe)**

There are three types of training;

- a) Train by higher morality (adhisīlasikkhā)
- b) Train by higher thought (adhicittasikkhā)
- c) Train by higher wisdom (adhipaññāsikkhā )

A doubter with various doubts and having shame in mind (citta-vilekha), to gain wisdom train himself by way of knowledge-path.

## b) ñatvā - Knowing

Buddha preach Dhamma knowingly, having examined, having a judgement.

- Having a judgement (tīraṇa)– as in Sila sutta, a judgement that **form** is impermanent, subject to suffering etc.
- Knowing that **all formations** are impermanent, subject to suffering and not self.
- Knowing that ignorance as **condition**, volitional formations come to be. With volitional formations as **condition**, consciousness. With consciousness as **condition**, name and form, etc.