

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF *NĀAMAKAMMATṬHĀNA*
(PRACTICE ON MENTALITY)

VOLUME II

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Section of *nāmakammaṭṭhāna*1. Chapter on way of keeping in mind mentality (*arūpapariggaha*)Mental *dhammas* which are discerned objects of *vipassanā* knowledge

Due to presence of both preaching by the Exalted One in *Aparijānana Sutta*, *Saḷāyatana Vagga Samyutta (Sam-2-249, 250)* that “unless all kinds of corporeal and mental *dhammas* are known and seen penetratively through three kinds of full understanding, viz., full understanding on objects, full understanding on propagation of knowledge, full understanding on abandonment, suffering of rounds of rebirth can never be extinguished” and preaching in the commentary called *Aṭṭha-sālinī pp 271, Visuddhi Magga-2-300, 301* that “the Noble Path-Knowledge called emerging (*vuṭṭhāṇa*) can not arise performing *vipassanā* practice on pure corporeal *dhammas* or pure mental *dhammas*; and then it is, therefore, instructed that alternate discerning on corporeal *dhammas* sometimes and mental *dhammas* sometimes must be performed, the righteous *meditator* who wants to extinguish suffering of rounds of rebirth must discern, keep in mind mental *dhammas* too, continuously. Mental *dhammas* which must be discerned and kept in mind continuously are explicit in *Visuddhi Magga* and *Mahāṭṭkā* as follows:_____

Pāli Quotation (Vs-2-223) (Mahāṭṭ-2-352, 353) (Abhi-A-2-241)

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The essences of above commentaries and sub-commentary are as follows:_____

As mentioned in the volume I, *rūpakammaṭṭhana*, in the continuum of practicing *meditator* who has well discerned and kept four great elements, (24) derived corporealities which are occurring in (6) doors and (42) bodily parts in mind by penetrative knowledge, mental *dhammas* become apparent by means of base-door called eye-door, ear-door, nose-door, tongue-door, body-door, mind-door.

Those mental *dhammas* also become apparent by means of bases called eye-base, ear-base, nose-base, tongue-base, body-base, mind-base. However the commentator Sayadaw explained that mental *dhammas* must be kept in mind by means of base-door with taking into heart in a way that “keeping in mind mental *dhammas* by means of base-door has no confusion”.

Seeing consciousness together with (7) mental concomitants, contact (*phassa*), feeling (*vedanā*), perception (*saññā*) volition (*cetanā*), one-pointedness (*ekaggatā*), vitality (*jīvita*), attention (*manasikāra*), totally (8) mental *dhammas* arise depending on the eye-base (*cakkhuvatthu*). Similarly respective consciousness, hearing-consciousness etc., together with (7) mental concomitants arise depending on remaining bases, ear-base (*sotavatthu*) etc. At the heart-base, however, all kinds of consciousness of cognitive processes which know (6) objects appropriately, excluding fivefold consciousness, seeing-consciousness etc., arise depending on it. Those mental *dhammas*, *paṭisandhi*-consciousness, *bhavanga*-consciousness, death-consciousness also arise depending on heart-base. Therefore, if mental *dhammas* are kept in mind according to depended base, it might have got confusion for the heart-base, due to all kinds of consciousness which know (6) kinds of objects appropriately arise depending on it. The commentator Sayadaw, therefore, instructed to discern according to base-door, i.e., mental *dhammas* of eye-door cognitive process etc., so as not to have got confusion. It will be presented on door-wise system of keeping mental *dhammas* in mind in accordance with instruction of above commentaries.

Mental *dhammas* which are deserving to keep in mind are...

1. two-fivefold-consciousness10,
2. mind-element called five-doors-adverting and two receiving3,
3. mind-consciousness-element.....68, totally in mundane consciousness81 kinds.
4. *sabbacittasādhāraṇa* (=mental concomitants which associate with all kinds of consciousness), i.e., contact, feeling, perception, volition, one pointedness, vitality, attention (the last three are called *cittatthitī*. These are said in generally. Especially every mind moment together with associating mental *dhammas* must be kept in mind by breaking down four kinds of compactness called *ghana* of mentality. Among those mundane consciousness mental *dhammas* of absorption called lofty consciousness (*mahaggata citta*) arise apparently in the continuum of persons with absorption called *jhānalābhī* only.

Supra-mundane consciousness, actually, can not be reached into insight of both the person with vehicle of pure *vipassanā* (*suddha vipassanāyānika*) and the person with vehicle of *samatha* absorption (*samathayānika*), due to lack of attainment of those supra-mundane *dhammas* yet.

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Mere functioning consciousness (*kiriya citta*)-to be noticed _____

In above commentary, *Visuddhi Magga* expresses (81) kinds of mundane consciousness through counting method sweepingly. Among those consciousness, advertent consciousness, five-doors advertent and mind-door advertent, are rootless mere functioning consciousness (*ahetuka kiriya citta*). They are designated as *kiriya*, due to mere advertent on object. Those two mere functioning consciousness can arise in the continuum of both worldly persons (*puthujana*) and fulfilling persons (*sekkhapuggala*), too.

Remaining mere functioning consciousness, viz.,

1. humorous consciousness (*hasituppada citta*)(1) kinds
2. great mere functioning consciousness(8) kinds
3. fine-material sphere mere functioning consciousness...(5) kinds (pentad method)
4. Immaterial sphere mere functioning consciousness...(4) kinds. Totally in (18) kinds can arise in the continuum of Arahant only. It should, therefore, be recognized those (18) kinds of mere functioning consciousness are not included in mental *dhammas* which are discerned objects of *vipassanā* knowledge of worldly person and fulfilling person.

1.2 āyatanadvāra-kammadvāra

Pāli Quotation (Mahāṭṭ-2-410)

In the noble teaching there are two kinds of usage of *dvāra* (door), i.e., *āyatanadvāra*, *kammadvāra*. Three kinds of doors, i.e., body-door (*kāyadvāra*), verbal-door(*vacīdvāra*), mind-door (*manodvāra*), are *kammadvāra* (action-door). Six kinds of doors, i.e., eye-door, ear-door, nose-door, tongue-door, body-door, mind-door, are *āyatanadvāra* (base-door).

Kāyadvāra (body-door)___ As mentioned previously in *rūpakammaṭṭhana*, *Volume I*, according to explanation found in (*Abhi-A-1-126*), bodily expression corporeality

(*kāyaviññattirūpa*) which is inclusive in corporeality produced by mind (*cittasamuṭṭhāna rūpa*) is called *kāya-kammadvāra* (bodily action door). The term, *kāyakammadvāra*, must be inferred as bodily expression corporeality.

Then *kāyadvāra* (body-door) is included in (6) kinds of base-doors (*āyatanadvāra*) again. That term *kāyadvāra*, must be inferred as *kāyapasada* (body-transparent-element) which is inclusive in five kinds of transparent corporealities. It is called body-door (*kāyadvāra*), due to occurrence of factor of arising of consciousness of body-door-cognitive process.

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Mind-door (*manodvāra*)_____ The basic meaning of *manodvāra*, which is inclusive in *kammadvāra*, is as follows:_____

1. “*ayam nāma mano manodvāram na hotiti na vattabbo. (Abhi-A-1-129)*
2. *tebhūmakakusalākusalo ekūnatimsavidho mano manokammadvāram nāma. (Abhi-A-1-130)*

1. All kinds of consciousness are called *manodvāra* (mind-door). It is, due to occurrence of factor of arising of action (*kamma*) called volition (*cetanā*). The volition is a mental concomitant which associates all consciousness (*sabbacitta sādharmaṇa*). Due to ability to arise that volition in the presence of benefiting of efficiency of relation of compatibility by consciousness, all kinds of consciousness are factor of arising of volition, resulting in designating as *manodvāra* (mind-door).

2. Due to occurrence of factor of arising of these two kinds of wholesome volition and unwholesome volition, viz.,

Unwholesome volitions which associate some unwholesome deeds, i.e., strong desire on object (*abhijjhā*), ill-will which desire to destroy beings (conditioned things) (*vyāpāda*) (= anger called *dosa*), wrong view (*micchādiṭṭhi*) and _____

Wholesome volitions which associate some wholesome deeds, i.e., non-desire on object (*anabijjhā*), loving-kindness which desire to non-destruction of beings (conditioned things) (= *avyāpāda = mettā = adosa*), right view (*sammādiṭṭhi*) etc., _____

(29) kinds of wholesome impulsions and unwholesome impulsions which are existing in three spheres, sense-sphere, fine-material sphere, immaterial sphere are called *manodvāra* (mind-door). (*Abhi-A-1-129, 130*)

Then the basic meanings of *manodvāra* which is inclusive in (6) kinds of base-door (*āyatanadvāra*) are of three kinds as follows. _____

1. The life-continuum mind-clear-element is also called *manodvāra*.
2. The life-continuum mind-clear-element together with mind-door-advertence (*āvajjana*) are called *manodvāra*.
3. The heart-base-corporeality is also called *manodvāra* through metaphorical usage called *thānyūpacāra* (= depended place is metaphorically called instead of dweller)

Above three kinds are called *manodvāra*, due to occurrence of factor of arising of mental *dhammas* of mind-door cognitive process or mind-consciousness.

In this section of *nāmakammaṭṭhāna*, according to these terms, *kāyadvāra*, *manodvāra*, it should be inferred as base-door (*āyatanadvāra*) only. (See PAGE-31, this volume etc.)

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1.3 Three ways of keeping *nāmakammaṭṭhāna* in mind

Pāli Quotation (Vs-2-226)

(M-A-1-280, 281, Di-A-2-314, Abhi-A-2-252)

(Mahāṭṭ-2-470) (M-ṭṭ-1-370)

The essence of above commentaries, sub-commentaries is as follows.____

As mentioned in *rūpakammaṭṭhāna*, volume I, in the continuum of righteous *meditator* who has kept corporeal *dhammas* in mind well and clearly, mental *dhammas* become apparent through any kind of these three state of affairs, viz.,

1. by means of contact (*phassa*)
2. by means of feeling (*vedanā*)
3. by means of consciousness (*viññāṇa*).

abhinivesa ____ The functions of *nāmarūpapariccheda* (=distinguishing, keeping in mind corporeal and mental *dhammas* which are worth performing before *vipassanā* knowledge) are called *vipassanā bhinivesa* (= taking into heart objects of *vipassanā* knowledge). Taking into heart corporeal *dhamma* is called *rūpe abhinivesa* while taking into heart mental *dhamma*, *arūpe abhinivesa* respectively. Taking into heart causal and resultant *dhammas* is also inclusive in this section of *abhinivesa*. Those causal and resultant *dhammas* are, indeed, piles of causal corporeality-mentality and resultant corporeality-mentality only.

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In this section of *nāmakammaṭṭhāna*, there are three ways of taking into heart, viz.,

1. by means of contact (*phassa*)
2. by means of feeling (*vedanā*)
3. by means of consciousness (*viññāṇa*).

If it is explicit again, it is as follows: _____

After keeping *rūpakammaṭṭhāna* (= corporeal *dhamma*) in mind through

1. either brief account of four great elements or
2. detailed account of four great elements,

in the insight of some *meditators*, the contact (*phassa*) which is the nature of impinging of mind and mental concomitants on object of that corporeal *dhamma* previously, which arises by striking on that object called corporeal *dhamma* is apparent.

In the insight of some *meditator*, however, the feeling (*vedanā*), which arises by experiencing on that object called corporeal *dhamma*, is apparent.

In the insight of some *meditator*, the consciousness (*viññāṇa*) which knows discriminately after distinguishing object called that corporeal *dhamma*, is apparent.

Among those three persons,____ the contact (*phassa*) is apparent in the in sight of such righteous *meditator* and then that person with apparent contact also distinguishes, keeps in mind only *phassa-pañcamaka dhamma* (= phenomena with the contact as fifth factor) after bearing mind in a way that “not only contact but the feeling which experiences taste of that object also arises together with that contact; the perception (*saññā*) which is capable of making mental note on that object also arises simultaneously; the volition (*cetanā*) which is capable of exhorting associating mental *dhammas* so as to reach on that object also arises; the consciousness (*viññāṇa*) which is capable of discriminating (=which is different from knowing by wisdom-perception) also arises.”

The feeling (*vedanā*) is apparent in the insight of such *meditator* and then that *meditator* with apparent feeling also distinguishes, keeps in mind only *phassa-pañcamaka*

dhamma (= phenomena with the contact as fifth factor) after bearing mind in a way that “not only feeling but the contact, which arises by touching on that object only, also arises together with that feeling; the perception (*saññā*) which is capable of making mental note on that object also arises simultaneously; the volition (*cetanā*) which is capable of exhorting associating mental *dhammas* so as to reach on that object also arises; the consciousness (*viññāṇa*) which is capable of discriminating (=which is different from knowing by wisdom-perception) also arises.”

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The consciousness (*viññāṇa*) is apparent in the insight of such *meditator* and then that *meditator* with apparent consciousness also distinguishes, keeps in mind only *phassa-pañcamaka dhamma* (= phenomena with the contact as fifth factor) after bearing mind in a way that “not only consciousness but the contact, which arises by touching on that object only, also arises together with that consciousness; the feeling which experiences taste of that object also arises; the perception which is capable of making mental note on that object also arises simultaneously; the volition (*cetanā*) which is capable of exhorting associating mental *dhammas* so as to reach on that object also arises.” (*M-A-1-280, 281 etc.*)

1.4 All mental *dhammas* must be kept in mind

Due to presence of the preaching of the Exalted One that.....

(1) *sabbam bhikkhave abhiññeyyam. (Sam-2-258, khu-9-6)*

= all kinds of corporeal and mental *dhammas* are worth penetrative realizing and

(2) *sabbañca kho bhikkhave abhijānam. (Sam-2-250)*

= if all kinds of corporeal and mental *dhammas*, *Bhikkhus*..., can be realized penetratively (suffering of rounds of rebirth will be extinguished.) etc.,

The commentator Sayadaw who wants to direct the fact “ all corporeal and mental *dhammas*, which are called *sammasanupaga dhamma*, which are deserving to be distinguished, kept in mind previously, says above words, although only any kind of three *dhammas*, called contact, feeling, consciousness is apparent in the insight of various *meditator* as mentioned above.

In above explanations of commentary, the way of explanation that “only *dhammas* with the contact as fifth factor (*phassapañcamaka dhamma*) must be distinguished and kept in mind,” is called the significant method (*padhānanaya*). If contact, volition which are significant factors must be kept in mind, remaining associating mental *dhammas* which are non-significant factors within every mind moment must also be kept in mind. It is because contact and volition which are formation *dhammas* are taken and all kinds of ultimate elements of formation aggregate must be inferred sweepingly. Furthermore, the volition is significant factor in those *dhammas* of formation aggregate. In *suttanta bhājanīya* method of preaching, *Vibhanga*, there is an olden example that during preaching on formation aggregate, only the volition is preached significantly although remaining (4) aggregates, excluding formation aggregate, are preached differentially. (*M-ti-1-370*)

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According to specification of above commentary, sub commentary, during keeping mental *dhammas* in mind, through any kind of three *dhammas*, contact or feeling or consciousness as beginning, not only any kind of those three *dhammas* but all associating mind and mental concomitants must also be kept in mind. It is also conformity with

Aparijānana Sutta, Saḷāyatana Vagga Samyutta, as mentioned previously in the section of An Auspicious Night, Volume I.

1.5 An important rule which must be followed respectfully

During keeping mental *dhammas* in mind, the person with vehicle of *samatha* can keep in mind both factors of absorption and associating *dhammas* of absorption within same mind moment as beginning. Afterwards underived corporealities and derived corporealities within the heart, which are depended bases of those mental *dhammas* of absorption must be kept in mind continuously. (See *Vs-2-222*)

Then the person with vehicle of *samatha*, if he wants to continue to keep sensual mental *dhammas* in mind, must be finished to distinguish and keep in mind *rūpakammaṭṭhāna*. The person with vehicle of pure *vipassanā* called *suddha vipassanā yānika* has to keep sensual mental *dhammas* in mind previously, due to inability to keep mental *dhammas* of absorption. If he wants to keep sensual mental *dhammas* in mind in that way, he must be finished to distinguish and keep in mind *rūpakammaṭṭhāna* beforehand.

In the commentary of *Mūlapaṇṇāsa*, it is explained that...

samkhittena vā vitthārena vā pariggahite rūpakammaṭṭhāne... (M-A-1-280)

= When *rūpakammaṭṭhāna* has been kept in mind through in brief method or detailed method... (*M-A-1-280*)

Furthermore_____ in the commentary called *Aṭṭhasālinī* (271), the Noble Path-Knowledge can not be reached by performing *vipassanā* practice on pure corporeal *dhamma* or pure mental *dhamma*. It is, therefore, explained that the practicing *meditator* who has performed *vipassanā* practice on underived corporealities and derived corporealities must continue to perform *vipassanā* practice on mental *dhammas* too” as follows:_____

Pāli Quotation (Abhi-A-1-271)

Therefore feeling, perception, formation consciousness, which arise by taking object of corporeal *dhamma* are also discerned as *anicca* etc., by distinguishing as “this is mental *dhamma*”. (*Abhi-A-1-271*)

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According to this instruction, the practicing *meditator* who is beginner in *vipassanā* practice must discern four mental aggregates which arise by taking object of corporeal *dhamma* as beginning.

Mental *dhammas* which arise by taking object of mental *dhammas* can also be kept in mind. However it should be recognized those *dhammas* seems to be difficult to keep in mind beforehand, resulting in no instruction to perform that way. When the righteous *meditator* reaches into *vipassanā* stage it is instructed to discern mental *dhammas* which arise by taking object of mental *dhammas* again in Non-corporeal septet method (*arūpasattakanaya*). (*Vs-2-261*)

Furthermore_____ (mass of concept, man, woman, person, being, gold, silver etc,) mental *dhammas* which arise by taking objects of (mass of concept, man, woman, person, being, gold, silver etc,) can also be kept in mind. Concept (*paññatti*) must not be discerned in this case but ultimate mental *dhammas* which arise by taking object of concepts must be discerned. In the aspect of *vipassanā* practice, however, both object which should be known and *ārammanika dhamma* which is capable of taking object must be discerned as object of *vipassanā* practice and then it is instructed to keep mental *dhammas* which arise by taking

object of corporeal *dhamma* in mind as beginning. Those persons with vehicle of *samatha* can discern, keep in mind mental *dhammas* of absorption called *jhānadhamma* which arise by taking object of concepts, *kasiṇa* concept etc.

Furthermore_____ in the commentary called *Visuddhi Magga* it is explained significantly that the practicing *meditator* who wants to keep mental *dhamma* in mind must already finish to keep corporeal *dhamma* in mind as follows:_____

Pāli Quotation (Vs-2-227)

It will be explicit continuously. In this way only the practicing *meditator* who has finished to keep corporeal *dhamma* in mind well and clearly should like to endeavour to distinguish, keep in mind mental *dhammas* because mental *dhammas* become apparent through three factors, in the next method any kind of three factors of manifestation of mental *dhammas*, viz.,

1. mental *dhammas* become apparent through the contact as beginning,
2. mental *dhammas* become apparent through the feeling as beginning,
3. mental *dhammas* become apparent through the consciousness as beginning in the insight of only that practicing *meditator* who has fulfilled to distinguish and keep in mind corporeal *dhammas* well and clearly.

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The righteous *meditator* who has not fulfilled to distinguish and keep in mind corporeal *dhamma* ought not endeavour to distinguish and keep in mind mental *dhamma*. If he does, the disadvantages will be as follows:_____

Merely appearance in the insight some ways i.e.,

1. only an element, air-element which as “pushing and moving nature of the air-element is corporeal *dhamma*: the nature of knowing is mental *dhamma*; “ etc.,
2. only two kinds of corporeal elements, the air-element, the fire-element etc., such as “pushing and moving nature of the air-element is corporeal *dhamma*; hotness and coldness is corporeal *dhamma*; the nature of knowing is mental *dhamma*”_____

if the *meditator* endeavours to keep mental *dhamma*, such as knowing, feeling etc., in mind after giving the function of keeping in mind corporeal *dhamma* up, his advancement of practice can fall back. As mentioned in development of the earth-*kasiṇa*, the practice can retrogress as a stupid cow that grazes on the mountain without understanding about grazing ground. If it is said appropriately _____ after attaining clear and well keeping corporeal *dhamma* in mind for the practicing *meditator* who endeavours to keep mental *dhamma* in mind the advancement of *vipassanā* practice can improve and flourish up to the Noble Path and Fruit, resulting in ability to see *nibbāna*. (*Vs-2-227, para 671*)

Pāli Quotation (Mahāti-2-357)

In *Gāvīupamā Sutta, Anguttara Nikāya (Ang-3-216)*, the Exalted One preached an example of a stupid cow that grazes on the mountain without understanding about grazing ground in order to understand the fact if one transfers successive upper absorptions, the second absorption etc., without developing five kinds of mastery of successive lower absorptions, he can fall back from upper absorptions, the second absorption etc., and then acquired lower absorption, the first absorption etc., can also be fallen back consequently. (That example has been presented in the section of concentration of mindfulness of breathing, volume I) The commentator Sayadaw explained this section of Knowledge of Analyzing

Mentality-Corporeality, stage of Purification of Views through taking this example again. The essence is as follows:_____

Only when successive lower absorption has been well developed until reaching into five kinds of mastery thoroughly, can it be occurred as fundamental of successive upper absorption, resulting in ability to become proximate cause of attainment of upper ones successively. Merely acquired and unproficiently developed the lower successive absorptions can not be occurred as fundamental of the successive upper absorptions, resulting in inability to become proximate cause of attainment of upper ones successively.

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Similarly _____ only when the Knowledge of discerning corporeality which can distinguish and keeping corporeality in mind well and clearly without any confusion, can it be occurred as the fundamental and proximate cause of Knowledge of Discerning Mentality called *arūpapariggaha ñāṇa*. Due to lack of fulfillment to keep corporeal *dhamma* in mind well and clearly, the function of discerning corporeality can not be occurred as fundamental and proximate cause of attainment of Knowledge of Discerning Mentality.

Therefore unless even partial of corporeal or mental *dhammas* are apparent in the insight, it can be said functions of Knowledge of Discerning Corporeality and Knowledge of Discerning Mentality are not purified yet. “It is no need to say if so many corporeal and mental ultimate *dhammas* can not appear in the insight”_____ in order to show obviously in this meaning _____

These kinds of sayings that _____ “if one endeavours the function of keeping mental *dhammas* in mind after giving the function of keeping in mind corporeal *dhamma* up, even though one corporeal element or two corporeal elements only appear in the insight, the advancement of practice can fall back, are said by the commentator Sayadaw. (*Mahāṭṭi-2-357*)

1.6 One point to be considered

The righteous *meditator*, yourself might have got an experience to keep mentality in mind without having ability to discern and keep real corporealities and false ones which are existing in (6) doors, (42) bodily parts in mind up to the field of ultimate nature. In other words _____

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The righteous *meditator* might be a person who has got an experience to transfer practice on mentality after giving function of keeping in mind practice of corporeality up through merely knowing the nature of pushing of air-element or merely knowing two kinds of elements, the nature of pushing of air-element and the nature of hotness, coldness of fire-element. It is essential to considered by himself the fact whether he has got ability to discern consciousness and mental concomitants within each mind moment up to the field of ultimate nature by breaking down each compactness called *ghana* of mentality after keeping those partial corporeal *dhammas* in mind superficially. If he can give true confession these facts that he is unable to discern and keep in mind mental *dhammas* of every mind moment occurring in fixed law of track of mind called *cittaniyama* up to the ultimate nature; he is unable to realize (28) kinds of corporealities through breaking down compactness of corporeality; he is unable to mere corporeality-mentality up to the field of ultimate nature, he

should like to consider the fact whether the advancement of practice can be achieved or not for himself.

1.7 An excerpt of *Anupada Sutta*

There are some righteous *meditator* who have a kind of doubt that whether disciples can discern consciousness and associating mental concomitants within every mind moment which consists in various cognitive processes called track of minds arising in fixed nature or not. It will be continued to present in order to clear doubt out. An olden day example of the Most Venerable *Sāriputta*, who had got recognition of pre-eminence in wisdom, who was able to discern consciousness and mental concomitants individually, one by one, can be found in *Anupada Sutta*.

Various *Mahā Thero*'s various kinds of noble qualities, name and fame were very apparent under the Supreme Buddha's Noble Admonishment previously. For instance, the noble quality of recognition of pre-eminence in Super-psychic power of the Most Venerable *Moggallāna*; that of recognition of pre-eminence in austere ways of life called *dhutanga* of the Most Venerable *Kassapa Mahā Thero*, that of recognition of pre-eminence in the Divine Eye of the Most Venerable *Anuruddha*, that of recognition of pre-eminence in strict following monastic codes called *vinaya* of the most Venerable *Upāli Thero*, that of recognition of pre-eminence in taking delight in entering into absorption of Venerable *Revata Thero*, that of recognition of pre-eminence in having great general knowledge of *dharmas* of the Most Venerable *Ānanda Mahā Thero* were very famous at the beginning of the Noble Teaching of the Exalted One but the noble quality of the great wisdom of the Most Venerable *Sāriputta* was not famous. It is because of the fact if noble qualities of wise person are not preached, those are unable to be understood easily. The Exalted One, therefore, looked forward to essembly of audience who were having the same nature with the intention to preach and praise noble qualities of wisdom of Venerable *Sāriputta Mahā Thero*. It was not suitable to preach noble qualities of wisdom of that *Mahā Thero* in the presence of persons without same nature called *visabhāga puggala* because those persons usually blame but not appreciate really. In present day when *Anupada Sutta* was preached the audience with the same nature of the most Venerable *Sāriputta* were assembling in the hall. Due to knowing and seeing the occurrence of assembly of the audience with the same nature, the Exalted One gave this discourse called *Anupada Sutta* in order to show the noble quality of recognition of eminence in wisdom of the most Venerable *Sāriputta*. (M-A-4-56)

1. In that *Sutta*, with relating to having great wisdom of the Most Venerable *Sāriputta Mahā Thero* the section of how *vipassanā* practice was performed through *anupādadhamma vipassanā* (= way of *vipassanā* practice by which each individual *dhamma* is discerned specifically) within (15) days from the first waxing of the moon, *Dabodwe*, until full moon day, 103 B.E., was also preached as supplementary section. In this place it will be presented an excerpt of the method of *anupdadhamma vipassanā* as follows:_____

Pāli Quotation (M-3-75)

= *Bhikkhus*.... *Sāriputta* reached and stayed into the first absorption with initial application (*vitakka*), sustained application (*vicāra*), pleasurable interest (*pīti*), bliss (*sukha*), but not sensual desires, unwholesome deeds.

These kinds of nature, viz,

1. initial application (= *vitakka*)
2. sustained application(= *vicāra*)
3. pleasurable interest (= *pīti*)

4. bliss (= *sukha*)
5. one-pointedness (= *ekaggatā*)
6. contact with the object (= *phassa*)
7. feeling which experiences the taste of object (= *vedanā*)
8. perception, making mental note one object (= *saññā*)
9. volition, which exhorts associating *dhammas* on to object (= *cetanā*)
10. taking the object = knowing the object consciousness (= *citta*)
11. intention (= *chanda*)
12. determination on object (= *adhimokkha*)
13. effort (= energy) (= *vīriya*)
14. non-forgetting the object = mindfulness (= *sati*)

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15. neutrality towards object (= *upekkhā*)
16. attention towards object (= *manasikāra*)
 - are present apparently within that first absorption. *Sāriputta* discriminated those kinds of nature individually in serial order. In the insight of *Sāriputta*, those kinds of nature
 1. arise apparently,
 2. exist apparently,
 3. cease apparently,

Sāriputta realizes that "these kinds of nature just arise suddenly without existing previously, they cease suddenly just after arising". That *Sāriputta* has no attachment on those kinds of nature through lust, he does not avoid through anger, he does not rely through craving, wrong view, he does not tie with heartfelt desire, he delivers from sensual desire, he does not associate with opposite *dhammas*, he stays with the boundless mind. That *Sāriputta* has got fixedly the opinion that "emancipation, actually, might be present beyond those phenomena". (M-3-75)

The commentary continues to explain as follows: _____

Pāli Quotation (M-A-4-60)

Those words, "arise apparently", mean when those (16) kinds of nature arise in the insight of *Venerable Sāriputta Mahā Thero*, they arise apparently.

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Those word, "exist apparently", mean even though those (16) kinds of nature reach into the static phase (*thitikāla*) in the insight of *Venerable Sāriputta* they exist apparently.

Those words, "cease apparently", mean even though those (16) kinds of nature cease in the insight of *Venerable Sāriputta* they cease apparently. In this case _____

The righteous *meditator* must be able to presume so as to avoid

1. both single occurrence of discerning knowledge and discerned knowledge,
 2. and simultaneous occurrence of numerous kinds of knowledge within same mind moment.
1. As the tip of forefinger can not touch tip of that finger itself, the arising or static or perishing phase of any mind moment can not be known by that same mind moment only. Thus one must presume so as to avoid single occurrence of discerning knowledge and

discerned knowledge previously. (It means the consciousness that is capable of discerning and the consciousness that is discerned object are not single.)

2. If two consciousness arise simultaneously within same mind moment, it will be possible to realize both arising, static and perishing phase of one consciousness by one consciousness. However there is impossible to arise two kinds of contacts or two kinds of feelings or two kinds perceptions, or two kinds of volitions or two kinds of consciousness simultaneously within one mind moment. It is natural fixed law to arise only one kind of mental *dhamma* within each mind moment really. Thus one must presume so as to avoid arising of numerous knowledge within one mind moment. If it is so, there is a question that how (16) kinds of *dhammas* arise apparently in the insight of *Mahā Thero* during absorption.

Pāli Quotation (M-A-4-60) (M-ṭī-3-278)

"= One should like to answer that it is because those mental *dhammas* of absorption called *jhānadhamma* arise depending on such object, *kaṣiṇa*-concept etc, depended base of those *jhānadhamma* and object, *kaṣiṇa*-concept etc, have already been distinguished beforehand.

It is right._____ The Most Venerable *Sāriputta Mahā Thero* has already distinguished and kept in mind these two kinds of *dhammas*, i.e.,

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1. both the life-continuum mind-clear-element or heart-base which is dependence of those mental *dhammas* of absorption
2. and object of sign of *samatha* practice, *kaṣiṇa*-concept etc.
Therefore in the insight of the Most Venerable *Sāriputta Mahā Thero*,
1. who bears in mind the arising phase,
2. who bears in mind the static phase,
3. who bears in mind the perishing phase of those mental *dhammas* of absorption, the arising phase, the static phase and perishing phase are apparent respectively, phase by phase.

The Exalted One, therefore, preached that those kinds of nature of *jhāna dhamma*,

1. arise apparently,
 2. exist apparently,
 3. cease apparently,
- in the insight of the Most Venerable *Sāriputta Mahā Thero (M-A-4-60)*

1.8 (16) kinds of *dhammas*

Pāli Quotation (M-ṭī-3-277)

Mental *dhammas* of the first absorption, which arise by taking objects of full absorption of *kaṣiṇa*-object and sign of full absorption of mindfulness of breathing, consist of (34) kinds of ultimate nature of mentalities. (See in tables of *nāmakammaṭṭhāna*). Among those (34) kinds of mental *dhammas* of absorption, the Exalted One selected and demonstrated only (16) kinds of mental *dhammas* directly.

1. In this case, the reason why only (16) kinds of mental *dhammas* of absorption are selected and demonstrated directly is that "the Most Venerable *Sāriputta* can distinguish

those (16) kinds of mental *dhammas* only individually. Only those (16) kinds of mental *dhammas* of absorption appeared in the insight of that *Mahā Thero* at that time; other kinds of *jhāna dhammas*, however, did not appear" said by some noble teachers. (This is the opinion of other monastery called *vadantivāda*)

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2. Among those (16) kinds of *dhammas*, due to effort (*vīriya*) and mindfulness (*sati*) which are deserving to designated as controlling faculty (*indriya*) are preached directly and similarity of occurrence as controlling faculty, those two *dhammas*, faith (*saddhā*) and wisdom (*paññā*) are also deserving to infer sweepingly. Due to mindfulness is preached directly as example and due to similarity to mindfulness in lack of any fault certainly, both (6) pairs of mental concomitants (*yugaḷacetasika*), tranquility (*passaddhi*) etc., which are preached in pairs and greedlessness (*a-lobha*), hatelessness (*a-dosa*) are also deserving to infer sweepingly. This is because those *dhammas* are inclusive in arising of consciousness of absorption (*jhāna cittuppādā*) (=absorption *dhammas*). The Exalted One preached that discourse called *Anupada Sutta* through the preaching methodology called *lakkhaṇāhāranetti* after those *dhammas* with same character, i.e., capable of inclining towards various objects of sign of full concentration (*paṭibhāganimitta*), sign of full concentration of *kaṣiṇa*-object, sign of full concentration of mindfulness of breathing etc., because while the Most Venerable *Sāriputta Mahā Thero* analyzed each individual mental *dhamma* of absorption discriminately by insight the ways of discerning and keeping discriminated *dhammas* in mind are the same each other. Therefore it is impossible to say those *dhammas* of absorption do not appear in the insight of that *Mahā Thero* really. Noble teachers with same opinion said in this way. (*M-ṭ-3-277*) (This is called *aparevāda* which is agreed with commentator and subcommentator Sayadaw.)

Pāli Quotation (Vi-A-1-260)

In everywhere such such commentary view or successive *theras* view is explained as last, it should be recognized significantly on that view only. (*Vi-A-1-260*)

In this case there are two kinds of views, *vadantivāda* and *aparevāda* and the subcommentator Sayadaw *Ācariya Dhammapāla Thero* explained *aparevāda* as last. According to the rule of inference in scriptures, the last view, *aparevāda* only, must be recognized as essence in this case. It should, therefore, be recognized definitely on the fact due to presence of (34) kinds of mental *dhammas* of the first absorption which arise by taking object of sign of full concentration, *kaṣiṇa*-object, sign of full concentration of mindfulness of breathing etc., the Most Venerable *Sāriputta Mahā Thero* discerned each kind of those (34) kinds individually in order to see three-time-phases called *uppādā-ṭhiti-bhanga* of ultimate nature by penetrative insight knowledge. That *Mahā Thero* performed *vipassanā* practice through seeing three-time-phases called *uppādā-ṭhiti-bhanga* of each mental *dhamma* of absorption, from the first absorption upto the absorption of emptiness (*akinjannāyatana jhāna*) and generalizing as *anicca*, *dukkha*, *anatta* alternately. (*M-3-75-76*)

1.9 nevasañña nā saññāyatana jhāna (absorption of neither-perception nor-non-perception)

Pāli Quotation (M-3-78)

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Furthermore.... *Bhikkhus*.... *Sāriputta* is reaching into the absorption of neither-perception-nor-non-perception after overcoming to the absorption of emptiness; that *Sāriputta* emerges from that absorption of neither-perception-nor-non-perception through fulfillment of mindfulness, wisdom. After emerging from that absorption through fulfillment of mindfulness, wisdom that *Sāriputta* performs *vipassanā* practice through discerning on (31) kinds of absorption *dhammas* of neither-perception-nor-non-perception, which have been passed away, ceased, altered in a way that “thus these groups of absorption *dhammas* arise suddenly without occurring apparently previously; they cease suddenly just after arising” by means of way of discerning on the whole called *kalāpasammasana*. That *Sāriputta* has no strong attachment on those *dhammas*; he has no avoiding with anger; no relying with craving-wrong view as “I, mine”; he never tie with lust; he is free from heartfelt desire; he does not associate with opposite *dhammas*, he stays with boundless mind; that *Sāriputta* knows as “there is deliverance beyond that phenomenon”; Due to performing that knowing over and over again, the realizing that “there is deliverance beyond that phenomenon” occurs firmly for that *Sāriputta*. (M-3-78)

1.10 *anupadadhamma vipassanā* and *kalāpa vipassanā*

Pāli Quotation (M-A-4-61) (M-ṭi-3-280) (Mulati-1-109) (Abhi-A-1-253)

There are two ways of *vipassanā* discerning, i.e., *anupada dhamma vipassanā* and *kalāpasammasana vipassanā* or *kalāpa vipassanā*.

1. The way of *vipassanā* discerning by which either each corporeal element, the earth-element etc., in the section of discerning on corporeality or each mental *dhamma*, the contact etc., which arises simultaneously within every mind moment or every attainment (*samāpatti*), in the section of discerning on mentality, is discerned as *anicca, dukkha, anatta* alternately is called the way of *anupadadhamma vipassanā*.
2. The way of *vipassanā* discerning by which either those corporeal *dhammas* occurring in (6) doors, (42) bodily parts as a whole in the section of discerning on corporeality or those mental *dhammas* occurring in every mind moment or every attainment (*samāpatti*), in the section of discerning on mentality, are discerned collectively as *anicca, dukkha, anatta* alternately is called the way of *kalāpasammasana vipassanā* or *kalāpavipassanā*.

In other words _____

These ways of *vipassanā* discerning through alternate generalizing as three characters called *anicca, dukkha, anatta* on collectiveness of conditioned things, such as....

1. all conditioned things existing in three spheres called sensual sphere, fine-material sphere, immaterial sphere are discerned as a whole in a way that _____
“*yam kiñci samudayadhammam sabbamtam nirodha dhammam. (Abhi-A-1-271) =* every arising conditioned thing has got the nature of cessation,”

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2. Those *dhammas* of conditioned things called *dukkhasacca, samudaya sacca* are discerned by dividing two groups, corporeal group and mental group,
3. those conditioned things are discerned by dividing five groups, resulting in five aggregates method,

4. those conditioned things are discerned by dividing twelve groups, resulting in twelve bases method,
5. those conditioned things are discerned by dividing eighteen groups, resulting in eighteen elements method,
6. those conditioned things are discerned by dividing (22) groups, resulting in twenty two controlling faculties method,
7. those conditioned things are discerned by dividing two groups, resulting in two noble truths method, *dukkha sacca* as one group, *samudaya sacca* as one group,
8. those conditioned things are discerned by dividing six groups, resulting in six objects method,
9. according to the preaching methodology of *diṭṭhe diṭṭhamalittam*, ____
Those (6) kinds of objects, conditioned things are discerned by dividing (4) groups, i.e.,
 - (a) *diṭṭhadhamma* = *dhammas* which are deserving to see and *dhammas* which are capable of seeing,
 - (b) *sutadhamma* = *dhammas* which are deserving to hear and *dhammas* which are capable of hearing,
 - (c) *muta dhamma* = *dhammas* which are deserving to touch and *dhammas* which are capable of touching,
 - (d) *viññāta dhamma* = *dhammas* which are deserving to realize and *dhammas* which are capable of realizing,
10. according to the preaching methodology of dependent-origination ____
(12) factors of dependent-origination are discerned by dividing (12) groups, resulting in twelve factors of dependent-origination method, are also called method of *kalāpasammasana vipassanā* or *kalāpa vipassanā*.

The Most Venerable *Sāriputta Mahā Thero* performed *vipassanā* discerning on (7) kinds of attainments (*samāpatti*), from the first absorption until absorption of emptiness, through way of discerning called *anupada dhamma vipassanā*. The absorption of neither-perception-nor-non-perception, however, was unable to be discerned through *anupada dhamma vipassanā* because mental *dhammas* existing in that attainment were very subtle and those were discerned through *kalāpa sammasana vipassanā* only as a whole.

Only Perfectly Enlightened One with Knowledge of Omniscience, but not disciples, can perform *anupadadhamma vipassanā* on the object of absorption of neither-perception-nor-non-perception. (*M-A-4-61*)

If the practicing *Bhikkhu* is unexperienced to taking into heart other aggregates, except-attainment of neither-perception-nor-non-perception, there is no person who is able to reach the Knowledge of Disenchantment (*nibbidā ñāṇa*) through discerning on three general characters of mental aggregates of absorption of neither-perception-nor-non-perception; even though the Most Venerable *Sāriputta Mahā Thero* was unable to perform. Only the person who performs *vipassanā* discerning naturally, who is the same as great wise Venerable *Sāriputta* can perform the way of discerning as a whole called *kalāpasammasana vipassanā* in the way that ____

“Thus these *dhammas* of attainment of neither-perception-nor-non-perception arise suddenly without existing apparently previously; they cease suddenly just after arising”.

That great wise person like Venerable *Sāriputta* is also unable to perform way of discerning individually called *anupada dhamma vipassanā* on the object of absorption of neither-perception-nor-non-perception really. This attainment of neither-perception-nor-non-perception has been reached into subtle occurrence this much. This attainment is, therefore, called *saṅkhārāva sesa samāpatti* (the attainment in which conditioned things are almost ceasing). Although it is said attainment of neither-perception-nor-non-perception through the

perception as priority all conditioned things existing in that attainment are very very subtle. The fourth attainment of immaterial sphere called conditioned things which reach to very subtle condition, other than gross conditioned things can be designated as *saññkhārāvase sasamāpatti*. (*Abhi-A-1-252, 253*)

1.11 Olden day precedent should not be rejected

This is an olden day precedent preached by the Exalted One, himself, in which it is confessed that the Most Venerable *Sāriputta*, who has got recognition of pre-eminence in wisdom, could perform two ways of *vipassanā* discerning, i.e.,

1. *anupada dhamma vipassanā*
2. *kalāpasammasana vipassanā* on mental *dhammas* within absorption cognitive process. During performing *vipassanā* discernment on these attainment *dhammas*, an instruction by which both
 - (1) depended base-corporeality or mind-door and
 - (2) objects, sign of full concentration of *kaṣiṇa* etc.,

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of those mental *dhammas* must be kept in mind closely together simultaneously, is invaluable olden day precedent for disciples who want to discern *nāmakammaṭṭhāna* systematically. In this case, according to the term, *vatthu*, it means door (*dvāra*). Mental *dhammas* arise, due to impingement of respective objects on to each door. (It will be clear later.)

1.12 The proximate past

In this place it will be presented on a few explanation relating to way of discerning past.

1. In this case, discerned mental *dhammas* are mental *dhammas* called absorption *dhamma* existing within eight kinds of attainments.
2. According to explanation found in *ñāṇavibhanga, sammohavinodanī*, i.e., "*sabbopi panesa pabhedo manodvārikajavaneyevā labbhati*." (*Abhi-A-2-388*)
 - (a) great wholesome impulses of mind-door cognitive process arise in the continuum of worldly persons and fulfilling Noble Ones (*sekkha puggala*),
 - (b) great mere functioning impulses of mind-door cognitive process (*mahākiriya manodvārika javana*) arise in the continuum of Arahants.

Discerned mental *dhammas* are lofty *dhammas* (*mahaggata dhamma*), due to occurrence of absorption *dhamma*, while discerning *vipassanā* knowledges are sensuous *dhammas*, due to occurrence of great wholesome deeds (great mere functioning). Those lofty and sensuous *dhammas*, in other words, those lofty impulses (*mahaggata javana*) and sensuous impulses (*kāmajavana*) are incapable of arising simultaneously___ within the same mind moment. Those are unable to arise together within impulses of one cognitive process with one adverting consciousness (*āvajjana citta*), except the Path (-moment) of cognitive process by taking various different objects respectively. This is because objects are different from each other.

In this place, lofty *dhammas* called *jhānadhamma* take object of signs, sign of full concentration of *kaṣiṇa*-object, that of full concentration of mindfulness of breathing etc., while impulses of *vipassanā* discerning take object of mental *dhammas* of absorption.

There is only one adverting consciousness within one cognitive process. A single adverting consciousness can not take these both kinds of objects, i.e.,

1. the sign i.e., *kaṣiṇapaṭibhāganimitta* or *ānāpānapaṭibhāganimitta* etc., and
2. mental *dhammas* of absorption which arise by taking those objects simultaneously. Every impulsion always arise in the presence of adverting consciousness but by the time emerging from cessation absorption (*nirodhasamāpatti*) is exceptional.

Therefore, as mentioned in the commentary of *Uparipaṇṇāsa* _____

1. discerned mental *dhammas* and
2. discerning mental *dhammas*, can not arise simultaneously within same mind moment or same cognitive process.

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After sensuous impulsions, called preliminary work (*parikamma*), access (*upacāra*), adaptation (*anuloma*), trans-lineage (*gotrabhu*), it is right (= possible) to occur lofty *dhammas*, impulsions of first absorption etc., within the same cognitive process of absorption. However those sensuous impulsions and lofty impulsions within the same cognitive process have got the same object of sign of concentration called *samatha nimitta*, *kaṣiṇa*-object etc. There is no variation in object.

Therefore while absorption *dhammas* which are object of *vipassanā* knowledge are arising within three-time-phases called *uppādā-ṭhiti-bhanga* the continuity of great wholesome impulsions of mind-door-cognitive process which are predominated with *vipassanā* knowledge, do not arise apparently through three-time-phases. While the latter are arising within three-time-phases, the former do not present through three-time-phases. Therefore the Exalted One preached that _____

Pāli Quotation (M-3-78)

That *Sāriputta* emerges from that absorption of neither-perception-nor-non-perception through fulfillment of mindfulness, wisdom. After emerging from that absorption through fulfillment of mindfulness, wisdom that *Sāriputta* performs *vipassanā* practice through discerning on (31) kinds of absorption *dhammas* of neither-perception-nor-non-perception, which have been passed away, ceased, altered in a way that “thus these groups of absorption *dhammas* arise suddenly without occurring apparently previously; they cease suddenly just after arising” by means of way of discerning on the whole called *kalāpasammasana*. (M-3-78)

This is an olden day precedent or rule, which is very stable like obelisk which shows the fact “the close past *dhammas* which had been ceased can be discerned by *vipassanā* knowledge”.

It is an eminent rule preached by the Exalted One, himself and deserving to follow respectfully for all virtuous persons who have heartfelt desire to attain eternal peace called *nibbāna*.

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1.13 Past, future, present

In above *Anupada Sutta*, the exalted One preached that “*ye dhammā atītā niruddhā vipariṇatā*... etc., = venerable *Sāriputta*’s *vipassanā* knowledge occurring in impulsions of

mind-door-cognitive processes could discern mental *dhammas* of absorption of neither-perception-nor-non-perception which had been ceased”.

[Please see how past, future, present periods are divided for mentality section in Volume I page 161 or *Abhi-A-2-8, 13; Vs-2-103, 104, in detail.*]

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According to explanations found in those commentaries, mental *dhammas* occurring throughout one life from *paṭisandhi* until death consciousness are called *addhā* present *dhamma* while mental *dhammas* occurring within one cognitive process or an absorption, *santati* present *dhammas* (continuity present). These both kinds are designated as the present (*paccuppanna*) through periphrasis method but not definite method. Only those mental *dhammas* which are inclusive in three-time-phases called *uppādāṭṭhiti-bhanga* can be designated as the present (*paccuppanna*) definitely without periphrase.

Therefore in this aspect concerning with *vipassanā* discerning on attainment of neither-perception-nor-non-perception _____

1. both mental *dhammas* of attainment of neither-perception-nor-non-perception, which are discerned mental *dhammas* and
2. mental *dhammas* occurring in continuity of *vipassanā* impulses of cognitive processes which are capable of discerning.... are *addhā* present *dhammas*. It is the preaching methodology of *Suttantapariyāya* (periphrasis method). In the aspect of momentary present (*khaṇapaccuppanna*), however, attainment of neither-perception-nor-non-perception and continuity of *vipassanā* impulses of mind-door-cognitive process have got specific cognitive processes with different mind moments.

It is natural fixed law that there is no two kinds of consciousness within the same mind moment simultaneously. Therefore while absorption *dhammas* which are object of *vipassanā* knowledge are arising within three-time-phases called *uppādā-ṭṭhiti-bhanga* the continuity of great wholesome impulses of mind-door-cognitive process which are predominated with *vipassanā* knowledge, do not arise apparently through three-time-phases. While the latter are arising within three-time-phases, the former do not present through three-time-phases. The Exalted One, therefore, preached that “*ye dhammā atītā niruddhā vipariṇatā* etc., = the discerning *vipassanā* knowledge was discerning past mental *dhammas* of attainment of neither-perception-nor-non-perception, which has been ceased. This discourse directed the principle that past mental *dhammas*, which has been ceased can be discerned by *vipassanā* knowledge. It should be noticed the fact this saying is referring to the aspect of momentary present (*khaṇapaccuppanna*).

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Furthermore the Exalted One instructed to perform *vipassanā* discerning on *addhā* present *dhammas*, in various *Suttanta*, *Baddekaratta Sutta*, *Anattalakkhaṇa Sutta* etc. All kinds of conditioned things *dhamma* occurring the period from *paṭisandhi* until death-consciousness are included in those *addhā* present *dhammas*. Those *dhammas* are, actually, past, future, present *dhammas* in the aspect of momentary present (*khaṇapaccuppanna*). Those *dhammas* includes five aggregates which are existing within the period both from recent period until *paṭisandhi* and from recent period until death-consciousness.

However mental *dhammas* which are capable of discerning and mental *dhammas* which are discerned object are unable to arise within either the same mind moment or the same cognitive process.

While discerning mental *dhammas* are arising those discerned mental *dhammas* can be either past *dhammas* (which are inclusive in *addhā* present) or future *dhammas* (which are inclusive in *addhā* present).

Pāli Quotation (Vs-2-104, Abhi-A-2-13)

It can be said relating to momentary (*khaya*) functions as follows:_____

Those feeling (=mental *dhammas*) which are inclusive in three-time-phases called *uppādā-ṭhiti-bhanga* are present feelings (= present mental *dhammas*). Those feelings (=mental *dhammas*) which were previous to feelings (=mental *dhammas*) including within three-time-phases were past feelings (= past mental *dhammas*). Those feelings (= mental *dhammas*) which will arise after feelings (= mental *dhammas*) including within three-time-phases are future feelings (=future mental *dhammas*). (Vs-2-104, Abhi-A-2-13)

These explanations must be bear in mind carefully. It should be understood similarly on *addhā* past and *addhā* future.

Furthermore according to this preaching, “*aṭṭe hetavo pañca, idāni phalapañcakam. idāni hetavo pañca, āyatim phala pañcakam*”, mental *dhammas* of impulses of mind-door-cognitive process which are predominated with *vipassanā* knowledge can discern

1. past causal *dhammas*,
2. present resultant *dhammas*,
3. how present resultant *dhammas* arise, due to past causal *dhammas*,
4. present causal *dhammas*,
5. future resultant *dhammas*,
6. how future resultant *dhammas* arise, due to present causal *dhammas*,
7. general characters called *anicca*, *dukkha*, *anatta* of conditioned things called past causes, present results, present causes, future results.

During discerning in that way which kind of that knowledge performs, *paccakkhañāṇa* (experiential knowledge) or *anvayañāṇa* (reviewing knowledge)... and then it should be recognized as *attapaccakkhañāṇa* (self-experienced knowledge) in accordance with the following discourse.

aparapaccayā ñāṇamevassa ettha hoti. (Sam-1-258)

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aparapaccayāti na parapaccayena, aññassa apattiyāyevā attapaccakkhañāṇamevassa ettha hoti. (Sam-A-2-32)

According to this explanation, one knows and sees penetratively through *vipassanā* right view knowledge called *attapaccakkha ñāṇa* (self-experienced knowledge) without relying on others.

Furthermore the action which is inclusive in above five kinds of present causal *dhammas* may be any kind of actions, heavy action (*garuka kamma*), habitual action (*āciṇṇa kamma*), adjacent action (*āsanna kamma*). If it is heavy action or habitual action, due to occurrence of frequently experienced action throughout life, it may be either past action previous to discerning impulses of cognitive process or future action which will arise after those discerning impulses of cognitive process. (It should be noticed it says with referring to momentary present.) If it is adjacent action, it may be the future one which will

arise after discerning *vipassanā* impulses of cognitive process. *Vipassanā* right view knowledge called self-experienced knowledge can know and see those actions also.

In the aspect of periodicity, these preachings, therefore, direct the principle that “past periodicity, future periodicity, and present periodicity can be discerned by *vipassanā* mental *dhammas*. In the aspect of momentary present, these preachings direct the principle that “*vipassanā* knowledge can discern either mental *dhammas* which has been arisen previous to itself or mental *dhammas* which will arise after itself”, because discerning mental *dhammas* and discerned mental *dhammas* can not arise within one mind moment simultaneously.

In the aspect of momentary present it can, therefore, be said _____ mental *dhammas* of *vipassanā* impulses of mind-door-cognitive process can discern

1. mental *dhammas* which has been ceased like attainment of neither-perception-nor-non-perception; this is an olden day principle that proximate past can be discerned;
2. past mental *dhammas*, like heavy action or habitual action which had been arisen;
3. future mental *dhammas* like heavy action or habitual action which has not been arisen yet;
4. future mental *dhammas* like adjacent action which has not been arisen yet; respectively.

These are olden day principles showing proximate past period and proximate future period can be discerned by *vipassanā* insight.

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According to above principles it should be recognized the fact during performing *vipassanā* practice, there are three ways of *vipassanā* discerning, i.e.,

1. past periodic mental *dhammas* are kept in mind and discerned;
2. future periodic mental *dhammas* are kept in mind and discerned;
3. present periodic mental *dhammas* are kept in mind and discerned; in the aspect of *addhā* periodicity.

However, in the aspect of momentary (*khaṇa*) periodicity, it should be recognized there are only two ways of *vipassanā* discerning, i.e.,

1. keeping in mind and discerning on past mental *dhammas* which have been arisen;
2. keeping in mind and discerning on future mental *dhammas* which have not been arisen yet. It means there is difference between definite and periphysis.

It should, therefore, be noticed the explanation found in commentary of *Uparipaṇṇāsa* that in the aspect of momentary, periodicity, mental *dhammas* existing within very very short instant called arising-static-perishing phases can not be discerned by those mental *dhammas* itself. If it is so, there is a reasonable question that whether three-times-phases called *uppādā-ṭhiti-bhanga* of mental *dhammas* can be discerned or not. The answer is that “it can”.

Pāli Quotation (Paṭisam-52)

The ignorance (*avijjā*), which is inclusive in three-time-phases called *uppādā-ṭhiti-bhanga*, which is still arising is present *dhamma*. The phenomenon of beginning of arising called *nibbatti lakkhaṇā* of that ignorance is *udaya*; the phenomenon of change and alteration called *vipariṇāma lakkhaṇā* is *vaya*. The repeated discerning on those *udaya* and *vaya* over and over is the Knowledge of Arising and Passing Away.....R.....The coming-into-existence (*bhava*), which is inclusive in three-time-phases called *uppādā-ṭhiti-bhanga*, which is still arising is present *dhamma*. The phenomenon of beginning of arising called

nibbatti lakkhaṇā of that coming-into-existence (*bhava*) is *udaya*; the phenomenon of change and alteration called *vipariṇāma lakkhaṇā* is *vaya*. The repeated discerning on those *udaya* and *vaya* over and over is the Knowledge of Arising and Passing Away. (*Paṭisam-52*)

In accordance with this *Pāli* Text of *Paṭisambhidā Magga*, the Knowledge of Repeated Discerning on Arising and Passing Away (*udayabbayānupassanāññā*) which has got various synonyms, i.e., *apara-paccayaññā*, *attapaccakkhaññā*, *vipassanā sammā diṭṭhiññā*, can discern both arising and perishing phases of factors dependent-origination which are existing in three periodicity, from ignorance until coming-into existence (*upapatti bhava*) called *jāti* (birth) so as to reach the momentary present (*khaṇapaccuppanna*) penetratively. However it should be noticed the fact those factors of dependent-origination and discerning *vipassanā* knowledge are not associating *dhammas* which arise simultaneously within same mind moment. It should be understood ways of *vipassanā* discerning on ultimate elements existing in three periodicity called past aggregates, future aggregates, present aggregates in similar way.

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If it is so, there is a question that how these *dhammas*, i.e.,

1. past periodic *dhamma*
 2. future periodic *dhamma*
 3. present periodic *dhamma*, in the aspect of *addhā* periodicity, and
1. *dhammas* which arise previous to discerning *vipassanā* consciousness,
 2. *dhammas* which arise posterior to discerning *vipassanā* consciousness, in the aspect of momentary periodicity (*khaṇa*) can be discerned penetratively so as to see *uppādā-ṭhiti-bhanga*, resulting in reaching upto momentary present. The answer is as follows: ___

Pāli Quotation (M-A-4-60) (M-ṭī-3-278)

Absorption mental *dhammas* called *jhānadhamma* arise through taking object of such concept of *kaṣiṇa*-object etc. Due to fulfillment to keep in mind depended base corporeality of those absorption mental *dhammas* and those concept of *kaṣiṇa*-object etc., beforehand, the Most Venerable *Sāriputta Mahā Thero* can perform *vipassanā* discerning on absorption mental *dhammas*.

It is right. ___ Ven. *Sāriputta* distinguished and kept in mind these two kinds of *dhammas*, i.e.,

1. life continuum mind-clear-element (=mind-door) or heart-base which is dependence of those absorption mental *dhammas* and
2. object of sign of concentration (*samathanimitta*), concept of *kaṣiṇa*-object etc., of those absorption mental *dhammas*, beforehand.

Therefore in the insight of Ven. *Sāriputta*,

1. the arising phase is apparent when he discerned on that arising phase.
2. the static phase is apparent when he discerned on that static phase,
3. the perishing phase is apparent when he discerned on that perishing phase, of those absorption mental *dhammas* which have been ceased.

The Exalted One, therefore, preached that in the insight of the Most Venerable *Sāriputta Mahā Thero* those phenomena of absorption *dhammas* which have been ceased,

1. arise apparently,
2. exist apparently,
3. cease apparently. This is the answer.

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In accordance with instructions found in above *Pāli* Text, commentary and sub-commentary, if any virtuous one wants to discern and keep mental *dhammas* in mind systematically, he has to perform through discerning combination of both

1. depended base corporeality or respective door and
2. object simultaneously.

In the aspect of corporeality- actually, due to possibility to arise discerned corporeal *dhammas* and discerning mental *dhammas* within one mind moment simultaneously, three-time-phases called *uppādā-ṭhiti-bhanga* can be discerned

1. on short instant just after arising,
2. on short instant during arising,
3. on short instant which will arise, respectively.

In the aspect of mentality____ due to lack of possibility to arise discerned mental *dhammas* and discerning mental *dhammas* within either one mind moment or one cognitive process simultaneously, only two kinds of mental *dhammas*, i.e. those ones which had been arisen and those ones which will arise, can be discerned, if one says in the aspect of momentary present.

Every righteous person has to recognize definitely in this way.

Furthermore__ in various discourses, *Mahāsatipaṭṭhāna Sutta* etc., the Exalted One instructed that ____

sarāgam vā cittam “sarāgam cittanti” pajānāti. (M-1-76)

= those consciousness associating with lust (= consciousness rooted in greed) must also be discerned.

In that way of preaching____

1. discerned mental *dhammas* are consciousness associating with lust (= consciousness rooted in greed), while ____
2. discerning *vipassanā* knowledge are continuity of great wholesome impulses of mind-door-cognitive process.

Actually those two kinds of mental *dhammas* can not arise simultaneously within one mind moment or one continuity of consciousness of cognitive process. The Exalted One instructed to perform *vipassanā* discerning in order to see three-time-phases called *uppādā-ṭhiti-bhanga* of those mental *dhammas* rooted in greed up to reaching momentary present.

Therefore it is very important time to give special consideration on some opinions that in the aspect of mentality, “just present arising moment must be discerned straightforwardly; past and future must not be discerned; past was finished and absent; how can those *dhammas* which were absent be discerned?; future also does not come yet; how can those *dhammas* which do not arise yet be discerned?” etc.

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The essence ____ In the aspect of mentality, the momentary present of just arising, static and perishing phases can not be discerned. Past *dhamma* which has been ceased and future *dhamma* which will be cease, however, can be discerned so as to be straight forwardly present (= so as to see *uppādā-ṭhiti-bhanga*). In this case, past, future are said with referring to momentary present (due to inability to discern one consciousness by itself). (*See Vs-2-103*)

Therefore whatever *dhamma* which may be inclusive in any life, past life or future life or present life can be discerned in order to reach momentary present called three-time-phases straight forwardly. In the aspect of mental world, however, just momentary arising

called straight forward momentary present can not be discerned really. Thus one must understand definitely. It is because discerned mental *dhammas* and discerning mental *dhammas* can never arise within one mind moment or one continuity of cognitive process simultaneously.

3.14. *āyatanadvāra* (base-door)

Three kinds of doors, i.e., body-door, verbal-door and mind-door, are called *kammadvāra* (action doors) while (6) kinds of doors, i.e., eye-door, ear-door, nose-door, tongue-door, body-door, mind-door are called *āyatanadvāra*. (*Mahāṭṭ-2-410*) The practising person who wants to keep mental *dhammas* in mind, must discern base-door-wise system of continuity of consciousness of cognitive processes by breaking down pile of mentality called compactness of mentality (*nāmaghana*) so as to reach ultimate nature with the help of insight knowledge. This is because consciousness of cognitive processes always arise through fixed route of mind constantly. Every mental *dhamma* never arise through swerving from that fixed route of mind and every practicing person who wants to discern mental *dhammas* upto the field of ultimate nature called momentary present has to discern by following that fixed route of mind definitely.

A. *vatthu* (base) and *dvāra* (door)

1. *cakkhupasāda* (eye-transparent-element) = Due to occurrence of corporeality depending on which (8) kinds of mental *dhammas*, including seeing-consciousness arise, it is called *cakkhuvatthu* (eye-base); due to occurrence of entrance like door for those mental *dhammas*, it is also called *cakkhudvāra* (eye-door).
2. *sotapasāda* (ear-transparent-element) = Due to occurrence of corporeality depending on which (8) kinds of mental *dhammas*, including hearing-consciousness arise, it is called *sotavatthu* (ear-base); due to occurrence of entrance like door for those mental *dhammas*, it is also called *sotadvāra* (ear-door).
3. *ghānapasāda* (nose-transparent-element) = Due to occurrence of corporeality depending on which (8) kinds of mental *dhammas*, including smelling-consciousness arise, it is called *ghānavatthu* (nose-base); due to occurrence of entrance like door for those mental *dhammas*, it is also called *ghānavāra* (nose-door).
4. *jihvāpasāda* (tongue-transparent-element) = Due to occurrence of corporeality depending on which (8) kinds of mental *dhammas*, including tasting-consciousness arise, it is called *jihvavatthu* (tongue-base); due to occurrence of entrance like door for those mental *dhammas*, it is also called *jihvādvāra* (tongue-door).
5. *kāyapasāda* (body-transparent-element) = Due to occurrence of corporeality depending on which (8) kinds of mental *dhammas*, including touching-consciousness arise, it is called *kāyavatthu* (body-base); due to occurrence of entrance like door for those mental *dhammas*, it is also called *kāyadvāra* (body-door).

6. *manodvāra* (mind-door) and *hadaya vatthu* (heart-base)

Pāli Quotation (Mahāṭṭ-2-410)

In *Visuddhi Magga (Vs-2-259)* it is instructed that (54) kinds of corporealities existing in mind-door must be discerned as shown in tables of *rūpakammatthana*, Volume I. Sub-commentator, *Mahāṭṭkā* Sayadaw explained as mentioned above relating to that instruction. The essence of that sub-commentary is as follows: _____

According to the explanation “*manoti bhavangacittam*” (*Sam-A-3-5*) life-continuum mind-clear-element is also called *manodvāra* (mind-door).

According to the explanation, “*manoti sahāvajjanena bhavangam daṭṭhabbam*” (*Sam-A-35*), advertent consciousness together with life-continuum mind-clear-element are called *manodvāra* (mind-door). Due to occurrence of dependence of that mind-door, the heart-base (*hadayavatthu*) is also explained as *manodvāra*.

ṭhānyūpacāra _____ It means the name of dwelling place (*ṭhāna*), the heart-base, is designated as mind-door (*manodvāra*) through using a metaphor on the name of dweller (*ṭhānī*), advertent consciousness together with life-continuum.

According to these explanations _____

1. These *dhammas* life-continuum mind-clear-element, and
2. advertent-consciousness together with life-continuum mind-clear-element are designated as mind-door;
3. the heart-base corporeality are also designated as mind-door through a metaphor called *ṭhānyūpacāra*.

Therefore the heart-base has got designation as base (*vatthu*), due to occurrence of depended corporeality of mind-element (*manodhātu*) called life-continuum mind-clear-element and consciousness of all cognitive processes, excluding fivefold-consciousness, called mind-consciousness-element (*manoviññādhātu*) through metaphorical usage called *ṭhānyūpacāra* but not definitely. The host, life-continuum mind-clear-element which arise depending on heart-base, is designated as mind-door definitely. In the next method, advertent-consciousness together with life-continuum mind-clear-element are also designated as mind-door definitely.

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B. The meaning of *āvajjana* (advertent)_____

Pāli Quotation (Sam-A-3-5) (Sam-ṭī-2-286)

First Method ____ 1. Life-continuum consciousness is called mind-element.
2. Mind-door advertent together with impulsion (*javana*) are called mind-consciousness-element (*manoviññādhātu*).

Second Method ____ 1. Mind-door advertent together with life-continuum are called mind-element (*manodhātu*).
2. Consciousness of impulsion is called mind-consciousness-element;

According above explanation, the term “*āvajjana*”, means mind-door-advertent-consciousness.

C. The meaning of *dvāra* (door)

The term, *dvāra*, means normal door of house. In this case that term, *dvāra* means eye-transparent-element etc., which are similar to that door by means of metaphorical usage called *sadisūpacāra* (= same condition metaphor). Unless a house has a door, no one can enter. Only when a door is present can one enter inside or exit outside. As normal door is entrance of dwellers, unless there are the eye-transparent-element etc., in the body, consciousness of cognitive processes, eye-door-cognitive process etc., cannot arise. Doors, eye-transparent-element etc., of the house called body are factors of entrance of consciousness of cognitive processes. Eye-transparent-element etc., are, therefore, designated

as *dvāra* (door) through metaphorical usage, *sadisūpacāra*, resulting from similar to normal door of a house.

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D. In order to avoid confusion

Commentaries instructed mental *dhammas* must be kept in mind base-door (*āyatana dvāra*) system because depended base (*vatthu*) system can bring forth confusion. Among (6) kinds of bases, heart-base is depended base of, not only all consciousness of cognitive processes called mind-consciousness-element, excluding fivefold consciousness, but also consciousness free from cognitive process, i.e. *paṭisandhi*, life-continuum, death-consciousness. If one keeps mental *dhammas* in mind through depended base system, he can confuse because consciousness of cognitive processes which know all (6) kinds of objects appropriately arise depending on heart-base. Therefore this work also presents way of keeping mental *dhammas* in mind and way of *vipassanā* discerning through base-door system in order to avoid confusion. The term, “*vatthu*” which can be found commentary of *Anupada Sutta*, means door (*dvāra*) called base-door (*āyatana dvāra*). It should be recognized in this way.

The practicing person who can keep heart-base corporeality in mind systematically can discern life-continuum mind-clear-element which arises depending on heart-base corporeality easily. Similarly, the practicing person who can discern mind-door called life-continuum mind-clear-element also can discern and keep in mind heart-base corporeality which is depended base of that life-continuum mind-clear-element easily.

manañca paṭicca dhamme ca uppajjati manoviññāṇam. (Sam-1-302)

According to this preaching etc., the virtuous *meditator* who wants to keep mental *dhammas* called mind-consciousness-element in mind has to discern previously both

1. life-continuum mind-clear-element called *mana* (= mind-door) and
2. *dhamma*-objects or any kind of (6) objects closely together and then he must keep those mental *dhammas* called mind-consciousness-element. He can keep those mental *dhammas* in mind easily after keeping in mind door and object combination or base and object combination in that way. Due to presence of very short life-span of mental *dhammas*, only when one can keep those *dhammas* in mind through waiting from depended place (base) of those *dhammas* can be distinguished those mental *dhammas* systematically.

E. *dvāra* (door) and object

Pāli Quotation (Abhi-A-1-114)

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The essence of above commentary is as follows: _____

Among (5) kinds of objects called visible-object, audible-object, olfactory-object, sapid-object, tactile-object, any kind of object strikes on two doors simultaneously. It means it is the factor of vibration of the life-continuum.

1. After striking the eye-door, the visible-object impinges on the life-continuum mind-clear-element (= mind-door) at that instant.

2. After striking the ear-door, the audible-object impinges on the life-continuum mind-clear-element (= mind-door) at that instant.
3. After striking the nose-door, the olfactory-object impinges on the life-continuum mind-clear-element (= mind-door) at that instant.
4. After striking the tongue-door, the sapid-object impinges on the life-continuum mind-clear-element (= mind-door) at that instant.
5. After striking the body-door, the tactile-object impinges on the life-continuum mind-clear-element (= mind-door) at that instant.

For a worldly simile _____ Let us suppose a flying bird comes through air route and perches on the highest branch of a tree. During perching on the branch, the bird touches on the branch, and then that bird's shape appears on the ground. Those two phenomena, i.e., touching on the branch and appearing of bird's shape on the ground occur within same moment synchronously. Similarly _____ two phenomena, i.e., striking of present visible-object etc., on the respective transparent elements, eye-transparent-element etc., and appearing on the mind-door (= life-continuum mind-clear-element) through ability to vibrate the life-continuum occur within same moment synchronously. Afterwards _____ the life-continuum ceases and continuity of consciousness of cognitive processes, the adverting-consciousness that can advert visible-object etc., of ear-door cognitive process etc., arise appropriately. (*Abhi-A-1-114*)

6. In pure mind-door, however, there is no function of striking on transparent-element called *pasāda* but group of *dhammas* called *dhamma*-object appear on the mind-door (= life-continuum mind-clear-element).

F. Way of appearing on two doors-way of arising of impulsions

Pāli Quotation (Abhi-A-1-116)

As mentioned above it should be recognized among (5) kinds of objects, i.e., visible-object, audible-object, olfactory-object, sapid-object, tactile-object, any one object impinges on two doors synchronously.

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It is right. _____ The continuity of impulsions which arises by taking visible-object as object occurs both in eye-door and in mind-door consecutively. Remaining objects, audible-object etc., must also be recognized in similar way. [When fivefold-objects, visible-object etc., appear on two kinds of doors, either fivefold consciousness, seeing-consciousness etc., or mind-consciousness, five-doors-adverting (*pañca dvārāvajjana*) etc., always arises in accordance with fixed law of order of cognitive process. Therefore any kind of fivefold objects usually appears on both doors, on the fivefold doors, eye-door etc., so as to be able to take that object by fivefold consciousness and on the mind-door called life-continuum, so as to be able to take that object by mind-consciousness.]

G. Six hexads *dhammas*

Pāli Quotation (Abhidhammatṭhāna-vīthi)

During performing *nāmakammaṭṭhāna* the practicing person should like to know six hexads *dhammas* beforehand because he has to keep mental *dhammas* in mind base-door system.

1. There are six kinds of bases, i.e., eye-base, ear-base, nose-base, tongue-base, body-base, heart-base, which are depended corporealities for consciousness and mental concomitants.
2. There are six kinds of doors, i.e., eye-door, ear-door, nose-door, tongue-door, body-door, mind-door, which have got designation as door (*dvāra*), due to occurrence of similarity to doors for consciousness of cognitive processes through metaphorical usage called *sadisūpacāra* (= same condition metaphor).

H. Six objects (*ārammaṇa*)

1. visible-object = colour = shape = appearance-element (*vaṇṇadhātu*)
2. audible-object = sound
3. olfactory-object = smell
4. sapid-object = taste or flavour
5. tactile-object = touch (=earth-element, fire-element, air-element)
6. *dhamma*-object = *dhamma* nature or phenomenon

Those *dhammas* on which consciousness and mental concomitants take delight are called *ārammaṇa* (=object) which are *dhammas* to be known by consciousness and mental concomitants. Among those six objects, *dhamma*-object varies six kinds as follows: _____

I. Six *dhamma*-objects (*dhammārammaṇa*)

dhammārammaṇam pana pasāda-sukhumarūpa-citta-cetasika-nibbāna-paññattivaseṇa chadhā sanghyati. (Abhidhammattha Sangaha)

1. transparent corporeality (*pasādarūpa*) = five kinds of transparent corporealities,
2. subtle corporeality (*sukhuma*) = (16) kinds of subtle corporealities,

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[Five kinds of transparent corporealities and seven kinds of object-corporealities, totally in (12) kinds are called gross (*oḷārika*) corporealities, due to presence of easy understanding and realizing in the insight of *meditator*. It should be recognized remaining (16) kinds of corporealities, among (28) kinds, are subtle (*sukhuma*), due to presence of uneasy understanding and realizing in the insight.]

3. consciousness (*citta*)= six kinds of consciousness-element, all consciousness
4. mental concomitants (*cetasika*)= 52 kinds
5. *nibbāna* = unconditioned element, eternal peace element, *nibbāna*
6. concept (*piññatti*) = *kaṣiṇa*-concept concept of name, concept of shape etc., various kinds of concepts __ thus *dhamma*-objects vary in six kinds.

J. Six kinds of consciousness-element

In the field of *vipassanā* there are six kinds of consciousness-element in brief.

1. *cakkhu viññāṇa* = This consciousness arises depending on eye-transparent-element and it knows visible-object, colour,
2. *sota viññāṇa* = This consciousness arises depending on ear-transparent-element and it knows audible-object, sound,
3. *ghāna viññāṇa* = This consciousness arises depending on nose-transparent-element and it knows olfactory-object, smell,
4. *jihvā viññāṇa* = This consciousness arises depending on tongue-transparent-element and it knows sapid-object, taste,
5. *kāya viññāṇa* = This consciousness arises depending on body-transparent-element and it knows tactile-object, touch,
6. *manoviññāṇa* = This consciousness arises depending on heart-base, and basing on life-continuum mind-clear-element, and it knows all (6) kinds of objects appropriately.

Five kinds of consciousness, from seeing-consciousness to touching-consciousness can arise by taking either desirable object (*iṭṭhārammaṇa*) or undesirable object (*aniṭṭhārammaṇa*). The former kinds of fivefold consciousness which take desirable objects are wholesome consequences (*kusalavipāka*) while the latter kinds of fivefold consciousness which take undesirable objects are unwholesome consequences (*akusalavipāka*), totally in two-fivefold-consciousness, (10) kinds. All kinds of consciousness, excluding those two-fivefold-consciousness, which arise depending on heart-base are called mind-consciousness (*mano-viññāṇa*) or mind-consciousness-element. Among those consciousness-element, the seeing-consciousness knows visible-object only, the hearing-consciousness knows audible-object only and so forth. The mind-consciousness, however, knows all (6) kinds of objects appropriately. It takes both desirable and undesirable objects.

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K. Six kinds of cognitive processes (*vīthi*)

The term, '*vīthi*', means "*cittapavatti*". The term, *cittapavatti*, means consecutive arising consciousness through fixed route of mind (*cittaniyama*). Those consciousness which are occurring in order through fixed route of mind are called "cognitive process (*vīthi*). However phenomena of arising of some consciousness, *paṭisandhi*, life-continuum, death-consciousness which are free from door and are called *dvāravimutta citta*, can not be designated as cognitive process.

Only those consciousness which are arising consecutively through fixed route of mind in various doors are designated as cognitive process (*vīthi*). Because the practicing person who keeps mental *dhammas* called '*vīthi*' in mind can keep life-continuum mind-clear-element too, if he keeps consciousness of cognitive processes in mind, he will finish to keep life-continuum consciousness. In this case it refers to only nature of life-continuum but not mental *dhammas* existing in life-continuum. For a *meditator* who can keep life-continuum consciousness in mind systematically it is not difficult to keep *paṭisandhi*-consciousness and death-consciousness in mind continuously. There are (6) kinds of cognitive processes as follows: _____

In the aspect of doors (*dvāra*) six kinds of cognitive processes are eye-door-cognitive process, ear-door-cognitive process, nose-door-cognitive process, tongue-door cognitive process, body-door cognitive process and mind-door cognitive process.

In the aspect of consciousness (*viññāṇa*), six kinds of cognitive processes are seeing-consciousness cognitive process, hearing-consciousness cognitive process, smelling-consciousness cognitive process, tasting-consciousness cognitive process, touching-consciousness cognitive process and mind-consciousness cognitive process.

When the visible-object appears in the eye-door (mind-door) continuity of consciousness which take that visible-object as object are called eye-door-cognitive process (*cakkhudvāra vīthi*).

When the visible-object strikes on the eye-transparent-element (eye-door) it appears on the life-continuum mind-clear-element synchronously. Thus although (5) kinds of objects, visible-object etc., usually appear in two doors synchronously the mind-door concerns with all kinds of objects, resulting in without showing specifically that “appearing in the mind-door”. Then the Exalted One showed specifically in a way that “visible-object appears in the eye-door” through specific method (*asādhāraṇanaya*). That continuity of consciousness of cognitive process is also designated as eye-door-cognitive process through specific method. In that continuity of cognitive process only (8) kinds of associating *dhammas*, including seeing-consciousness, arise depending on eye-door (= eye-transparent-element) and remaining mind moments, five-doors-adverting, receiving etc., arise depending on heart-base and basing on life-continuum. However it is designated as eye-door-cognitive process through recognition as eye-door which has got specific nature. It should be recognized similarly on ear-door cognitive process etc.

Then nomenclature of cognitive process relating to consciousness must also be recognized. Eye-door cognitive process includes five-door-adverting (*pañcadvārāvajjana*), seeing-consciousness (*cakkhuvīññāṇa*), receiving (*sampañicchana*), investigating (*santīraṇa*), determining (*vuṭṭho*), impulses (*javana*) (7) times, registering (*tadārammaṇa*) (2) times. Remaining cognitive processes must also be recognized similarly but vary in hearing-consciousness, smelling consciousness and so forth.

These cognitive processes have got specific and significant consciousness, i.e., seeing-consciousness, hearing-consciousness etc., resulting in designating as seeing-consciousness cognitive process, hearing-consciousness cognitive process etc.

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Furthermore the practicing person should like to know nomenclature of various consciousness within each cognitive process. For eye-door cognitive process there are (7) kinds of consciousness consecutively as follows: _____

1. *pañcadvārāvajjana* = the adverting consciousness which accommodates visible object striking in the eye-door (on eye transparent-element) [It should be understood on remaining doors similarly.]
2. *cakkhuvīññāṇa* = the seeing-consciousness that arises depending on the eye-base, that knows visible-object;
3. *sampañicchana* = the receiving-consciousness that receives object (visible-object)
4. *santīraṇa* = the investigating-consciousness that investigates object (visible-object)
5. *vuṭṭho* = the determining-consciousness that determines object (visible-object) (as desirable, undesirable etc.)
6. *javana* = the impulses which feel the taste of object, which arise (7) times successively with strong power
7. *tadārammaṇa* = the registering consciousness that knows object of impulses continuously.

L. Five-doors-adverting (*pañcadvārāvajjana*)

The adverting-consciousness that accommodates objects appearing in five doors, eye-door etc., is designated as *pañcadvāravajjana* so as to differentiate with mind-door-advorting. It is impossible to appear all (5) objects synchronously in all (5) doors and unable to accommodate all (5) objects by adverting consciousness synchronously.

1. Visible-object appears in the eye-door and the mind-door synchronously. Advorting-consciousness accommodates (adverts) visible-object that appears in those two doors.
2. Audible-object appears in the ear-door and the mind-door synchronously. Advorting-consciousness accommodates (adverts) audible-object that appears in those two doors.
3. Olfactory-object appears in the nose-door and the mind-door synchronously. Advorting-consciousness accommodates (adverts) olfactory-object that appears in those two doors.
4. Sapid-object appears in the tongue-door and the mind-door synchronously. Advorting-consciousness accommodates (adverts) sapid-object that appears in those two doors.
5. Tactile-object appears in the body-door and the mind-door synchronously. Advorting-consciousness accommodates (adverts) tactile-object that appears in those two doors.

It should be recognized in this way. (*See Abhi-A-1-114*)

It should be understood remaining cognitive processes, ear-cognitive process etc., by replacing with hearing-consciousness etc., in the place of seeing-consciousness. PAGE-39 Furthermore-there are (3) kinds of consciousness of cognitive processes, i.e., following mind-door cognitive process (*tadanuvattaka manodvāravīthi*) that arises after-eye-door-cognitive process etc., by taking that visible-object etc., through separating with life-continuum; or the second mind-door-cognitive process etc. which are called pure mind-door-cognitive processes which take the same object, visible-object etc; or mind-door-cognitive process that arises by taking any kind of *dhamma*-objects which may be any one or many kinds, as follows: _____

1. *manodvāravajjana* = the mind-door adverting-consciousness that accommodates object which appears in the mind-door [It has another function, determination as combination.]
2. *javana* = the impulses which feel the taste of object, which arise (7) times successively with strong power
3. *tadārammaṇa* = the registering consciousness that knows object of impulses continuously.

To be recognized beforehand _____ Generally impulses usually arise (7) times; registering usually arise (2) times; remaining each consciousness arise one time only. After five-doors-cognitive processes, eye-door-cognitive process etc, mind-door cognitive processes arise by separating with life-continuums. The first mind-door cognitive process is called *tadanuvattaka manodvāravīthi* (= following mind-door-cognitive process, while those cognitive processes from the second to successive ones are called *suddhamanodvāravīthi* (= pure mind-door-cognitive process). Again those consciousness of mind-door-cognitive process which arise by taking any one or many kinds of *dhamma*-objects are also called *suddhamanodvāravīthi*. Furthermore remaining consciousness, excluding fivefold consciousness, seeing-consciousness etc., are called mind-consciousness (*manoviññāṇa*) or mind-consciousness-element (*manoviññāṇadhātu*); and then life-continuum mind-clear-element is called either mind-element (*manodhātu*) or mind-door (*manodvāra*) respectively, in the aspect of preaching methodology of *Suttanta*. It should be recognized beforehand in this way.

M. Six kinds of *visayapavatti*

Appearance of the object in the door is called *visayapavatti*. In the case of appearance of object in the mind-door there is no specific function as “appearing”, other than appearing object. Therefore, there are six kinds of *visayapavatti*, i.e.,

1. *atimahantārammaṇa*,
2. *mahantārammaṇa*,
3. *parittārammaṇa*,
4. *atiparittārammaṇa*, for fivefold doors and
5. *vibhūtārammaṇa*,
6. *avibhūtārammaṇa*, in mind-door, totally in six kinds of *visayappavatti*.

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M (i) *aṭimahantārāmaṇa* (object with long life-span)

When fivefold objects, visible-object etc., appear in respective door it can not appear at arising phase but the static phase, due to presence of very very swift arising phase of object corporeal *dhammas*. This word is said with referring to how each object appear in respective fivefold doors. For a practicing *meditator* with *vipassanā* knowledge, when he reaches to the Knowledge of Arising and Passing Away (*udayabbayañāṇa*) all three-time-phases called *uppādāṭṭhiti-bhanga* of ultimate *dhammas* can appear in that *meditator*'s mind-door.

When those fivefold objects appear in fivefold doors they can not appear in the presence of object and door only.

1. In the eye-door, the visible-object can appear in the presence of light.
2. In the ear-door, the audible-object can appear in the presence of space between ear-door and sound.
3. In the nose-door, the olfactory-object can appear in the presence of air-element which can carrying smell.
4. In the tongue-door, the sapid-object can appear in the presence of water-element which can support function of tasting.
5. In the body-door, the tactile-object can appear in the presence of supporting factor of the earth-element. When tactile object strikes on the body-transparent-element it does not stop on the body-transparent-element only but it strikes up to four great elements which are dependence of body-transparent-element. Among those great elements, the earth-element is the basic foundation which plays vital important role in appearing of tactile-object on body-transparent-element as a supporting factor. (It means only the earth-element which exists together with body-transparent element in the same corporeal unit.)

There are three sub-mind moments, three-time-phases called *uppādāṭṭhiti-bhanga* of all consciousness. The life span of those three-time-phases are called one mind moment. Corporealities, especially (18) kinds of real corporealities, visible-object etc., have the life-span with (17) mind moments that equal (51) sub-mind-moments. Corporeality and mentality have the same arising phase and perishing phase synchronously. The static phase of corporeality has life-span of (16) mind-moments and (1) sub-mind-moment. In other words the static phase of corporeality has life span of (49) sub-mind-moments.

The consciousness (*citta*) is the most significant one in mental *dhammas*. That significant consciousness has only the nature of accepting the object. Just after accepting the object the natural phenomenon called consciousness passes away, resulting in ceasing of

follower mental concomitants simultaneously. Mental *dhammas* have, therefore, very very short life-span with so swift alteration, due to presence of ability to cease contiguously just after completion of required result called accepting the object.

Four great elements or four underived corporealities are significant *dhammas* in corporeal *dhammas*. Due to presence of sluggish nature of those great elements, derived corporealities which arise depending on underived corporealities have also got long life span as underived ones. (*Anuṭṭ-2-29*)

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The visible-object which reaches into the static phase just after arising phase, if essential respective factors, i.e., great efficacy of eye-transparent-element, obvious appearance of visible-object, sufficient brightness of light etc., are available, can appear in eye-door and mind-door synchronously after one mind moment passed away.

If any one or two or all those factors called transparent-element, object, light etc., are insufficient, the object can appear in eye-door and mind-door when it reaches into the static phase for about two, three or four mind-moments. (It should be recognized these words, “when it reaches into the static phase for about two, three, or four mind-moments”, are not said exactly.)

1. If the visible-object reaches into appearing condition in eye-door and mind-door synchronously during reaching into static-phase just after one mind-moment passed over, then after two times of life-continuum (vibration) called *bhavangacalana*, and cessation, rotation of that life-continuum, the adverting-consciousness, which can accommodate that visible-object arises and passes away.
2. After cessation of that five-doors-adverting contiguously, the seeing-consciousness arises successively;
3. Then the receiving-consciousness that receive visible-object arises;
4. Afterwards __ the investigating-consciousness that investigates visible-object (It means it investigates visible-object whether it has got desirable nature or undesirable nature, as the host investigates guest in a way whether the guest is good or bad person after accepting in his house.) arises consecutively.
5. Then the determining-consciousness that determines visible-object (It means it determines object whether it is desirable one or undesirable one after investigating by previous consciousness.) arises successively.

Thus successive mind-moments arise and pass away in order.

6-12. After cessation of that determining consciousness any kind of impulsion which has got supporting factor of either wise-attention (*yonisomanasikāra*) or unwise-attention (*a-yonisomanasikāra*), among (29) kinds of sensuous impulsions, arise (7) times generally.

13-14. Then two times of registering consequence consciousness which always follow impulsion and take the object which is taken by impulsion as object continuously and appropriately. Afterwards life-continuums fall again.

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Thus these consecutive mind moments _____ viz.,

1. *aṭṭabhavanga* (= past life-continuum.....) (1) time

2. *bhavangacalana* (= life-continuum vibration) (2) times
3. consciousness of cognitive process.....(14) times totally (17) mind-moments arise consecutively.

When the visible-object which arises synchronously with *atītabhavanga* reaches into the second registering mind moment it comes specified life time of (17) mind moments, resulting in ceasing together with perishing phase of second registering mind moment. Thus the visible-object with the life span of (17) mind-moments, including consciousness of cognitive process until second registering is called *atimahantārammaṇa* (= object with long life span). The continuity of consciousness of that cognitive process is also called *atimahantārammaṇa vīthi*. (*Abhi-Sangaha*)

According to this explanation this continuity of consciousness of cognitive process can be recognized by symbolic way as follows: _____

Atimahantārammaṇa vīthi

tī na da pa ca sa ṇa vu j j j j j j j ta ta bha

... ..

1. *tī* = *atītabhavanga* = past life-continuum
2. *na* = *bhavanga calana* = life-continuum (vibration)
3. *da* = *bhavangupaccheda* = life-continuum (cessation)
4. *pa* = *pañcadvāravajjana* = five-doors-adverting
5. *ca* = *cakkhuvīññāṇa* = seeing-consciousness
6. *sa* = *sampañcchana* = receiving-consciousness
7. *ṇa* = *santiraṇa* = investigating-consciousness
8. *vu* = *vuṭṭho* = determining-consciousness
- 9-15. *j* = *javana* (7) = impulses
- 16-17. *ta* = *tadārammaṇa* (2) = registering-consciousness
- bha* = *bhavanga* = life-continuum

M (ii) “ What *javana* (impulsion) means”

It is designated as *javana* (=impulsion), due to occurrence of arising with strong power. Therefore the consciousness which arise with strong whatever times it may be, less or more frequent, can be called *javana* (impulsion). Impulsion of the Noble Path and impulsion of the Superpsychic Knowledge (*abhiññāṇa*) have got great efficiency, even though each impulsion arises once only. Life-continuum consciousness have no efficiency although they arise frequently and successively. The function of those impulses is well accomplished to feel the taste of objects.

* *parittajavanavīthiyam kāmāvacarajavanāni sattakkhattum chakkhattumeva vā javanti.* (*Abhi Sangaha*)

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Pāli Quotation (Vs-2-89) (Mahāṭī-2-133)

* *maraṇakālādīsu pana pañcavārameva.* (*Abhi Sangaha*)

According to explanations of above commentaries and sub-commentary, sensuous impulses usually arise (7) times successively, generally. Sometimes it falls upto (6) times

only. These are normal phenomena in nature. Some conditions, such as moribund period, sleeping period, during lose consciousness, during submerging etc., it falls only (5) times.

M (iii) “What *tadārammaṇa* (registering) means” _____

Pāli Quotation (Vs-2-90)

At the end of impulsion the consequence consciousness follows powerful impulsion two times so as to perform function of registering, as a few flowing water follows boat (ship) which goes against the current, even though it ought to take any kind of three objects, action-emblem of action-emblem of destination, which has been taken by impulsions adjacent to death of previous life, which was the object of life-continuum, through performing function of life-continuum. Due to taking object of impulsion without taking any kind of three objects called action-emblem of action-emblem of destination which is normal object of the life-continuum, that consequence consciousness has got designation as registering (*tadārammaṇa*). It usually arises either two or one time.

Only when these three factors, i.e.,

1. previous impulsion of itself is sensuous impulsion,
2. that being is sensuous being,
3. *atimahantārammaṇa* appears in fivefold doors, sensuous object called *vibhūtārammaṇa* (obvious object)

appears in the mind-door, are completed that registering can arise after impulsion. It should be recognized in this way. (Vs-2-89-90) “Sensuous objects” means (28) kinds of corporealities and sensuous consciousness and mental concomitants.)

M (iv) Two times – one time

Pāli Quotation (Mahāṭṭ-2-134)

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The reason why the commentary explained “registering usually arises either two times or one time”, is that it is so as to attain elegant speech (*vacanasiliṭṭha*) only. “It always arises two times as fixed law”, explained by Noble teachers. (*Mahāṭṭ-2-134*)

Pāli Quotation (Abhi-A-1-310)

Due to occurrence of consequence consciousness which is the same as *paṭisandhi* consciousness, this consciousness (=registering) has got designation as original life-continuum. Due to taking object which is taken by impulsion as object, it has got designation as registering too. (*Abhi-A-1-310*)

[It should be recognized this explanation of commentary called *Aṭṭhasālinī* refers to only registering which is similar to *paṭisandhi*-consciousness. It can get two kinds of designations, i.e., original life-continuum, registering only when those two consciousness have same mind and mental concomitants, i.e., joyful *paṭisandhi* with three roots and joyful registering with three roots etc., and so forth. If it is different from *paṭisandhi*, i.e., joyful *paṭisandhi* with three roots and neutral registering with three roots etc., and so forth, it can not get designation as original life-continuum. It should be understood in this way.]

M (v) Wise-attention (*yonisomanasikāra*)

In that cognitive process with object with long life span _____ if impulses fall after cessation of determining-consciousness, only sensuous impulses can fall because visible-object is sensuous object. Those lofty impulse and supra mundane impulse, actually, never take object of sensual *dhammas*. During falling of sensual impulses any kind of suitable impulses among (29) kinds can fall within one continuity of cognitive process but many kinds of impulses are impossible.

Pāli Quotation (Sam-3-81)

= *Bhikkhus*.... Every wholesome *dhamma* which is association with wholesome result has the source of only wise-attention (*yonisomanasikāra*); it has congregation with wise-attention only. It can be said the wise-attention is more superior than those wholesome *dhammas*. (*Sam-3-81*)

In accordance with above *Pāli* Text, if wise-attention is associated with those continuities of consciousness of cognitive processes, wholesome impulses usually fall; if wise-attention is not associated, unwholesome impulses usually fall.

Pāli Quotation (M-A-1-286) (M-ṭī-1-381)

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Great wholesome arising mind moments associated with knowledge (*mahākusala ñāṇa samyutta cittuppāda*) of worldly persons (*puthujana*) and fulfilling persons (*sekkha puggala*) and Great mere functioning arising mind moments associated with knowledge (*mahākiriya ñāṇa sampayutta cittuppāda*) of *Arahants*, which arise through penetrative knowing and seeing

1. on real specific characters, function, manifestation, proximate causes of five aggregates, wholesome *dhammas*, unwholesome *dhammas*, etc.,
2. how those (5) aggregates arise apparently, due to respective causal *dhammas*, i.e., ignorance, craving, clinging, formations, actions etc., and
3. real specific characters, functions, manifestations and proximate causes of those respective factors of dependent-origination, are called wise-attention (*yonisomanasikāra*).

Those Great wholesome and Great mere functioning arising mind moments associated with knowledge, which arise through penetrative knowing and seeing and by means of taking into heart

1. as *anicca* (impermanence)
2. as *dukkha* (suffering)
3. as *anatta* (non-self)
4. as *asubha* (loathsomeness) on those *dukkhasacca dhammas*, i.e, five clinging aggregates and *samudayasacca dhammas* called principle of dependent-origination which are *anicca dhammas*, *dukkha dhammas*, *anatta dhammas*, *asubha dhammas* respectively, are also called wise-attention (*yonisomanasikāra*).

M(vi) *ayonisomanasikāra* (unwise-attention)

Pāli Quotation (Sam-A-3-177, M-A-1-285, 286)

The term, *ayonisomanasikāra*, means unwise-attention which is wrong way of taking into heart. Impermanent *dukkha sacca dhammas* and *samudayasacca dhammas* are taken into heart as permanence (*nicca*), and then those suffering, non-self and loathsome *dukkhasacca dhammas* and *samudayasacca dhammas* are taking into heart as happiness, self and pleasingness (*subha*) respectively. (*Sam-A-3-177, M-A-1-285,286*)

M. (vii) *āvajjana* (adverting)

* *tadābhogātāya āvajjanāpi taggatikāva. (M-ṭī-1-381)*

The adverting consciousness (*āvajjana*) has also got designation as “*yonisomanasikāra* = wise-attention” because it has also got the nature of taking into heart the object which is taken into heart by Great wholesome and Great mere functioning arising mind moments associated with knowledge which are designation as “*yonisomanasikāra*” directly, resulting in similar to impulsion. If the impulsions take into heart *dukkhasacca dhammas* and *samudayasacca dhammas* as “*anicca*”, the adverting consciousness also takes into heart as “*anicca*” similarly. It should be understood in this way etc. This is called “*taggatika*” method.

In this case, the factor of arising of wholesome impulsion, “*yonisomanasikāra*”, means that adverting-consciousness only.

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Three kinds of “*manasikāra*” (attention)

There are three kinds of *manasikāra* (attention), i.e., *vīthipaṭipādaka manasikāra*, *javanapaṭipādaka manasikāra* and *ārammaṇapaṭipādaka manasikāra*.

1. The ‘attention’ which can bring forth continuity of consciousness of cognitive process is called *vīthipaṭipādaka manasikāra*. The basic meaning is five-doors-adverting. It can produce successive continuity of consciousness of cognitive process, seeing-consciousness, receiving, investigating etc., after arising of itself.
2. The ‘attention’ which can bring forth continuity of consciousness of impulsion is called *javanapaṭipādaka manasikāra*. The basic meaning is mind-door-adverting consciousness. It can produce continuity of impulsions (*javana*) after arising of itself. It performs the function of determining (*vuṭṭhokicca*) (= function of determining on the object as desirable, undesirable etc.) in five-doors-cognitive process. In the mind-door-cognitive process it determines the object not only as desirable, undesirable etc., but also corporeal *dhamma* mental *dhamma*, causal *dhamma*, resultant *dhamma*, *anicca dhamma*, *dukkha dhamma anatta dhamma*, *asubha dhamma* etc. Those determinations of *vuṭṭho* and mind-door-adverting have also got designation as “*yonisomanasikāra*” or “*ayonisomanasikāra*”. Those kinds of wise-attention are factors of arising of wholesome impulsions and those kinds of unwise-attention are also factors of arising of unwholesome impulsions.
3. The mental concomitant called ‘*manasikāra*’ which is capable of appearing the object in the mind is called *ārammaṇapaṭipādaka manasikāra*. (*Abhi-A-1-177*)

M (viii) Efficiency of cascade of chain of fulfillment (*sampatti*)

Factors of arising of that wise-attention or unwise-attention depend on presence or absence of the following cascade of chain of fulfillment (*sampatti*), viz.,

1. *attasammāpaṇidhi*,
2. *saddhammassavana*,
3. *sappūrisūpanissaya*,
4. *paṭirūpadesavāsa*,
5. *pubbe ca katapuññatā*.

(The meanings and translation will be presented later.)

The perfection *dhammas* (*pāramita*) called fertile seed of practice (*carāṇa*) and fertile seed of knowledge (*vijjā*) which had been cultivated in previous lives for attainment of the Path, the Fruit and *nibbāna* are called *adhikāra kusala* (Supreme wholesome deeds.).

Training of charity, Training of Virtue, Training of Concentration which were cultivated with heartfelt desire to attain Noble Path and Fruit, *nibbāna* are fertile seeds of practice. Those fertile seeds of practice are able to send the place so as to encounter Noble Ones, the Supreme Buddha etc, who are able to preach *dhammas* relating to Four Noble Truths called Noble One's *dhamma*.

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These kinds of knowledge, viz.,

1. Knowledge of Analyzing mentality-corporeality called *nāmarūpaparicchedañña*,
2. Knowledge of Discerning Cause and Condition called *paccaya pariggaha ñāṇa*,
3. *Vipassanā* Knowledge which can generalize through discerning on those corporeality-mentality-causes-results as *anicca*, *dukkha*, *anatta* thoroughly, are fertile seeds of knowledge “generally”. [The reason why it is said as “generally” is that *vipassanā* knowledge includes in both (15) kinds of *carāṇa dhammas* and (8) kinds of *vijjā dhammas*, resulting in saying as generally for both sides *dhamma*.]

Cascade of chain of fulfillment of *pubbe ca katapuññatā* ___ The experiences to perform supreme wholesome deeds of perfection called fertile seeds of practice and fertile seeds of knowledge in various previous lives are called cascade of chain of fulfillment of *pubbe ca katapuññatā*. The person with those cascade of chain of fulfillment of *pubbe ca katapuññatā* Usually takes birth at suitable place called “*paṭirūpadesa*” where Noble Ones, the Supreme Buddha etc., dwell, resulting in attaining cascade of chain of fulfillment of *paṭirūpa desavāsa* (suitable place).

Then the person with cascade of chain of fulfillment of *paṭirūpa desavāsa* can attain cascade of chain of fulfillment of *sappurisūpanissaya* (depending or relying on good parents, good relatives, good teachers). The person with cascade of chain of fulfillment of *sappurisūpanissaya* can attain cascade of chain of fulfillment of *saddhammassavana* called availability to listen virtuous one's *dhamma* relating to Four Noble Truths. Then the person with cascade of chain of fulfillment of *saddhammassavana* can attain cascade of fulfillment of *attasammāpaṇidhi* called ability to restrain one's bodily action, mentally action.

In the continuum of the person with this cascade of fulfillment of *attasammāpaṇidhi* the wise-attention called *yonisomanasikāra* arises frequently on whatever object he encounters at wherever place. That virtuous person always restrains both his body and mind through

1. morality at the place where must be restrained with morality,
2. concentration at the place where must be restrained with concentration,
3. wisdom at the place where must be restrained with wisdom respectively.

Thus wise-attention always arises in him frequently.

In continuum of such person who is lacking any kind of cascade of chain of fulfillment, actually, unwise-attention called *ayonisomanasikāra* arises frequently, resulting in opportunity to fall unwholesome impulses. According to these explanations it should be recognized during falling of wholesome impulses wise-attention is proximate cause while cascade of chain of fulfillment of *attasammāpañidhi* etc., distant causes. After falling impulses appropriately in this way two times of registering arise and then life-continuums fall again. This is called *atimahantārammaṇa vīthi* (the cognitive process taking object with very long life span).

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M(ix) How the mind arises

These minds mentioned above neither congregate within the body so as to arise when opportunity is available nor the person who can keep these minds outside any place by himself. Only when coincidence of respective causal *dhammas*, base, object, attention etc., is available they arise suddenly. For instance _____ There is a kind of stone called *sūriyakanta*. The fire exist neither on the sunshine nor within the stone called *sūriyakanta*. However it is similar to the phenomenon of bursting into flames when the sunshine comes together with the stone called *sūriyakanta*. Depended base is similar to stone, while object to sunshine, arising of mind to arising of busting into flames respectively.

It should be recognized similarly on ways of designating as *atimahantārammaṇa* of audible-object, olfactory-object, sapid-object, tactile-object. This *vāra* (session) is designated as *tadārammaṇa vāra* (registering session) in *Abhidhammattha Sangaha*.

M(x) mahantārammaṇa vīthi

After arising phase the visible object passes over about two or three mind-moments without appearing in the eye-door, mind-door. If it appears after two or three mind-moments pass over, that visible-object is unable to exist until arising of registering consciousness, resulting in ceasing before registering, due to coming up to specified life span. That kind of visible-object is called *mahantārammaṇa* (=object with moderate life-span).

The causes of in-availability to appear this visible-object in eye-door, mind-door just after arising phase are as follows: _____

Due to insufficient strength of any factors, i.e., visible-object or eye-transparent-element or light, the visible-object can appear in eye-door, mind-door when two or three mind-moments pass over, depending on strength of three factors. It should be recognized similarly on ways of designating as *mahantārammaṇa* of audible-object etc.

In this *mahantārammaṇavīthi* the life-continuums fall at the end of impulses but registering never arise. This 'vāra' is designated as *javanavāra* (impulsion session) in *Abhidhammattha Sangaha*.

* *idañcāpi ārammaṇadubbalatāya eva hoti. ayam tatiyo moghavāro. (Abhi-A-1-310)*

The cause of occurrence of *javana vāra* at the end of impulses is really weakness of object. This *vāra* is the third weak session (*tatiya moghavāra*), (*Abhi-A-1-310*) It is designated as *mogha vāra*, due to lack of registering. In *Abhidhammattha Sangaha* it is designated as *javanavāra*, due to occurrence of object which terminates at impulses (*javana*).

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M(xi) *parittārammaṇa vīthi*

Due to presence of weakness in efficiency, visible-object cannot appear in eye-door, mind-door just after arising but it can appear when 4-5-6-7 mind-moments etc., pass over. That kind of object can exist until neither registering nor impulsion. Before (7) times of impulsions fall it ceases due to coming up to specified life-span of (17) mind-moments. That visible-object which can not exist until impulsion, which appears in eye-door, mind-door, is called *parittārammaṇa* (object with short life span). That cognitive process is called *parittārammaṇa vīthi*.

* *tattha javanampi anuppajjitvā dvittikkhattum voṭṭhabbanameva pavattati, tato param bhavangapātova hoti. (Abhidhammattha Sangaha)*

Only determining consciousness arises two or three times in that *parittārammaṇa vīthi* without arising of impulsions. Life-continuums fall after that determining-consciousness. (*Abhidhammattha Sangaha*)

This *vāra* is designated as *voṭṭhabbana vāra* (determining session) in *Abhidhammattha Sangaha*. However in the commentary called *Aṭṭhasālinī* it is explained with noticeable facts as follows: _____

M (xii) Second *moghavāra*

Pāli Quotation (Abhi-A-1- 309, 310)

= In the next kind ____ The visible object, which is still reaching into the static phase, appears in eye-door, mind-door after 4-5 mind-moments passed over. At that time, if the mere functioning mind-element called five-doors adverting causes to rotate the life-continuum, resulting in stopping, the continuity of life-continuum; after cessation of life-continuum by five-doors-adverting, there is impossible the fact continuity of consciousness of cognitive process will fall into life-continuum again without reaching into determining consciousness which determines the object as desirable or undesirable one etc., at the interval between five-doors-adverting and determining, i.e.,

1. either seeing-consciousness,
2. receiving-consciousness or
3. investigating-consciousness.

Actually it ceases at determining consciousness by means of determining function and one or two times of determining-consciousness arise successively. Afterwards it has got the efficiency of relation of habitual recurrence (*āsevana paccaya*), resulting in lying at the status of impulsions and then it falls into the life-continuum again. Due to occurrence of weakness of object, this continuity of consciousness of cognitive process occurs until only determining but not impulsions, registering as mentioned above.

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This *vāra* is available during saying in a way that “it seems to be see myself; it seems to be hear myself” etc. This *vāra* is also the second *moghavāra* which lacks impulsions.

M (xiii) Opinions of *Mūlaṭṭkā* and *Anuṭṭkā*

Sub-commentator, *Mūlaṭṭhā* Sayadaw analyzed and presented his opinion in *Mūlaṭṭhā-1-129, 130* that “if one infers two times of those registering-consciousness lie at the status of impulsion because succeeding registering has got benefiting factor of efficiency of relation of habitual recurrence of preceding registering during arising of two times of registering consciousness, his opinion is worth accepting through scrutinizing, due to absence of preaching in that way in *Pāli* Text of *Paṭṭhāna*.”

Sub-commentator, *Anuṭṭhā* Sayadaw, however, explained as follows: __

Pāli Quotation (Anuṭṭhā-1-138)

Sub-commentator, *Anuṭṭhā* Sayadaw, however, explained that “lying at the status of impulsions means twice occurrence of registering at the place of impulsions but not occurrence as impulsion and then “it has got the efficiency of relation of habitual recurrence” means due to arising two times, it occurs as acquiring the efficiency of relation of habitual recurrence, and if one infers in this way, the explanation of commentary does not contradict with the *Pāli* Text. (*Anuṭṭhā-a-138*)

M (xiv) *bhavaṅgupaccheda* [life-continuum (cessation)]

Pāli Quotation (Abhidhammattha Sangaha)

= After the visible-object appears in eye-door, mind-door two times of life-continuum vibrate and continuity of life-continuum ceases, resulting in arising of five-doors-adverting consciousness which accommodate visible-object and then visible-object ceases. (*Abhidhammattha Sangaha*)

According to the opinion of the Most Venerable *Anuruddha Mahā Thero*, the author of *Abhidhammattha Sangaha* because it is explained that in *atimahantārammaṇa vīthi* five-doors-adverting-consciousness arises after two times of life-continuums (*vibration*) and that five-doors-adverting only causes to cease continuity of life-continuum it has got designation as life-continuum (cessation). It means *bhavaṅgupaccheda* (= the consciousness which causes to cease continuity of life-continuums is five-doors-adverting consciousness but not life-continuum

Again_____ in the commentary called *Aṭṭhasālinī* mentioned above because it is explained that “*kiriyaṃmanodhātuyā bhavange āvaṭṭite* = when mere functioning mind-element (five-doors-adverting) causes to cease life-continuum”, the consciousness which causes to cease continuity of life-continuums is, actually, *kiriyaṃmanodhātu* called five-doors-adverting.