

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPATIPADĀ
SECTION OF *NĀAMAKAMMATTHĀNA*

(PRACTICE ON MENTALITY)

VOLUME II

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3. *vedanā* (feeling) = = the nature of being felt the taste of object; of *ānāpānapaṭibhāga nimitta*

[Notes: Whenever saying as “object” it should be referred especially on *ānāpānapaṭibhāga nimitta* only.]

1. *saññā* (perception) = the nature of perceiving the object;
2. *cetanā* (volition) = the nature of willingness to urge associating *dhammas* in order to reach on the object;
3. *ekaggatā* (one-pointedness) =the nature of stability of mind on single object;
=the nature of capable of non-spreading on the associating *dhammas* so as not into occur in disorder;
4. *jīvita* (vitality) = the nature of protecting on associating *dhammas* for just mere living one mind moment;
5. *manasikāra* (attention) = the nature of attending the mind towards object; = the nature of taking into heart the object attentively.
6. *vitakka* (initial application) = the nature of applying (or putting) consciousness and mental concomitants on the object;
7. *vicāra* (sustained application) = the nature of continuous sustaining consciousness and mental concomitants on the object;
=the nature of taking object over and over again;
8. *adhimokkha* (definite decision)= the nature of deciding the object;
9. *vīriya* (effort) = the nature of endeavouring;

[Notes:_____ Because this stage is still developing concentration, it is the nature of endeavouring in order to be steadfast the mind of meditation on object of *ānāpānapaṭibhāga nimitta* especially during developing concentration or entering into absorption. The effort performs function of supporting so as to be steadfast associating *dhammas* on object.]

10. *pīti* (pleasurable interest) = the nature of pleasurable interest on object;
11. *chanda* (wish) = the nature of wishing to take object;
the nature of wishing to make object;
12. *saddhā* (faith) = the nature of firm faith on training of absorption concentration;
[Three trainings are included in (8) situations on which firm faith arise. Firm faith on absorption concentration is also called *saddhā*.]
13. *saṭi* (mindfulness) = It is the nature of capable of submerging of associating *dhammas* on wholesome object, Buddha, *dhamma* etc., as a slab under water but not floating gourd;
= the nature of steadfastness of mind on object;
= the nature of not forgetting the object;
14. *hiri* (conscientious scruples) = the nature of conscientious scruples about bodily misconduct;
15. *ottappa* (shame) = the nature of dread about bodily misconduct;

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[These two kinds of *dhammas*, *hiri* and *ottappa* are only mere existing during absorption concentration. Because recent period is the moment leading towards only object of *ānāpānapaṭibhāga nimitta*, it is not the period encountering unwholesome deeds directly. Due to presence of *hiri* and *ottappa*, the righteous *meditator* is fulfilling three trainings

really. Those two *dhammas* are already existing in the continuum of *meditator* for all three periods, i.e., before, during, after entering absorption.]

16. *a-lobha* (non-greed) = the nature of non-*attachment* on mundane objects;
= the nature of non-obsessing as “mine”

[Notes: _____ Mundane objects means any kind of discerned object called living and non-living sensual objects occurring in (31) realms, such as, visible-object.]

17. *a-dosa* (non-hate) = the nature of non-harsh mind on object;
= the nature of non-desire to destroy the object;
18. *tatramajjhataṭṭā* (equanimity) = the nature of equanimity of mind on object (so as not to reach both extremities called conceit and sloth-torpor but to attain balanced consciousness and mental concomitants in respective functions.
19. *kāyapassaddhi* = the nature of tranquility of mental concomitants;
20. *citta passaddhi* = the nature of tranquility of consciousness;
21. *kāya lahutā* = the nature of agility of mental concomitants;
22. *citta lahutā* = the nature of agility of consciousness;
23. *kāya mudutā* = the nature of elasticity of mental concomitants;
24. *citta mudutā* = the nature of elasticity of consciousness;
25. *kāya kammaññatā* = the nature of adaptability of mental concomitants;
26. *citta kammaññatā* = the nature of adaptability of consciousness;
27. *kāya pagunnatā* = the nature of proficiency of mental concomitants in various wholesome deeds, charity, morality, practice etc.;
= the nature of mastery of mental concomitants
= the nature of void of faulty of defilement;
28. *citta pagunnatā* = the nature of proficiency of consciousness in various wholesome deeds, charity, morality, practice etc.;
= the nature of mastery of consciousness
= the nature of void of faulty of defilement;
29. *kāyujukatā* = the nature of rectitude of mental concomitants;
= the nature of lack of swerving called pretence and deceit;
30. *cittujukatā* = the nature of rectitude of consciousness
= the nature of lack of swerving called pretence and deceit;

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31. *paññā* (knowledge) = the nature of penetrative knowing and seeing on object of *ānāpānapaṭibhāga nimitta*; (It is also known as *jhānasammādiṭṭhi* = right view or knowledge on absorption.)

These are (34) kinds of mental *dhammas* of the first absorption which arises through taking object of *ānāpānapaṭibhāga nimitta*. All those (34) kinds of mental *dhammas* must be kept in mind gradually.

Showing an example _____ Each mental *dhamma*, such as the consciousness, must be discerned as beginning. When one can discern the consciousness which arises at every mind moment of impulsions forcefully two kinds of mental *dhammas*, consciousness and contact must be discerned simultaneously. If it is successful to discern remaining mental concomitants, feeling etc., must be discerned through adding one by one until reaching to all (34) mental *dhammas* have been discerned simultaneously. Synchronous arising of three, four, five etc., and so forth, of each impulsion must be kept in mind so as to see clearly in the insight.

After one can discern (34) mental *dhammas* of the first absorption clearly, he must continue to discern every consciousness of the first absorption cognitive process in order, viz.,

1. *monodvārāvajjana*.....(12) mental *dhammas*
2. *parikamma*.....(34) mental *dhammas*
3. *upacāra*.....(34) mental *dhammas*
4. *anuloma*.....(34) mental *dhammas*
5. *gotrabhu*.....(34) mental *dhammas*
6. every impulsion of absorption each.....(34) mental *dhammas*

These mental *dhammas* must be kept in mind through breaking down mass of mentality called compactness of mental *dhammas* (*nāmaghana*) in order to reach the field of ultimate nature.

manodvaravajjana.....(12) mental *dhammas*

Those (12) kinds of mental *dhammas* are *citta*, *phassa*, *vedanā*, *saññā*, *cetanā*, *ekaggatā*, *jīvita*, *manasikāra*, *vitakka*, *vicāra*, *adhimokkha*, *vīriya*. Those all (12) kinds of mental *dhammas* take object of brilliant sign of full concentration of mindfulness of breathing.

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H. mentality-corporeality must be kept in mind

When one can keep mental *dhammas* which are occurring in the first absorption cognitive process in mind individually for each mind moment it is instructed to keep all mental *dhammas* in mind as a whole in *Visuddhi Magga* as follows: _____

Pāli Quotation (Vs-2-222) (Vs-2-223)

= That righteous *meditator* must discern and keep in mind those all kinds of mental *dhammas* (within each mind moment of the first absorption cognitive process) as “these are mental *dhammas*” through making as a whole in such way that those all *dhammas* have the same characteristic, i.e., capable of inclining towards object of brilliant sign of full concentration of mindfulness of breathing.

According to this instruction, firstly each mental *dhamma*, such as, *citta*, *phassa*, *vedanā*, *saññā*, *cetanā* etc., occurring in every mind moment of first absorption cognitive process must be kept in mind individually. Second, (12) kinds of mental *dhammas* of mind-door-adverting, (34) kinds of mental *dhammas* of each absorption impulsion must be discerned so as to see synchronous arising within each mind moment. Afterwards he has to discern the nature of inclining towards object of sign of full concentration of mindfulness of breathing and keep in mind as “mental *dhammas*, mental *dhammas*” continuously. He must perform both kinds of ways of discerning individually and as a whole.

[Notes: _____ In this case, the object of sign of full-concentration of mindfulness of breathing is said as priority because this section is written emphatically on mental *dhammas* which arise by taking object of sign of full concentration of mindfulness of breathing. It should be understood similarly on remaining ways of practices. If the righteous *meditator* has fulfilled to practice (10) kinds of *kasīṇa*-objects, eight kinds of attainments, four protective meditations etc., he has to keep mental *dhammas* in mind by following this way of discerning.]

This is brief account on how absorption mental *dhammas* called *jhāna dhamma* can be kept in mind through consciousness as beginning. It should be understood ways of keeping in mind, contact as beginning or feeling as beginning etc., in similar way.

The commentator *Sayādaw* instructed that “*vavatthapetabbam*” (*Vs-2-222*) in order to differentiate each ultimate nature, such as *phassa*, *vedanā*, *saññā*, *cetanā*, *viññāṇa*, etc., individually without seeing single mass of ultimate *dhammas* of (34) kinds as a whole although (34) kinds of mental *dhammas* within each absorption impulsion are kept in mind as a whole through three ways of keeping mental *dhammas* in mind, i.e., consciousness of beginning, contact as beginning, feeling as beginning.

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When these absorption and associating absorption *dhammas* can be kept in mind clearly through breaking down compactness of each mentality with the help of penetrative insight those mental *dhammas* which are consisting in sensuous access concentration impulsion called *parikamma*, *upacāra*, *anuloma*, *gotrabhu* together with mind-door-adverting must be kept in mind continuously. Afterwards future ways of practice are instructed in *Visuddhi Magga* as follows: _____

Pāli Quotation (Vs-2-222)

The essence of above commentary is as follows: _____

As a worldly simile _____ when a man sees a snake in the house and then he searches it by following, as he sees dwelling place of that snake, similarly _____ when the practicing *meditator* scrutinizes in a way that _____ how do these mental *dhammas* arise by depending on which *dhamma*?”.

He sees the heart-base which is depended base of those mental *dhammas*. Afterwards, both four great elements and derived corporealities, other than heart-base, which arise depending on four great elements are distinguished and kept in mind. That practicing *meditator* keeps all corporeal *dhammas* in mind through the meaning of capable of changing and altering. Then he distinguishes in brief in such way that _____

1. the *dhamma* with nature of inclining towards object is mentality
2. the *dhamma* with nature of capable of changing and altering is corporeality (*Vs-2-222*)

According to instruction found in above commentary the practicing person who has finished to keep absorption mental *dhammas* in mind must distinguish and keep in mind (54) kinds of corporealities called un-derived and derived corporealities together with the heart-base, which are occurring in the heart, which are depended base of absorption mental *dhammas*, continuously. Therefore it will be presented on tables showing absorption mental *dhammas* which arise by taking object of sign of full concentration of mindfulness of breathing and depended base-corporealities as follows: _____

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I. Object of *ānāsānapaṭibhāganimitta* *dhamma-object-line-manodvāra-jhānasamāpattivīthi*

Depended base within heart	54	54	54	54	54	54.....
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	<i>ma</i>	<i>Pa</i>	<i>up</i>	<i>nu</i>	<i>go</i>	jh.....(numerous tines of absorption impulsions)
First absorption	12	34	34	34	34	34.....
Second absorption	12	34	34	34	34	32... (<i>vitakka</i> , <i>vicāra</i> are removed)
Third absorption	12	34	34	34	34	31. ..(<i>pīti</i> is also removed)
Fourth absorption	12	33	33	33	33	31 ... (<i>sukha</i> is removed <i>upekkhā</i> substitute)

If the righteous *meditator* has fulfilled to practice (10) *kaṣiṇa*-objects and (8) attainments, he has to keep mental *dhammas* in mind as following table.

J. Object of *kaṣiṇapaṭibhāga nimitta dhamma-object-line-manodvāra-jhānasamāpattivīthi*

Depended base within heart	54	54	54	54	54	54.....
	<i>ma</i>	<i>pa</i>	<i>up</i>	<i>nu</i>	<i>go</i>	jh.....(numerous tines of absorption impulsions)
First absorption	12	34	34	34	34	34.....
Second absorption	12	34	34	34	34	32... (<i>vitakka</i> , <i>vicāra</i> are removed)
Third absorption	12	34	34	34	34	31. ..(<i>pīti</i> is also removed)
Fourth absorption	12	33	33	33	33	31 ... (<i>sukha</i> is removed <i>upekkhā</i> substitute)
<i>ākāsānacāyatana-jhāna</i>	12	33	33	33	33	31...(<i>upekkhā</i> , <i>ekaggatā</i>)
<i>viññāṇañcāyatana jhāna</i>	12	33	33	33	33	31...(<i>upekkhā</i> , <i>ekaggatā</i>)
<i>ākīṇcaññāyatana jhāna</i>	12	33	33	33	33	31...(<i>upekkhā</i> , <i>ekaggatā</i>)
<i>nevasaññānāsaññāyatana jhāna</i>	12	33	33	33	33	31...(<i>upekkhā</i> , <i>ekaggatā</i>)

K. *vitakka-vicāra-pīti*

Pāli Quotation (Vs-1-151) (Abhi-A-2-237)

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According to above commentaries sensuous access concentration impulsions called *parikamma*, *upacāra*, *anuloma*, *gotrabhu* are associating with *vitakka*, *vicāra*, *pīti*. During full absorption concentration of second absorption etc., *vitakka* and *vicāra* do not associate with it. (It refers to tetrad method.) However during sensuous access concentration impulsions of the fourth absorption *pīti* does not associate with those mind moments, explained in *Visuddhi Magga* as follows: _____

Pāli Quotation (Vs-1-160) (Mahāṭī-1-189)

The significance will be explicit. Agreeable feeling can not benefit neutrality feeling called neither-disagreeable nor agreeable feeling (*a-dukkha masukha vedanā*) by means of efficiency of relation of habitual recurrence (*āsevanapaccaya*). In the fourth absorption only neutrality feeling ought to associate with it. Therefore four or five times of sensuous access concentration impulsions within the fourth absorption cognitive process also associate with

neutrality feeling only, resulting in deficiency of *pīti* in the fourth absorption cognitive process. (*Vs-1-160; Mahāṭī-1-189*)

Four kinds of Sublime *dhamma-jhānasamāpattivīthi*

L. *metta*-sublime *dhamma*

Depended base within heart	54	54	54	54	54	54.....
	<i>ma</i>	<i>pa</i>	<i>up</i>	<i>nu</i>	<i>go</i>	jh...(numerous times of absorption impulses)
First absorption	12	34	34	34	34	34.....
Second absorption	12	34	34	34	34	32.... (<i>vitakka, vicāra</i> are removed)
Third absorption	12	34	34	34	34	31... (<i>pīti</i> is also removed)

M. *karuṇā*-sublime *dhamma*

Depended base within heart	54	54	54	54	54	54.....
	<i>ma</i>	<i>pa</i>	<i>up</i>	<i>nu</i>	<i>go</i>	jh...(numerous times of absorption impulses)
First absorption	12	35	35	35	35	35.....
Second absorption	12	35	35	35	35	33.... (<i>vitakka, vicāra</i> are removed)
Third absorption	12	35	35	35	35	32... (<i>pīti</i> is also removed)

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N. *muditā*-sublime *dhamma*

Depended base within heart	54	54	54	54	54	54.....
	<i>ma</i>	<i>pa</i>	<i>up</i>	<i>nu</i>	<i>go</i>	jh...(numerous times of absorption impulses)
First absorption	12	35	35	35	35	35.....
Second absorption	12	35	35	35	35	33.... (<i>vitakka, vicāra</i> are removed)
Third absorption	12	35	35	35	35	32... (<i>pīti</i> is also removed)

O. *upekkha*-sublime *dhamma*

Depended base within heart	54	54	54	54	54	54.....
	<i>ma</i>	<i>pa</i>	<i>up</i>	<i>nu</i>	<i>go</i>	jh...(numerous times of absorption impulses)
Fourth absorption	12	33	33	33	33	31.....

If the righteous *meditator* has got experience to practice meditation on bone and foulness upto full absorption, he has to discern mental *dhammas* of the first absorption as shown in table I and J. Therefore above tables are sufficient for way of discerning absorption mental *dhammas*.

For those person with acquired absorption

lābhino eva pana mahaggatacittāni supākaṭāni hontī. (Mahāṭī-2-353)

Due to presence of explanation, i.e., absorption mental *dhammas* called lofty consciousness (*mahaggata citta*) are obvious in the insight of only those persons with acquired absorption, those persons with acquired absorption can perform to discern absorption mental *dhammas*. Those person who lack absorption called *sukkhavipassaka* has to omit discernment of absorption mental *dhammas*.

Both *jhānalābhī* (= the person with acquired absorption) and *sukkhavipassaka* persons must continue to discern sensuous mental *dhammas*. According to explanation found in *Visuddhi Magga*,

* “*evam chasu dvāresu arūpassa nibbatti passitabba. (Vs-2-253),*”

The righteous *meditator* has to keep the arising of mental *dhammas* at (6) kinds of doors in mind thoroughly.

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5. Sensuous mental *dhammas* which must be keep in mind previously_____

Pāli Quotation (Abhi-A-1-271, Vs-2-300)

Some sensuous mental *dhammas* take objects of both concept (*paññātti*) and ultimate nature generally. According to instructions of above commentaries, the practicing *meditator* must keep mental *dhammas* called *vedanā, saññā, sañkhāra, viññāṇa* which arise by taking object of corporeal *dhammas* in mind previously.

If any one can find difficulty to keep in mind mental *dhammas* in that way, it will be presented way of keeping mental *dhammas* which arise by taking object of concept in mind previously, due to occurrence of easily understand to discern those mental *dhammas*. It is not discerning on object of concept but on object of mental *dhammas* which arise by taking object of concept only. It should be recognized the fact it is similar to way of discerning absorption mental *dhammas* which arise by taking object of concepts, *ānāpānapaṭibhāga nimitta* etc.

Furthermore way of discerning on mental *dhammas* which arise by taking object of mental *dhammas* are also not shown in this place because it might be very difficult to keep in mind for beginners who begin to practice *nāmakammaṭṭhāna*. In the stage of *vipassanā* practice those ways of discerning will be presented in corporeal septad method (*rūpasattakānaya*), non-corporeal septad method (*a-rūpasattakanaya*) and stage of upper *vipassanā* knowledge, Knowledge of Dissolution (*bhangañāṇa*) etc. In this section of Knowledge of Analyzing Mentality and Corporeality, however, it will be presented emphatically on way of discerning on sensuous mental *dhammas* which arise by taking object of corporeal *dhammas*.

5.A. How (6) kinds of objects can be divided

There are (6) kinds of objects of corporeal *dhammas*, viz.,

1. visible-object (colour),
2. audible-object (sound),
3. olfactory-object (smell),
4. sapid, object (taste),
5. tactile-object (touch) (= *pathavī, tejo, vāyo*)
6. *dhamma*-object (a) five kinds of transparent corporealities (*pasadarūpa*)
(b) (16) kinds of subtle corporealities (*sukhumarūpa*).

If one divides corporeal *dhammas* through objects, (6) kinds of objects are available in this way. Among those objects, mental *dhamma* which arise by taking object of corporeal *dhammas* which are inclusive in *dhamma*-object, are continuity of sensuous consciousness of mind-door-cognitive process only which are less numbers of kinds of consciousness of cognitive process, resulting in easy understanding for beginners. Therefore it will be presented way of keeping mental *dhammas* of *dhamma*-object line in mind previously.

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5.B. How (6) lines are calssified

There are (6) lines of mental *dhammas* which arise by taking (6) kinds of object of corporeal *dhammas* as follows: _____

1. Mental *dhammas* which arise by taking visible-object as object are designated as visible-object-line mental *dhammas*;
2. Mental *dhammas* which arise by taking audible-object as object are designated as audible-object-line mental *dhammas*;
3. Mental *dhammas* which arise by taking olfactory-object as object are designated as olfactory-object-line mental *dhammas*;
4. Mental *dhammas* which arise by taking sapid-object as object are designated as sapid-object-line mental *dhammas*;
5. Mental *dhammas* which arise by taking tactile-object as object are designated as tactile-object-line mental *dhammas*;
6. Mental *dhammas* which arise by taking transparent corporealities, subtle corporealities called *dhamma*-object or any kind of corporealities called *dhamma*-object as object are designated as *dhamma*-object-line mental *dhammas*;

These terms are applied for those righteous persons with immatured Knowledge in *Abhidhamma* for easy understanding the usage.

Dhamma-object line sensuous mental *dhammas* _____

Those *suddhavipassanāyānika* persons who lack absorption have to keep mental *dhammas* in mind from these *dhammas* as beginning. Those *samathayānika* persons with absorption must also keep these *dhammas* in mind after discerning on absorption mental *dhammas* thoroughly. In this place wholesome group mental *dhammas* which arise by taking object of the eye-transparent-element and way of discerning will be presented previously as example for practicing persons with immatured knowledge.

5.C. Eye-transparent-element-dhamma-object-object

Firstly _____ the righteous *meditator* has to develop concentration up to the fourth absorption through mindfulness of breathing, which is fundamental of *vipassanā* practice. If the righteous *meditator* has got *kasīṇa*-objects up to white-*kasīṇa*, it will be better to practice up to the fourth absorption. Second, after emerging from that absorption concentration _____

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1. life-continuum (= mind-clear-element) must be kept in mind. Afterwards _____
2. he has to take object of the eye-transparent-element.

(Eye-transparent-element will be kept in mind very easily in this stage because he changes into *nāmakammaṭṭhāna* after keeping *rūpakammaṭṭhāna* clearly and thoroughly.)

3. When that eye-transparent-element appears or impinges on the life-continuum mind-clear-element continuity of impulses of mind-door-cognitive process will arise consequently.
4. The mind-door-adverting consciousness or the mental concomitant called *adhimokkha* (definite decision) which associates with mind-door-adverting within that cognitive process should like to decide as “eye-transparent-element”. It is wise-attention called *yoniso manasikāra*, resulting in falling wholesome impulses.
5. There are (12) kinds, (34) kinds of mental *dhammas* within mind-door-adverting and each impulse respectively. If registering consciousness also fall, (34) kinds of mental *dhamma* can be seen in each registering mind moment. If both kinds of knowledge and pleasurable interest (*pīti*) associate with those mind moments, there will be (34) kinds of mental *dhammas*; if any kind of knowledge or pleasurable interest or both kinds are lacking, there will be (33/32) kinds of mental *dhammas* in each impulse and registering mind moment respectively.

Among those mental *dhammas*, (12) kinds of mental *dhammas* within mind-door-adverting mind moment are namely ___ *citta*, *phassa*, *vedanā*, *saññā*, *cetanā*, *ekaggatā*, *jīvitā*, *manasikāra*, *vitakka*, *vicāra*, *adhimokkha*, *vīriya*. Those (34) mental *dhammas* within each impulse and registering mind moment are as follows: ___

5.D. (34) kinds of mental *dhammas*

1. *citta* (consciousness) = nature of acquiring object of eye-transparent-element;
2. *phassa* (contact) = the nature of touching with the object of eye-transparent-element (characteristic);
= the nature of connecting between object of *ānāpānapaṭibhāga nimitta* (function); (In coming mental concomitants it should be recognized on “object” as “object of eye-transparent-element.)
3. *vedanā* (feeling) = = the nature of being felt the taste of object; of *ānāpānapaṭibhāga nimitta*
4. *saññā* (perception) = the nature of perceiving the object;
5. *cetanā* (volition) = the nature of willingness to urge associating *dhammas* in order to reach on the object;
6. *ekaggatā* (one-pointedness) = the nature of stability of mind on single object;
= the nature of capable of non-spreading on the associating *dhammas* so as not into occur in disorder;
7. *jīvitā* (vitality) = the nature of protecting on associating *dhammas* for just mere living one mind moment;
8. *manasikāra* (attention) = the nature of attending the mind towards object; = the nature of taking into heart the object attentively.
9. *vitakka* (initial application) = the nature of applying (or putting) consciousness and mental concomitants on the object;
10. *vicāra* (sustained application) = the nature of continuous sustaining consciousness and mental concomitants on the object;
= the nature of taking object over and over again;
11. *adhimokkha* (definite decision) = the nature of deciding the object;
12. *vīriya* (effort) = the nature of endeavouring;

[The term, *vīriya*, means the nature of endeavouring to arise associating *dhammas*. However it is explained in this way because the nature of wishing to know is leader and significant one.]

13. *pīti* (pleasurable interest) = the nature of pleasurable interest on object;

14. *chanda* (wish) = the nature of wishing to take object;
the nature of wishing to make object;

15. *saddhā* (faith) = the nature of firm faith on training of absorption concentration;

[There are three trainings, training of morality, training of concentration, training of wisdom, which are also known as *sāsanabrahmacariya*. The ability to see object of ultimate nature called eye-transparent-element penetratively is the mental concomitant called *paññindriya* (= controlling faculty of wisdom) which is inclusive in the third one, training of wisdom. Therefore the firm faith on training of wisdom which sees penetratively on the eye-transparent-element, is also *saddhā*. In other words the eye-transparent-element is included in the list of bases of *dhammas* of dependent-origination. The firm faith on principle of dependent-origination is also *saddhā*.]

16. *saṭi* (mindfulness) = It is the nature of capable of submerging of associating *dhammas* on wholesome object, Buddha, *dhamma* etc., as a slab under water but not floating gourd;

= the nature of steadfastness of mind on object;

= the nature of not forgetting the object;

17. *hiri* (conscientious scruples) = the nature of conscientious scruples about bodily misconduct;

18. *ottappa* (shame) = the nature of dread about bodily misconduct;

[These two kinds of *dhammas*, *hiri* and *ottappa* are only mere existing during discerning on eye-transparent-element and ultimate mental *dhammas* which arise by taking object of that eye-transparent-element. Because recent period is the moment leading towards only object of eye-transparent-element and mental *dhammas* which knows and sees penetratively on the eye-transparent-element, it is not the period encountering unwholesome deeds directly. Due to presence of *hiri* and *ottappa*, the righteous *meditator* is fulfilling three trainings really. Those two *dhammas* are already existing in the continuum of *meditator* for all three periods, i.e., before, during, after **discerning that element and mental dhammas**.]

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19. *a-lobha* (non-greed) = the nature of non-attachment on mundane objects;
= the nature of non-obsessing as “mine”

[Notes: _____ Mundane objects means any kind of discerned object called living and non-living sensual objects occurring in (31) realms, such as, visible-object.]

20. *a-dosa* (non-hate) = the nature of non-harsh mind on object;

= the nature of non-desire to destroy the object;

21. *tatramajjhataṭṭā* (equanimity) = the nature of equanimity of mind on object (so as not to reach both extremities called conceit and sloth-torpor but to attain balanced consciousness and mental concomitants in respective functions.

22. *kāya passaddhi* = the nature of tranquility of mental concomitants;

23. *Citta passaddhi* = the nature of tranquility of consciousness;

24. *kāya lahutā* = the nature of agility of mental concomitants;

25. *citta lahutā* = the nature of agility of consciousness;
26. *kāya mudutā* = the nature of elasticity of mental concomitants;
27. *citta mudutā* = the nature of elasticity of consciousness;
28. *kāya kammaññatā* = the nature of adaptability of mental concomitants;
29. *citta kammaññatā* = the nature of adaptability of consciousness;

[The reason why the eye-transparent-element can be easily discerned is due to efficiency of these mental concomitants called *kammaññatā*. It is the nature of adaptability of practice which discerns on the eye-transparent-element. It should be recognized similarly on way of keeping mental *dhammas* which arise by taking object of the eye-transparent-element in mind again. It should be recognized similarly on remaining kinds of ultimate nature.]

30. *kāya pāguññatā* = the nature of proficiency of mental concomitants in various wholesome deeds, charity, morality, practice etc.;
= the nature of mastery of mental concomitants
= the nature of void of faulty of defilement;
31. *citta pāguññatā* = the nature of proficiency of consciousness in various wholesome deeds, charity, morality, practice etc.;
= the nature of mastery of consciousness
= the nature of void of faulty of defilement;
32. *kāya jukatā* = the nature of rectitude of mental concomitants;
= the nature of lack of swerving called pretence and deceit;
33. *cittujukatā* = the nature of rectitude of consciousness
= the nature of lack of swerving called pretence and deceit;
34. *paññā* (knowledge) = the nature of penetrative knowing and seeing on object of eye-transparent-element;

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[Among four kinds of right view called *catusacca sammādiṭṭhi*, according to the term, *dukkha* nanam, the right view which knows and sees the Noble Truth of Suffering is also included. In accordance with the preaching of *dhammacakka pavattana*, i.e., “*samkhittena pañcupādānakkhandhā dukkha*”, five kinds of clinging aggregates (*upādānakkhandhā*) are designated as *dukkha sacca*. Corporeal aggregate is also included in those five clinging aggregates. The eye-transparent-element is also included in those corporeal aggregate *dhammas*. Therefore the mental concomitant called *paññindriya* (=knowledge) which knows and sees the eye-transparent-element penetratively, is *sammādiṭṭhi ñāṇa* (= right view knowledge) which knows and sees partial of *dukkha sacca* really.]

5. E. Great Wholesome consciousness.....(8) kinds

When either eye-transparent-elements or mental *dhammas* which arise by taking object of eye-transparent-element are discerned frequently pleasurable interest called *pīti* does not arise sometimes. At that time the feeling is neutrality feeling, resulting in (33) kinds of mental *dhammas*.

Sometimes mind of meditation usually takes other objects but not eye-transparent-element, resulting in alternate knowing on outside object and eye-transparent-element within very short instant. Knowing as object of the eye-transparent-element does not disappear completely. It is mere knowing as transparent-element without associating knowledge. At that time the consciousness which does not associate with knowledge knows and sees continuously on object of ultimate nature although it can not know and see new kinds of

ultimate *dhammas* penetratively. If it is associated with pleasurable interest at that time, numbers of mental *dhammas* will be (33) and the feeling is agreeable feeling.

If it is not associated with both kind of pleasurable interest and knowledge, numbers of mental *dhammas* will be (32), the feeling will be neutrality feeling, due to lack of pleasurable interest. Thus there are (4) kinds of great wholesome consciousness as follows:___

1. If both kinds of knowledge and pleasurable interest are associated___ joyful great wholesome consciousness, associated with knowledge..... (34)
2. If only knowledge is associated but not pleasurable interest___ neutral great wholesome consciousness, associated with knowledge.....(33)
3. If the knowledge is not associated but pleasurable interest only is associated___ joyful great wholesome consciousness, without knowledge.....(33)
4. If both kinds of knowledge and pleasurable interest are not associated___ neutrality wholesome consciousness, without knowledge.....(32)

sasañkhārika - a-sañkhārika

If one has got prompted mind in order to arise any kind of above four kinds or all four kinds, by himself or others, those (4) kinds of great wholesome consciousness are prompted ones (*sasañkhārika*); if one has got unprompted mind in that way, those (4) kinds of great wholesome consciousness are unprompted ones called *a-sañkhārika*. If both kinds of prompted and unprompted are added, there will be (8) kinds of great wholesome consciousness in total.

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In this case there is no variation in numbers of mental *dhammas* relating to either prompted mind or unprompted mind. The nature of prompted mind and unprompted mind can be understood gradually during discerning oneself. Therefore only (4) kinds of great wholesome consciousness are presented in this place.

5.F. Three ways of discerning on mental *dhammas*

Ways of discerning on both absorption mental *dhammas* and sensuous mental *dhammas* which arise by taking objects of corporeal *dhammas* are mentioned previously.

In these commentaries and respective sections, namely___

1. *Mūlapaññāsa (M-A-1-280, 281)*, section of *vedanānupassanā*,
2. *Sakkapañña Sutta (Dī-A-2-314, 315)* section of *vedanānupassanā*,
3. *Sammohavinodanī (Abhi-A-2- 252, 253)* section of *vedanānupassanā*,
4. *Visuddhi Magga (Vs-2-226, 227)*, section of *diṭṭhivisuddhi*, it can be found three ways of discerning on mental *dhammas*, viz.,
 1. way of discerning through contact as beginning,
 2. way of discerning through feeling as beginning,
 3. way of discerning through consciousness as beginning.

Among those three ways of discerning ___

1. the practicing person with apparent contact in the insight, if he keeps mental **dhammas** in mind through the contact as beginning, ought not keep only contact in mind but he has to continue to keep all associating mental **dhammas** which are led by **phassapañcamaka dhamma** (= **dhammas** with contact as fifth factor) called **phassa, vedanā, saññā, cetanā, viññāṇa** in mind thoroughly.
2. the practicing person with apparent feeling in the insight, if he keeps mental **dhammas** in mind through the feeling as beginning, ought not keep only feeling in mind but he has to continue to keep all associating mental **dhammas** which are led by **phassapañcamaka dhamma** (= **dhammas** with contact as fifth factor) called **phassa, vedanā, saññā, cetanā, viññāṇa** in mind thoroughly.
3. the practicing person with apparent consciousness in the insight, if he keeps mental **dhammas** in mind through the consciousness as beginning, ought not keep only consciousness in mind but he has to continue to keep all associating mental **dhammas** which are led by **phassapañcamaka dhamma** (= **dhammas** with contact as fifth factor) called **phassa, vedanā, saññā, cetanā, viññāṇa** in mind thoroughly.

sabbam bhikkhave abhiññeyyam (Sam-2-258, Khu-9-6)

sabbañca kho bhikkhave abhijanam. (Sam-2-250)

According to above preachings of the Exalted One, during discerning mental **dhammas** all kinds of associating mental **dhammas** within the same mind moment must be kept in mind thoroughly because only when all kinds of corporeality-mentality can be distinguished through three kinds of full understanding called **pariññā**, can one extinguish disaster of suffering of rounds of rebirth, resulting in realization on **nibbāna**. Then it is explained in sub-commentary that explanation on **phassapañcamaka dhamma** is accomplished through preaching methodology called **padhānanaya** (significant method) in commentaries. (**M-ṭī-1-370**)

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According to instructions found in above commentaries and sub-commentary, it should be recognized the fact during keeping mental **dhammas** in mind through any kind of mental **dhammas** called contact, feeling, consciousness, as beginning every one must keep all associating mental **dhammas** in mind but not pure contact or feeling or consciousness.

5.G. Four kinds of *anupassanā* (= contemplation)

1. If one keeps conditioned things called corporeality-mentality-causes-results in mind through corporeal **dhammas** as priority and he performs **vipassanā** discerning on those conditioned things through three general characters, it can be said he develops **kāya-nupassanā saṭipatṭhāna** (contemplation on bodily constituents).
2. If one keeps conditioned things called corporeality-mentality-causes-results in mind through feeling as priority and he performs **vipassanā** discerning on those conditioned things through three general characters, it can be said he develops **vedanā-nupassanā saṭipatṭhāna** (contemplation on feeling).
3. If one keeps conditioned things called corporeality-mentality-causes-results in mind through consciousness as priority and he performs **vipassanā** discerning on those conditioned things through three general characters, it can be said he develops **cittā-nupassanā saṭipatṭhāna** (contemplation on consciousness).
4. If one keeps conditioned things called corporeality-mentality-causes-results in mind through contact as priority and he performs **vipassanā** discerning on those

conditioned things through three general characters, it can be said he develops *dhammā-nupassanā saṭipatṭhāna* (contemplation on *dhamma* phenomena).

Furthermore _____ if one performs *vipassanā* practice through discerning on those conditioned things after dividing any way of the followings _____

- a. five hindrances (*nīvaraṇa*) method,
 - b. five aggregates (*khandhā*) method,
 - c. twelve bases (*āyatana*) method,
 - d. eighteen elements (*dhātu*) method,
 - e. seven factors of enlightenment (*bujjhanga*) method,
 - f. twofold *dukkhasacca* and *samudaya sacca*,
- it can be said he develops *dhammā nupassanā saṭipatṭhāna* only.

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Among three ways of keeping mental *dhammas* in mind mentioned above, the way of keeping mental *dhammas* in mind, through the feeling as beginning is called *vedanānupassanā saṭipatṭhāna*, while through the consciousness as beginning *cittanupassanā saṭipatṭhāna*; through the contact as beginning, *dhammā nupassanā saṭipatṭhāna*, respectively. In this work it is presented on the way of keeping mental *dhammas* in mind through the consciousness as beginning. If one understands on this method systematically, he can not find any difficulty to discern through remaining two ways. The righteous mediator must keep consciousness in mind as priority during keeping mental *dhammas* in that way.

The righteous *meditator* must discern the phenomenon of arising of consciousness only [in sequence of mind-door-adverting (7) times of impulsions and (2) times of registering] within numerous cognitive processes separated by life-continuums. When he is mastery in discerning consciousness only he has to continue to discern synchronous arising of consciousness and contact called *phassa* within same mind-moment. Afterward he has to discern in order to see synchronous arising of (12) mental *dhammas* of mind-door-adverting; (34) mental *dhammas* of each impulsion; (34) mental *dhammas* of each registering through gradual increment of mental *dhammas* which can be kept in mind clearly.

Very important instruction in way of keeping sensuous mental *dhammas* in mind can be found in commentary called *Visuddhi Magga*, and then it has been presented in page (8) etc., of this volume. That instruction is that _____ the righteous *meditator* who wants to keep mental *dhammas* in mind must has got *rūpapariggaha ñāṇa* (= Knowledge of Discerning on Corporeality).

5. H. If mental *dhammas* are unapparent

Pāli Quotation (Vs-2-225)

When the practicing *meditator* who has accomplished to keep corporeal *dhammas* in mind continues to keep mental *dhammas* in mind through either any way of three ways of keeping mental *dhammas* in mind or any way of discerning methods, i.e., twofold corporeality-mentality method, fivefold aggregates method, twelvefold bases method, eighteenfold elements method, if those mental *dhammas* are unapparent in his insight, due to very subtle occurrence of mental *dhammas*, he should like to scrutinize, take into heart, distinguish, discriminate corporeal *dhammas* only by means of characteristics, function, manifestation, proximate cause over and over again for every day, without abandoning the burden of practice on mentality.

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The advantages are ____ when one scrutinizes corporeal *dharmas* by means of such and such states of affairs; when one takes into heart corporeal *dharmas* through characteristic, function, manifestation, proximate cause; when one distinguishes, discriminates corporeal *dharmas* through lacking intermingling each other the corporeal *dharmas* appear clearly in the insight of his continuum; there is no interminglement each other, due to appearance of corporeal *dharmas* separately each other as spreading of iron-mesh canopy with diamond shaped design; those corporeal *dharmas* are thoroughly purified and obvious in the insight. Mental *dharmas* which arise by taking object of those corporeal *dharmas* appear automatically and naturally in the insight of that practicing person depending on those various arrangement of ways of taking into heart, bearing in mind, scrutinizing. (Vs-2-225)

It should be recognized during keeping mental *dharmas* in mind, if those *dharmas* are unapparent in the insight, he must scrutinize corporeal *dharmas* over and over through characteristics, function, manifestation, proximate cause, so as to be clearer and clearer in the insight. This is invaluable instruction that only when one is mastery in practice of corporeality can he transfer into practice of mentality successfully.

Simile of mirror ____ It will be explicit. ____ If the man with good sight who sees image of his face on the surface of unclear mirror can not appear obviously, that man ought not to abandon mirror, due to the reason as “image of my face can not appear”. Actually he should like to scrub that mirror over and over. Image of the face will be reflected apparently naturally for that man.

Simile of oil-press (ox driven) ____ If sesame oil is not released through squeezing sesame powder in the ox driven oil-press one or two times after pouring hot water, the man who wants sesame oil should not abandon sesame power. Actually he should like to squeeze that sesame powder over and over again after pouring hot water. Very clear sesame oil can usually be produced for that man who performs in that way.

Simile of seeds of Strychnos Potatorum ____

If the turbid water does not become clear through rubbing the pot with seeds of Strychnos potatorum, a tree bearing nuts the seeds of which can be used to clear turbid water, after only tow or three times rubbing for a man who wants to clear turbid water, he ought not abandon those seeds, Actually he should like to rub the inner wall of pot with those seeds over and over again. After performing in that way morass settles and turbid water becomes clearer and clearer.

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Similarly ____ if those mental *dharmas* are unapparent in his insight, due to very subtle occurrence of mental *dharmas*, that practicing *bhikkhu* should like to scrutinize, take into heart, distinguish, discriminate corporeal *dharmas* only by means of characteristics, function, manifestation, proximate cause over and over again for every day, without abandoning the burden of practice on mentality.

When he performs in that way corporeal *dhammas* appear clearly in the insight of that practising *bhikkhu*; there is no interminglement each other, due to appearance of corporeal *dhammas* separately each other as spreading of iron-mesh canopy with diamond shaped design; those corporeal *dhammas* are thoroughly purified and obvious in the insight. At that time morass of defilements, delusion etc, which are opposite of the knowledge and are capable of concealing so as not to know mental *dhammas*; settles and sinks; the mind of meditation become clearer and clearer as clear water existing over morass, with the result that mental *dhammas*, which have got objects of corporeal *dhammas* only, which arise by taking objects of those corporeal *dhammas* only, become apparent naturally and automatically.

(Vs-2-225,226)

Now it will be presented again on way of keeping mental *dhammas* of great wholesome impulsions of mind-door-cognitive process, which arise by taking object of the eye-transparent-element, in mind in brief as follows: -

5. I Cascade of practice

1. Concentration must be developed again until the fourth absorption of mindfulness of breathing; after emerging from that absorption _____
2. All kinds of corporeal *dhammas* existing in (6) doors, (42) bodily parts must be kept in mind again;
3. The life-continuum mind-clear-element must be kept in mind and distinguished by insight;
4. After wards _____ the eye-transparent-element must be taken as object and kept in mind

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When that eye-transparent-element appears or impinges into the life-continuum mind-clear-element, continuity of impulsions of mind-door-cognitive process which know (=take object of) that eye-transparent-element arise consequently.

1. When the mind-door-adverting within that mind-door-cognitive process determines as the eye-transparent-element _____ continuities of consciousness of cognitive process, which know and discerns as eye-transparent-element will arise continuously but separated by life-continuums.

Similarly _____ continuities of impulsions of mind-door-cognitive process....

2. which are knowing, discerning as corporeal *dhammas* when that eye-transparent-element is determined as corporeal *dhamma*;
3. which are knowing, discerning as *anicca*, when he determines as *anicca* through taking object of phenomena of perishing away after arising of that eye-transparent-element;
4. which are knowing, discerning as *dukkha*, when he determines as *dukkha* through taking object of nature of being oppressed by incessant phenomena of arising and perishing away of that eye-transparent-element;
5. which are knowing, discerning as *anatta*, when he determines as *anatta* through taking object of nature of not self which is non-destructible essence and durable one of that eye-transparent-element;
6. which are knowing, discerning as *asubha*, when he determines as *asubha* through taking object of nature of loathsomeness through mixing up with bad smell etc., of that eye-transparent-element;

will arise respectively.

Above kinds of determining as

1. eye-transparent-element,
2. corporeal *dhamma*,
3. *anicca*,
4. *dukkha*,
5. *anatta*,
6. *asubha*, are wise attention called *yonisomanasikāra*. The basic meaning of that wise attention is group of mental *dhammas* of mind-door-adverting (=12 kinds of mental *dhammas*) which are fundamental of impulsion of mind-door-cognitive process (*javana paṭipadaka manasikāra*). Due to occurrence of right way of taking into heart through mind-door-adverting, wholesome impulsions will fall in continuums of worldly persons and fulfilling persons (*sekkha puggala*)

Pāli Quotation (Ang-1-12) (Ang-1-13)

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Bhikkhus... for the person with wise attention not only un-experienced wholesome *dhammas* arise but experienced unwholesome *dhammas* also diminish. (**Ang-1-12**)

Bhikkhus... for the person with wise attention not only un-experienced factors of enlightenment *dhammas* arise but experienced factors of enlightenment *dhammas* also reach into accomplishment of practice. (**Ang-1-13**)

According to above **Pāli** Text, if wise attention is available, wholesome impulsion will fall, if wise attention is in-available, unwise attention will give rise to fall unwholesome impulsions. Thus wise attention is proximate cause to fall wholesome impulsions. If the righteous **meditator** wants to keep continuity of wholesome impulsions of cognitive process in mind, he has to try to arise wise attention. If he tries to that way unexperienced controlling faculties, strength (*bala*), factors of path *dhammas* will arise apparently; experienced controlling faculties, strength, factors of path *dhammas* will also reach into accomplishment of practice (= up to the Path-Knowledge of Arahant).

This is the work of raising the mind without least danger up to the apex stage called the Noble Path-Knowledge of Arahant, the Noble Fruit-Knowledge of Arahant.

Among those (6) kinds of wise attention, the righteous **meditator** should keep number 1, continuity of impulsions of mind-door-cognitive process which are knowing, discerning as the eye-transparent-element in mind previously. The practising **meditator** can keep in mind any one of three kinds, i.e, consciousness, contact, feeling, as beginning as he likes.

If he keep consciousness in mind as beginning, he must try to see, distinguish how consciousness arises through the fixed route of mind called

1. mind-door-adverting (1) time,
2. impulsions (7) times,
3. registering (2) times generally. In this case it is said "generally" because registering can not fall sometimes, if object of the eye-transparent-element becomes unapparent insight of **meditator**.

When the eye-transparent-element appears or impinges on the life-continuum mind-clear-element the righteous **meditator** has to try in order to see the phenomena of arising of continuity of impulsions of mind-door-cognitive process, which are knowing on that eye-transparent-element, through basing on the life-continuum mind-clear-element and depending on the heart-base.

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He will be successful finally because it is the way of practice by which base (*vatthu*) and object are being kept in mind in combination system.

When he is mastery in discerning consciousness only he has to continue to discern synchronous arising of consciousness and contact called *phassa* within same mind-moment. Afterward he has to discern in order to see synchronous arising of (12) mental *dhammas* of mind-door-adverting; (34) mental *dhammas* of each impulsion; (34) mental *dhammas* of each registering through gradual increment of mental *dhammas* which can be kept in mind clearly.

During discerning in that way, there are (4) kinds of great wholesome consciousness in impulsions and registering mind moments as follows: _____

5. If both kinds of knowledge and pleasurable interest are associated ___ joyful great wholesome consciousness, associated with knowledge..... (34)
6. If only knowledge is associated but not pleasurable interest ___ neutral great wholesome consciousness, associated with knowledge.....(33)
7. If the knowledge is not associated but pleasurable interest only is associated ___ joyful great wholesome consciousness, without knowledge.....(33)
8. If both kinds of knowledge and pleasurable interest are not associated ___ neutrality wholesome consciousness, without knowledge.....(32)

He has to discern through these four ways, during

1. discerning as the eye-transparent-element,
2. discerning as corporeal *dhamma* by taking object of eye-transparent-element,
3. discerning as *anicca*,
4. discerning as *dukkha*,
5. discerning as *anatta*,
6. discerning as *asubha* respectively.

Thus he has to discern ($4 \times 6 = 24$) ways in total

** so sabbepi te arūpadhamme namanalakkhaṇena ekato katvā "etam nāma" anti passati. (Vs-2-223)*

When righteous *meditator* can keep each mental *dhamma* within every mind moment of cognitive process in mind up to the field of ultimate nature he must discern as "**these are mental dhamma**" or "**mental dhammas, mental dhamma**" by taking object of nature of inclining toward the eye-transparent-element of those mental *dhammas*.

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sasañkhārika - a-sañkhārika

If one has got prompted mind in order to arise any kind of above four kinds or all four kinds, by himself or others, those (4) kinds of great wholesome consciousness are prompted ones (*sasañkhārika*); if one has got unprompted mind in that way, those (4) kinds of great wholesome consciousness are unprompted ones called *a-sañkhārika*. If both kinds of prompted and unprompted are added, there will be (8) kinds of great wholesome consciousness in total.

In this case there is no variation in numbers of mental *dhammas* relating to either prompted mind or unprompted mind. The nature of prompted mind and unprompted mind can be understood gradually during discerning oneself. Therefore only (4) kinds of great wholesome consciousness are presented in this place. (It should be recognized similarly on great mere functioning consciousness which arise in the continuum of mind of Arahants only)

Table showing *dhamma*-object-line, pure mind-door-cognitive process, wholesome group

depended base within heart = 54	54	54	
mind-door-adverting	Impulsion (7) times	Registering (2) times	Discern (4) ways
1. discerning as eye-transparent- element _____ 12	34	34	associated with <i>ñāṇa + pīti</i>
12	33	33	associated with <i>ñāṇa</i> but not <i>pīti</i>
12	33	33	without <i>ñāṇa</i> but associated with <i>pīti</i>
12	32	32	Without both <i>ñāṇa</i> and <i>pīti</i>
2. as corporeal <i>dhamma</i> 12	34 (33 33 32)	34 (33 33 32)	Discern (4) ways
3. as <i>anicca</i> 12	34 (33 33 32)	34 (33 33 32)	Discern (4) ways
4. as <i>dukkha</i> 12	34 (33 33 32)	34 (33 33 32)	Discern (4) ways
5. as <i>anatta</i> 12	34 (33 33 32)	34 (33 33 32)	Discern (4) ways
6. as <i>asubha</i> 12	34 (33 33 32)	34 (33 33 32)	Discern (4) ways

PAGE-124**5.J To be understood _____**

In this case the righteous *meditator* has to understand the fact he is discerning on the consciousness and mental concomitants which know and see the eye-transparent-element only

1. as the eye-transparent-element only
2. as corporeal ***dhamma***;
3. as ***anicca***,
4. as ***dukkha***,
5. as ***anatta***,
6. as ***a-subha***, respectively ..

Real corporealities which must be discerned in similar way

1. ear-transparent-element
2. nose- transparent-element
3. tongue- transparent-element
4. body- transparent-element
5. the water-element (***āpodhātu***)
6. femininity corporeality (***itthibhāva rūpa***)
7. virility corporeality (***purisabhāva rūpa***)
8. heart-base-corporeality

9. vitality (*jivita rūpa*)
10. nutriment (*ojā rūpa*)

There are (11) kinds of real corporealities, including eye-transparent-element, which are inclusive in the list of *dhamma*-object. If any person wants to select and discern the eye-transparent-element, he must analyze eye-decad corporeal unit and then he has to select and discern eye-transparent-element. After wards he must discern mental *dhammas* which arise by taking object of the eye-transparent-element as shown in above table. Similarly he can discern mental *dhammas* which arise by taking object of remaining real corporealities, ear-transparent-element etc., through analyzing respective corporeal units and selecting each ultimate nature of corporeal *dhammas* as shown in above table. He has to discern in order to reach ultimate nature of both discerned object, i.e., corporeal *dhammas* and discerning mental *dhammas* through breaking down each compactness called *ghana*.

Among those discerned objects, male *meditator* must discern only virility corporeality while female *meditator* must discern only femininity corporeality for internal aspect. For external aspect both kinds of sex-corporealities can be discerned as a whole, due to the same occurrence as external objects.

6. Essential notes relating to registering consciousness

A. Explanation found in commentary called *Sammohavinodanī*

It has been explained in page (38-41) that *tadārammaṇa* means a kind of consequence consciousness which takes object taken by impulsions. The righteous *meditator* should like to understand which kind of registering can fall or not after impulsions because he has to discern registering consciousness which continue to fall after impulsions. With relating to this fact it is explained in commentary called *sammohavinodanī* as follows : _____

Pāli Quotation (Abhi-A-2-174)

These (11) kinds of consciousness which continue to take object of impulsions which can perform function of registering consciousness, viz;

- | | |
|--|--------------|
| 1. great consequence consciousness | (8) kinds |
| 2. rootless wholesome consequence joyful investigating consciousness | (1) kind |
| 3. rootless consequence neutral investigating consciousness | (1) kind |
| 4. rootless unwholesome consequence neutral investigating consciousness | (1) kind |
| in total | = (11) kinds |

Those (11) kinds of consciousness which are capable of benefiting or performing function of registering, which are worth designating as registering consciousness can not occur as registering; can not perform function of registering; can not take the object which is taken by impulsions, if impulsions fall through taking object of either concept of nomenclature or concept of lineage (concept of nomenclature called *uddicca brahma*, concept of lineage called *Gotama*). (If means any kind of those consciousness never arise by performing function of registering, by taking object which is taken by impulsions.)

2. If impulsions fall by taking objects of various concepts, man, woman, person, being etc., other than concept of nomenclature, concept of lineage, registering is not available after those impulsions.
3. After various *vipassanā* impulsions, i.e., knowledge of Contemplation on Impermanence, Knowledge of Contemplation on Suffering, Knowledge of Contemplation on Non-self, during arising of *vipassanā* impulsion with objects of states of affairs of *anicca*, *dukkha*, *anatta*, registering is not available.
4. During arising of very powerful *vipassanā* impulsions which are factors of reaching to the Noble Path-knowledge which emerges from incessant phenomena of conditioned things called *sañkhāra pavatta*, registering is not available.
5. If impulsions fall by taking objects of fine-material and immaterial *dhammas* which are called lofty *dhammas*, registering is not available after those impulsions.
6. These (5) kinds of unwholesome actions with fixed nature of giving rise to occur in woeful existences after death, viz.,

- (a) matricide (*mātughātaka kamma*)
- (b) patricide (*pitughātaka kamma*)
- (c) killing of Arahant (*aranhantaghātaka kamma*)
- (d) causing to be extravasated and contusion on body of the Exalted One (*lohituppādaka kamma*)
- (e) creating dissension among *sañghā* (*sañghā bhedaka kamma*), are called *anantariyakamma* (deed which consigns a perpetrator to *avici* hell.

These (3) kinds of wrong views, viz.,

- (a) *ahetukavāda* = wrong view by which one believes causeless phenomena,
- (b) *akiriyavāda* = wrong view by which one believes even though one does, it can not be said as doing,
- (c) *natthikavāda* = wrong view by which one believes non-result phenomena, are wrong views which reject action (*kamma*) and its consequence (*kamma vipāka*), which are called *niyata micchādiṭṭhi* (wrong view which consigns a person with that view to woeful existences certainly.)

Those (5) kinds of *anantariyakamma* and *niyata micchādiṭṭhi* are called *micchattaniyata dhamma*. (fixed nature of law by which perpetrator will reach hell certainly).

(*Abhi-A-1-21*)

During arising of those *micchattaniyatadhamma* registering is not available.

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[As the Noble Path *dhamma* can be accomplished through *vipassanā* practice called wholesome practice, *micchattaniyata dhamma* can be accomplished through unwholesome practice. If unwholesome *dhammas* arise repeatedly over and over, it can give rise to proliferate defilements resulting in designating as *bhāvanā* (=practice). It is called *akusala bhāvanā* (unwholesome practice). That unwholesome practice can produce a kind of wrong concentration (*micchā samādhi*). Because one can believe into *micchattaniyata* depending on that wrong concentration, those *micchattaniyata dhammas* are powerful. Therefore if *impulsions* fall in those *micchattaniyata dhammas*, registering is not worth arising by

following to impulsions. Therefore registering is rejected in *micchattaniyata dhammas*. (*Mūlaṭī-2-103*)

7. After Supra-mundane impulsions of Noble Path called *sammattaniyata* (fixed nature of law by which the Noble one will reach joyful destination certainly), which are not inclusive in suffering of rounds of rebirth registering is not available. (It means registering can not fall within the Path cognitive processes (*maggavīthi*.)

8. If impulsions fall by taking objects of supramundane *dhammas* called four Noble Path *dhammas*, four Noble Fruit *dhammas* and *nibbāna*, registering is not available.

[It means registering can not fall after

(a) reviewing impulsions which take object of four Noble Path *dhammas* ;

(b) reviewing impulsions which take object of four Noble Fruit *dhammas*;

(c) reviewing impulsions which take object of *nibbāna* ;

Further more registering can not fall after

(d) impulsions of Path (-moment), Fruit (-moment) which take object of *nibbāna*, within Path cognitive processes ;

(e) impulsions of Fruit (moments) which take object of *nibbāna*, within Fruit-absorption – cognitive process (*phalasangāhī vīthi*).

Even though according to the word, this supramundane *dhamma*, Noble Path *dhammas* are also included, the reason why *sammattaniyata dhammas* are explained separately, is that it is in order to show the occurrence of not arising factor of registering, due to presence of opposite and powerful nature of *sammattaniyata dhammas* and *micchattaniyatadhammas*. [*Mūlaṭī-2-104*]

9. If impulsion falls by taking object of Super-psyhic Knowledge called *Abhiññāṇa*, registering is not available.

10. If impulsion falls by taking object of Discriminative knowledge called *patīsambhidā ñāṇa*, registering is not available.

11. Registering is not available by taking objects of weak sensual corporeality and mentality. [It means *mahantārammaṇa*, *parittārammaṇa*, *atiparittārammaṇa* which have got life-span of less than (17) mind moments and very weak and unobvious *avibhūtārammaṇa*.]

12. Only when powerful object with sufficient life-span which can give rise to fall registering, i.e., *atimahantārammaṇa* falls in fivefold doors; *vibhūtārammaṇa* falls in the mind-door; registering is available.

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13. Although it is available only sensuous object can give rise to fall registering.

14. There is no registering in planes of fine-material and immaterial spheres.

These are explanations found in olden day commentaries. (*Abhi-A-2-147*)

In accordance with above commentaries, generally registering can fall after impulsion only when these three factors, viz,

1. occurrence of sensuous impulsions,
2. occurrence of sensuous being,

3. occurrence of sensuous object,
are completely united.

Sensuous object means sensuous consciousness, mental concomitants and (28) kinds of corporealities which are designated as sensuous *dhammas*. In the continuum of sensuous being registering can fall after sensuous impulsion within sensuous mind-door-cognitive process which arise by taking object of sensuous *dhammas* called sensuous consciousness and mental concomitants.

Sensuous impulsions means (29) kinds of impulsions, namely,

1. unwholesome impulsions (12) kinds,
 2. great wholesome impulsions (8) kinds,
 3. great mere functioning impulsions (8) kinds,
 4. *hasituppāda* impulsions (1) kind
- in total = 29 kinds.

Among those kinds, great mere functioning and *hasituppāda* impulsions can fall in the continuum of Arahant only. Therefore, (20) kinds of impulsions can fall appropriately in continuum of practising person who is beginner for *nāmakammathāna*.

Further more because (28) kinds of corporealities are also called sensuous *dhammas* registering can fall after sensuous impulsions within five-doors-cognitive processes and mind-door-cognitive process which arise by taking object of either any kind or all (28) kinds of corporealities. However only when *atimahantārammaṇa* falls in five fold cognitive processes and *vibhūtārammaṇa* falls in mind-door-cognitive process can registering fall successively. Therefore it is said as "generally". According to this specification, it should be recognized registering can not fall after impulsions within cognitive process which arise by taking object of concept.

Then it is explained in *sammohavinodanī aṭṭhakathā* that

* *tīlakkhaṇārammaṇika vipassanāya tadārammaṇam na labbhati. (Abhi-A-2-147)*

After various *vipassanā* impulsions, i.e., knowledge of Contemplation on Impermanence, Knowledge of Contemplation on Suffering, Knowledge of Contemplation on Non-self, during arising of *vipassanā* impulsion with objects of states of affairs of *anicca, dukkha, anatta*, registering is not available. It should be recognized this explanation refers to stage of very powerful *vipassanā* practice only. There is evidence of preaching by the Exalted one in which saying that registering can fall after immatured *vipassanā* impulsions.

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Pāli Quotation (Paṭṭhāna-1-133)

(Paṭṭhāna-A- Abhi-A- 3- 346)

The essence of above *Pāli* Text and commentary is as follows : __

Both fulfilling Noble Ones called Up-stream enterer, Once-returnee, Non-returnee and worldly persons perform *vipassanā* discerning on wholesome *dhammas* (= mental *dhammas*, 34, 33 etc., within impulsions of wholesome cognitive process) as *anicca, dukkha, anatta*. When continuity of impulsions of mind-door-cognitive process which is discerning mental *dhammas* cease a kind of sensuous consequence consciousness which can perform function of registering arise two times by taking object of wholesome *dhamma* which is discerned object of *vipassanā* knowledge.

This sensuous consequence consciousness can arise by means of not only pure registering but also *paṭisndhi* life-continuum, death. It is right. ____ In the continuum of

person with acquired *paṭisandhi* which takes object of wholesome action consequence mental *dhamma* takes object of that wholesome action only. In this case, the Exalted One did not show those *dhammas* because those consequence consciousness which can perform functions of *paṭisandhi*, life-continuum, death are very difficult to be understood. (*Paṭṭhāna-1-133, Abhi-A-3-436*)

6.B. Very important fact to be noticed _____

Ways of discerning called *arūpasattaka* (non-corporeal septad method) are explained in commentary called *Visuddhi Magga (Vs-2-261, 262)*.

It is instructed that succeeding *vipassanā* consciousness must discern preceding *vipassanā* consciousness again. In other words ___ preceding *vipassanā* impulses of cognitive process must be discerned by succeeding *vipassanā* impulses of cognitive process again. If it is said especially for worldly persons with three roots _____

1. discerned wholesome deed is also mental *dhammas* of wholesome *vipassanā* impulses; and
2. discerning wholesome deed is also mental *dhammas* of wholesome *vipassanā* impulses.

During performing *vipassanā* discerning when it is possible to give rise to occur consequence called *paṭisandhi*, life-continuum, death through those *vipassanā* impulses, impulses adjacent to death also take objects of discerned wholesome *dhammas* which are objects of those *vipassanā* knowledge. In other words ___ those impulses adjacent to death also take object of phenomena of *anicca, dukkha, anatta* of discerned wholesome *dhammas*.

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Because *paṭisandhi*, life-continuum-death of new coming-into-existence take object of those impulses adjacent to death of previous existence those *dhammas* take object of that wholesome deed only. It means the exalted one did not show this fact because it is very difficult to be understood. This fact is also an evidence of the fact *vipassanā* impulses can give rise to occur consequence of *paṭisandhi* and consequence which occurs during life. (Please see page 134. etc.)

6.C. To weigh the pros and cons through logical reasoning

While ultimate nature of corporeal *dhammas*, such as eye-transparent-element etc, are kept in mind, in other words___ while eye-transparent-element together with (10) kinds of ultimate corporeal *dhammas* are distinguished by insight the righteous *meditator* can see the phenomenon of perishing away after arising, which is called *anicca*, of those corporeal *dhammas* too. Although phenomenon of *anicca* of those ultimate nature of real corporeal *dhammas* is seen by insight during taking object of ultimate nature of real corporeal *dhammas* it is possible to fall registering. It is because those ultimate nature of real corporeal *dhammas* are also called sensuous *dhammas*. Similarly while mental *dhammas* of mind-door-cognitive process which are knowing phenomenon of *anicca* of eye-transparent-element are distinguished and kept in mind it is possible to fall registering after impulses. Therefore the explanation that “after immatured *vipassanā* impulses registering is available”, is noticeable explanation really. If one rejects such explanation that “after sensuous impulses which arise by taking object of real sensuous *dhammas*, such as eye-transparent-element,

registering is available”, will be meaningless. It is because it is inevitable phenomena between the seeing on the ultimate nature of eye-transparent-element and the seeing on the phenomenon of perishing after arising which is called *anicca* of eye-transparent-element. When one sees up to the field of ultimate nature by insight, compactness has been broken down. Only when compactness is broken down can the insight reach to the field of ultimate nature. When one reaches to the field of ultimate nature by insight characteristic of *anicca*, *dukkha*, *anatta* become appear apparently in the insight of *meditator* as they really are.

* *nānādhātuyo vinibbhujitvā ghanavinibbhuge kate anattalakkhaṇam yāthāvasarasato upaṭṭhāti. (Abhi-A-2-47)*

As it is possible to fall registering after immatured *vipassanā* impulses which are knowing phenomena of *anicca*, *dukkha*, *anatta* of eye-transparent-element it is possible to fall registering after impulses which are knowing nature of loathsomeness called *asubha* of the eye-transparent-element. It is not taking object of concept of foul body of corpse but loathsome nature of ultimate nature of real corporeal *dhammas*, eye-transparent-element etc., within same corporeal unit. Although it is possible to fall registering after impulses of mind-door-cognitive process which arise by taking object of corporeal *dhammas* called *dhamma*-object, eye-transparent-element etc., it must be obvious object call *vibhūtārammaṇa*.

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Furthermore after great wholesome impulses, great consequence and rootless investigating registrations with either joyful feeling or neutrality feeling, can fall appropriately. After unwholesome impulses great consequence and rootless investigating registrations with either joyful feeling or neutrality feeling, can fall appropriately. In this work generally only one example is shown in tables as priority. The righteous *meditator* can understand remaining ways of discerning on registering for some sections gradually during discerning on registrations. Depending on general rules _____

1. after joyful impulses, joyful registering;
 2. after neutral impulses and impulses with disagreeable feeling, neutral registering;
 3. after unwholesome impulses, rootless registering,
- are shown in tables respectively.

However after wholesome impulses, rootless consequence registering can also fall appropriately. After unwholesome impulses great consequence registering can fall.

Those (8) kinds of great consequence consciousness and (3) kinds of rootless investigating consciousness, total in (11) kinds of consciousness can perform function of registering. In this place a table showing probability of registering after various impulses for worldly person with three roots would be presented as follows. Noble Ones called Upstream-enterer, Once-returner, Non-returner can recognize in similar way after removing defilements which had been eradicated by themselves.

Table showing probability of registrations for worldly persons with three roots

After any kind of great wholesome impulses	(8) kinds	any of (11) kinds of registrations can fall.
After any kind of impulses rooted in greed	(8) kinds	any of (11) kinds of registrations can fall.
After any kind of impulses rooted in anger	(2) kinds	any of (6) kinds of neutral registrations can fall.
After any kind of impulses rooted in delusion	(2) kinds	any of (11) kinds of registrations can fall.

6.D Regularity of consequence – irregularity of impulses _____

1. Natural desirable object and natural extremely desirable object can be encountered through previous action only. Therefore only wholesome consequence registrations are available.

Among those when middle natural desirable object called *iṭṭhamajjhata* is encountered consciousness of cognitive process, excluding adverting and impulses, can be only great consequence consciousness and rootless wholesome consequence consciousness which are result of previous wholesome action. It means those consciousness are five fold consciousness, receiving, investigating and registering consequence consciousness. If wise attention arises by taking object, wholesome impulses will fall; if unwise attention arises by taking object, unwholesome impulse will fall.

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2. When natural extremely desirable object, such as the Exalted One etc., are encountered it is available through previous action, resulting in probability to fall (5) kinds of joyful registrations, i.e, (4) kinds of great consequence joyful registrations and one kind of rootless wholesome consequence joyful investigating registering. If wise attention arises by taking object, wholesome impulses will fall; if unwise attention arises by taking object, unwholesome impulse will fall. Five fold consciousness, receiving and investigating consciousness must also occur wholesome consequence only.
3. Because natural undesirable objects are also encountered through only previous unwholesome action, when one encounters with that undesirable object, if wise attention arises, wholesome impulses will fall; if unwise attention arises, unwholesome impulses will fall and fivefold consciousness, receiving, investigating, registering consciousness must occur rootless unwholesome consequence consciousness only. According to this specification, it should be recognized after impulses of fivefold doors and mind-door-cognitive processes which arise by taking undesirable object it is possible to fall one kind of registering called unwholesome consequence neutral investigating registering consciousness only.

6.E Section of action (*kamma*) and consequence of action

In this place, these (4) kinds of actions _____

1. *tihetuka ukkaṭṭha kusala* (superior wholesome action with three roots)
 2. *tihetuka omoka kusala* (inferior wholesome action with three roots)
 3. *dvihetuka ukkaṭṭha kusala* (superior wholesome action with three roots)
 4. *dvihetuka omoka kusala* (inferior wholesome action with three roots)
- and consequences of those wholesome actions ought to be understood, resulting in clear understanding on way of discerning on registrations.

Pāli Quotation (Abhidhammatthasangaha section of vīthimutta)

Table showing wholesome action and consequence of action

Wholesome action		<i>Samānavāda</i> Consequence	<i>kecivāda</i> consequence
<i>tīhetuka-ukkaṭṭha</i> (superior with three roots)	unprompted prompted	16	12
<i>tīhetuka-omaka</i> (Inferior with three roots)	unprompted	12	10
<i>dvīhetuka-ukkaṭṭha</i> (superior with two roots)	prompted		
<i>dvīhetuka-omaka</i> (Inferior with two roots)	unprompted prompted	8	8

1. Superior wholesome action with three roots

During performing wholesome actions both such kind of wholesome action which is predominated with the right view knowledge on action and consequence of action called *kamassakatā sammādiṭṭhiñāṇa*, which is associated with firm faith on action and consequence of action and some kinds of wholesome actions, such as charity, morality, practice, which are surrounded by knowledge of contemplation on *anicca*, knowledge of contemplation on *dukkha*, knowledge of contemplation on *anatta*, due to ability to perform *vipassanā* discerning on ultimate *dhammas* of corporeality-mentality, are wholesome action with three roots because those actions are associating with three roots called greedlessness, hatelessness, non-delusion which are real fundamental of every wholesome action. Great wholesome *vipassanā* impulses associated with knowledge are real wholesome action with three roots.

During performing that kind of wholesome action, if those actions are not surrounding with unwholesome *dhammas*, greed, anger, conceit etc., but greedlessness, hatelessness, non-delusion, those wholesome actions can be said superior kind of wholesome action (*ukkaṭṭha kusala*). If one always enjoys whenever recollecting those wholesome actions it becomes the most excellent kind of wholesome action. The basic meaning is great wholesome consciousness associated with knowledge or group of consciousness and mental concomitants which are associated with great wholesome action and knowledge, called *puññābhisañkhāra*. If it is associated with agreeable feeling, those are (34) kinds of mental *dhammas*; if it is associated with neutrality feeling, those are (33) kinds of mental *dhammas*. It should be recognized as generally.

How it produces consequence ____ That superior kind of great wholesome action with three roots give rise to occur *paṭisandhi* with three roots called great consequence consciousness associated with knowledge during *paṭisandhi*. During life it produces (16) kinds of consequences called great consequence and rootless wholesome consequence. If *paṭisandhi* consciousness associates with agreeable feeling, numbers of mental *dhammas* are (34), while if it associates with neutrality feeling, that of mental *dhammas* are (33), due to lack of pleasurable interest (*pīṭi*).

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6.E.2 How volitions of *vipassanā* impulses can produce *paṭisandhi* consequence

Pāli Quotation (Sam-1-295 Cetanā Sutta)
(Sam-A-2-66) (two paragraph)
(Sam- 1-2-83)

The essence of above **Pāli** Text, commentary and sub-commentary is as follows. ____

A practising person performs *vipassanā* discerning continuously through generalizing on conditioned things occurring in three realms called sensuous sphere, fine-material sphere and immaterial sphere as *anicca, dukkha, anatta*. He is knowing and seeing on faults of impermanence, faults of suffering, faults of non-self, faults of ability to change and alteration by eye of wisdom clearly. In the continuum of that righteous *meditator* with incessant arising of *vipassanā* knowledge in that time ____

1. it is impossible to arise wholesome action and unwholesome action, which can produce new coming-into-existence, which can cycle rounds of rebirth;
2. there is no consideration with craving and wrong view as "may I become superior kind of human being, heavenly being" etc.,
3. however, underlying tendency called *anusaya dhātu* always deposits in the continuity of corporeality-mentality of that righteous *meditator*, due to un accomplishment to remove underlying tendency element completely through the Noble-Path *dhamma*.

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Although he is lacking of endeavouring wholesome and unwholesome actions which can produce new coming-into-existence, due to walking straight forward to *nibbāna* which is extinguishment of all existences along with the course of factors of Path; although he is lacking of considerations with craving and wrong view so as to become superior kind of human being, heavenly being etc; embedding of underlying tendency element is causal *dhamma* for arising of action-consciousness (*kamma viññāṇa*) which is capable of producing new coming-into-existence again in future because the underlying tendency element is embedding in the continuum of that practising person who is penetrative knowing and seeing on danger of all existences in three realms, resulting in ability to *paṭisandhi* consequence by volitions which are associating with *vipassanā* impulses. It means due to existing of underlying tendency element within continuity of consequence corporeality-mentality of that practising person, the consciousness which associates with *vipassanā* knowledge is existing as status of action consciousness (*kamma viññāṇa*) which can produce new coming-into-existence again in future. According to these explanations, translation of *Cetanā Sutta* is as follows : ____

Bhikkhus ... although such wholesome volition, unwholesome volition which can produce new coming-into-existence are not also performed intentionally; although there is no considerations with craving wrong view so as to become superior kind of human being, heavenly being etc., if the underlying tendency element is still existing, embedding, this embedding of underlying tendency element will be causal *dhamma* for arising of action-consciousness called *kammaviññāṇa* which has got efficiency to produce new coming-into-existence again in future. If there is causal *dhamma* called underlying tendency element, there will be obvious occurrence of arising of action consciousness called *kammaviññāṇa* which has got efficiency to produce new coming-into-existence again. It that action-consciousness becomes flourish, the arising of coming-into-existence called new coming-

into-existence again in future will be resulted. If it is apparent arising of new coming-into-existence again in future, _____

- (1) *jāti* = taking *paṭisandhi*,
- (2) *jarā* = ageing,
- (3) *maraṇa* = death,
- (4) *soka* = sorrow,
- (5) *parideva* = lamentation,
- (6) *dukkha* = bodily suffering,
- (7) *domanassa* = mentally disagreeable feeling
- (8) *upāyāsa* = grief and despair,

will arise apparently in future. Thus all kinds of masses of suffering arise.

(Sam-1-295)

This preaching is an evidence of how volitions of *vipassanā* impulses can produce *paṭisandhi* consequence and consequences during life in the continuum of righteous person with defilement of underlying tendency element, if opportunity is available. Volitions of *vipassanā* impulses associated with knowledge produces the great consequence consciousness of *paṭisandhi* with knowledge during *paṭisandhi* and it produces (16) kinds of consequences mentioned above during life. It should be recognized volitions of *vipassanā* impulses which do not associate with knowledge can produce *paṭisandhi* and *pavatti* (during life) consequences shown in *dvihetuka ukkaṭṭha kusala* section. Those volitions of *vipassanā* impulses which can produce *paṭisandhi* and *pavatti* consequences are inclusive in seed of practice (*carāṇa*) while those *vipassanā* impulses which can not produce consequence in that way are inclusive in seed of knowledge (*vijjā*).

Pāli Quotation (Paṭisam -60) (Paṭisam-A-1-250)

How does similarity arise in the phenomenon of directing of the mind of meditation towards *saṅkhārupekkhā* for both worldly person and fulfilling persons called upstream-enterer and Once returnee who lack absorption?

1. For the worldly person who is pleased with knowledge of Neutrality Towards Formations (*saṅkhārupekkhā ñāṇa*) the mind of meditation is faded; it is danger of practice; it is danger of attainment of *sacca paṭivedha ñāṇa* called **penetrative knowing and seeing on four Noble Truth**, which is deserving to attain through *vipassanā* practice; it is the origin of sensuous joyful *paṭisandhi* which will arise in future. **(Paṭisam-60)**

Due to presence of powerful efficiency of volitional action associated with the knowledge of Neutrality Towards Formations, if that action give rise to occur joyful *paṭisandhi* consequence, defilement called greed which is said as heartfelt attachment on the knowledge of Neutrality Towards Formations, is supporting causal *dhamma* for sensuous joyful *paṭisandhi* in future.

The wholesome action of *saṅkhārupekkhā* which has got association of defile called greed which is heartfelt attachment on the knowledge of Neutrality Towards Formations, can produce consequence round (*vipāka vatta*). The Knowledge of Neutrality Towards Formation is, Therefore, definite cause (*janaka paccaya*) while defilement called greed which is heartfelt attachment on that knowledge, is supporting cause (*upatthambhaka paccaya*). **(Paṭisam-A-1-250)**

2. For fulfilling persons called upstream enterer and Once-returnee who lack absorption who are pleased with knowledge of Neutrality Towards Formations (*saṅkhārupekkhā*

ñāṇa) the mind of meditation is faded; it is danger of practice; it is danger of attainment of *sacca paṭivedha ñāṇa* called successive kinds of upper Path-knowledge which are capable of penetrative knowing and seeing on four Noble Truth, which is deserving to attain through *vipassanā* practice; it is the origin of sensuous joyful *paṭisandhi* which will arise in future. (*Paṭisam -60*)

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Among fulfilling persons, for upstream-enterer and Once-returner who lack absorption, if action of *sañkhārupekkhā* produce sensuous joyful *paṭisandhi* consequence, the defilement called greed which is heartfelt attachment on that knowledge of Neutrality Towards Formations is supporting cause for that action of *sañkhārupekkhā*. The action of *sañkhārupekkhā* is definite cause called *janaka paccaya*. For those persons called both Upstream-enterer, Once-returner who have got absorption and Non-returner, due to presence of efficiency to exit in brahma world only, the defilement called greed which is heartfelt attachment on that knowledge of Neutrality Towards Formation, can not occur as supporting cause of lofty absorption of wholesome action which is definite action (*janaka kamma*) which can produce brahma's *paṭisandhi* directly. (It is because only the attachment, called *taṇhā* which is heartfelt desire on both lofty absorption and brahma's life is supporting cause.) It should be understood the fact while the knowledge of Adaptation (*anuloma ñāṇa*) and the knowledge of Trans-lineage give rise to occur sensuous joyful *paṭisandhi* only that defilement called attachment on those *vipassanā* knowledge are supporting causes. (*Paṭisam-A-1-250*)

Thus similarity in nature of capable of attaching, pleasing with mind of meditation which is directing towards *sañkhārupekkhā* occurs for worldly person and fulfilling persons. (*Paṭisam-60*)

These kinds of *vipassanā* actions are superior kinds of sensuous actions with three roots, which have got efficiency to produce the highest sensual existences.

6.F Inferior kind of wholesome action with three roots (*tīhetuka omaka kusala*)

If unwholesome *dhammas*, such as selfish desire, anger, conceit, envy, stinginess etc, are surrounding three periods, before, during and after cultivation of wholesome actions, those wholesome actions become inferior kinds, resulting in designation as *tīhetuka omaka* (inferior kind with three roots).

6.G Superior kind of wholesome action with two roots (*dvīhetuka ukkhattha kusala*)

During cultivating wholesome actions, if one does without association of knowledge, as children do, it associates with only two roots, greedlessness, hatelessness, but not non-delusion, that kind of wholesome action is wholesome action with two roots. If wholesome *dhammas* are surrounding at the period before and after that wholesome action, it is superior kind of wholesome action with two roots. The basic meaning is group of mental *dhammas* of great wholesome action which are not associated with knowledge.

How it produces consequences_____ During *paṭisandhi* these inferior kind of wholesome action with three roots and superior kind of wholesome action with two roots give rise to occur *paṭisandhi* with two roots called great consequence consciousness without knowledge. During life, however, it can not produce great consequence consciousness with three roots which associates with knowledge but (12) kinds of consequences called (4) kinds

of great consequence consciousness without knowledge and (8) kinds of wholesome consequences.

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6.H. Inferior kind of wholesome action with two roots (*dvihetuka omaka kusala*)

During cultivating wholesome action with two roots, if unwholesome *dhammas* are surrounding the period before and after that wholesome action, it reaches to inferior kind, resulting in designating as "*dvihetuka omaka*" (inferior kind with two roots).

How it produces consequences_____ During *paṭisandhi* that inferior kind of wholesome action with two roots gives rise to occur inferior *paṭisandhi* called rootless wholesome consequence neutral investigating consciousness. Due to associating with (10) kinds of both sides mental concomitants, excluding *chanda, pīti, viriya*, that *paṭisandhi* mind moment consists of (11) mental *dhammas*. Those *paṭisandhi* of congenital blind person and congenital disable persons without hand or foot etc., are consisting of that rootless wholesome consequence neutral investigating *paṭisandhi* consciousness. The *paṭisandhi* consciousness of *vinipātika asurā* is also that rootless wholesome consequence neutral investigating *paṭisandhi* consciousness too. During life, it can bring forth (8) kinds of rootless wholesome consequences only. These explanations mentioned above are called *samānavāda* (=agreed by all teachers). Those *Mahā Theras* such as *Mahādatta Thero* etc, who dwelled in *Moravapi*, who were known as *keci* teachers or *kecivāda*, however, considered that _____

1. unprompted wholesome action can not bring forth prompted consequence and
2. prompted wholesome action can not bring forth unprompted consequence.

If it is counted in this view, numbers of consequence will be as follows. _____

(1) *dvādasa* (twelve) ____ If superior kind of wholesome action with three roots might be (2) kinds of unprompted great wholesome action with knowledge, A _____

- | | |
|--|------------|
| (a) rootless wholesome consequence | (8) kinds |
| (b) great wholesome unprompted | (4) kinds |
| in total | (12) kinds |

of these consequences will be resulted.

Then if superior kind of wholesome action with three roots might be (2) kinds of prompted great wholesome action with knowledge

- | | |
|--|------------|
| (a) rootless wholesome consequence | (8) kinds, |
| (b) great wholesome prompted | (4) kinds, |
| in total | (12) kinds |

of these consequences will be resulted.

(Due to lack of prompted or unprompted for rootless consequence, it is available in both sides.)

(2) *dasa* (ten) ____ If inferior kind of wholesome action with three roots and superior kind of wholesome action with two roots might be unprompted ones _____

- | | |
|---|------------|
| (a) rootless wholesome consequence | (8) kinds |
| (b) great wholesome consciousness without knowledge, unprompted | (2) kinds |
| in total | (10) kinds |

of these consequences will be resulted.

If inferior kind of wholesome action with three roots and superior kind of wholesome action with two roots might be prompted ones

- | | |
|--|---------------------|
| (a) rootless wholesome consequence | (8) kinds, |
| (b) great wholesome consciousness without knowledge prompted | (2) kinds, |
| | in total (10) kinds |

of these consequences will be resulted.

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(3) *aṭṭha* (eight) ____ Both kinds of unprompted and prompted inferior kind of wholesome actions with two roots can bring forth (8) kinds of rootless wholesome consequences only. (*Abhidhammasangaha*)

Purpose of explanation ____

The purpose of explanation on above wholesome actions and consequence of action in the aspect of mankind as priority is firstly during discerning on principle of dependent-origination it is essential to be understood action and consequence of action systematically. Second, it is intended to be able to keep registering consciousness in mind accurately in this section of *nāmakammaṭṭhāna*. Those investigating consciousness and great wholesome consequence consciousness which are inclusive in side of sequence of action are kinds of consciousness which can perform function of registering. (**Please see in detailed in *Abhi-A-1-307,327***)

6.I. How object and consequence are specified

Pāli Quotation (Abhidhammatthasangaha)

Probability to become either wholesome consequence or unwholesome consequence and probability of association with either joyful feeling or neutrality feeling of all consequence consciousness within cognitive process, from fivefold consciousness, seeing-consciousness etc., as beginning until registering consciousness as end, are relating to kinds of objects, i.e., (1) desirable-object, (2) very desirable object (3) undesirable-object. Those kinds of desirable or very desirable or undesirable objects must be specified according to wish of middle kind of human beings. (**See in detailed in *Abhi-A-2-10* etc.**)

In accordance with wish of middle kind of human beings (6) kinds of good objects, colour, sound etc., are desirable-objects. The appearance and sound of the Exalted One who is very difficult to be encountered and very handsome man and very pretty girl are very desirable objects. Faeces, urine, corpse etc, and bad objects of colour, sound, odour, taste, touch etc., are undesirable-objects.

Because natural undesirable-object can be uncounted through previous unwholesome action only, only unwholesome consequence fivefold consciousness, receiving, investigating, registering consciousness arise in those consciousness of cognitive process which take undesirable-object.

Because natural desirable-object can be uncounted through previous wholesome action only, only wholesome consequence fivefold consciousness, receiving, investigating, registering consciousness arise in those consciousness of cognitive process which take undesirable-object. Great consequence consciousness are also included in registering.

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Because natural very desirable-objects can be encountered through taking along with the efficiency of previous perfections (*pāramita*), when natural very desirable-objects are encountered (wholesome consequence fivefold consciousness, receiving) joyful investigating,

joyful registering consciousness only arise. (Rootless wholesome consequence joyful investigating registering and great consequence joyful registering fall as registering consciousness.)

6.J How impulsion and registering are specified

* *yam pana "javanena tadārammaṇam niyametabba" nti vuttam. Tan kusalam sandhāya vuttanti veditabbam. (Abhi-A-1-317)*

= Those words, "registering should be specified by impulsion", (*Abhi-A-1-309*), are said in section of *hetukittanakathā*. It should be recognized those words are said with referring to wholesome impulsion.

Pāli Quotation (Abhidhammatta sangaha)

= Disagreeable feeling feels taste of object through unpleasing, agreeable feeling, however, feels taste of object through pleasing. Therefore disagreeable feeling and agreeable feeling are not conform with each other in sequence. Neutrality feeling, however, feels taste of object moderately, resulting in conformity with both kinds of disagreeable and agreeable feelings in sequence. Therefore either registering or life-continuum must associate with neutrality feeling after impulsions with disagreeable feeling.

Unless it is possible to fall registering after impulsions which associate with anger in the continuum of a person who has got *paṭisandhi* with great consequence consciousness with agreeable feeling, in the aspect of fixed law of mind, the life-continuum must fall after impulsions which associate with anger. If life-continuum falls, it might be life-continuum with agreeable feeling because he has got *paṭisandhi* with agreeable feeling originally and then those *paṭisandhi*, life-continuum and death-consciousness within one life are the same as each other. That life-continuum with agreeable feeling does not conform with impulsions which associate with anger. "While difficulty is encountered in this way, investigating consciousness with neutrality feeling, which takes any sensual object (of corporeality-mentality) which was experienced in previous period, arise so as not to cease continuity of mind but availability to connection between impulsions with anger and life-continuum with agreeable feeling", said by noble teachers. (*Abhidhammattha sangaha*)

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Pāli Quotation (Abhi-A-1-317,318)

After falling of impulsions which associate with agreeable feeling, (5) kinds of registering with agreeable feeling i.e, (4) kinds of great consequence registering with agreeable feeling and one kind of rootless wholesome consequence investigating registering with agreeable feeling, are worth searching to fall. Among those (5) kinds of registering with agreeable feeling, any one will fall after impulsions which associate with agreeable feeling. After falling of impulsions which associate with neutrality feeling, (6) kinds of registering with neutrality feeling i.e, (4) kinds of great consequence registering with neutrality feeling and (2) kinds of rootless wholesome consequence investigating with neutrality feeling and rootless wholesome consequence investigating with neutrality feeling, are worth searching to fall. Among those (6) kinds of registering with neutrality feeling, any one will fall after impulsions which associate with neutrality feeling. This is the opinion of *Mahādhamma rakkhita Mahā Thero*.

During searching in that way ___ for instance ___ a virtuous person has got *paṭisandhi* with agreeable feeling. He endeavoured so as to attain absorptions. One day acquired absorption is fallen back, due to suppression by forgetfulness: When he bears in mind that "my supreme absorption *dhammas* has been lost ..." impulsion which associate with anger arise through unpleasiness in the continuum of that virtuous person. It is reasonable question that at that time which kind of registering falls after those impulsions which associate with anger.

The Exalted One rejected these phenomena, viz.,

1. arising of disagreeable feeling contiguous after agreeable feeling and
2. arising of agreeable feeling contiguous after disagreeable feeling in the *Paṭṭhāna* (*Paṭṭhāna-1-312*)

The Exalted one rejected the phenomenon that if impulsions fall by taking object of lofty *dhamma*, the registering falls after that kind of impulsion, in that *Pāli* Text of *Paṭṭhāna* too.

Therefore it should be answered that after those impulsions which associate with anger investigating consciousness with neutrality feeling called rootless mind-consciousness-element with neutrality feeling (*upekkhāsahagata ahetuka manoviññāḍhātu*), which may be either wholesome consequence or unwholesome consequence will fall. (*Abhi-A-1-317,318*)

In this case, because guest life-continuum falls by taking sensuous object (of corporeality-mentality) which has been experienced previously, if it is desirable object, rootless wholesome consequence investigating registering with neutrality feeling will fall; if it is undesirable object, rootless unwholesome consequence investigating registering with neutrality feeling will fall respectively. It should be recognized in this way.

6.K Sessions (*vāra*) without availability to fall registering

1. If impulsions which associate with anger fall by taking any object of three kinds, i.e, very desirable object, such as the appearance of the Exalted One etc-; the object with very long life span called *atimahantārammaṇa*, which has got life span of (17) mind moments completely; obvious object called *vibhūtārammaṇa* in the mind-door in the continuum of heretic who has got *paṭisandhi* with agreeable feeling; or if dreadful impulsions which associate with anger fall by taking object with very long life span, obvious object, such as female heavenly being who is very desirable object in the continuum of person who has got *paṭisandhi* with agreeable feeling; after those kinds of impulsions registerings are impossible to fall.

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Because the object is very desirable object, if registerings fall, it must associate with agreeable feeling. That registering with agreeable feeling is not deserving to fall after impulsions which associate with anger. Those registerings with neutrality feeling are also not conformed with very desirable object, due to presence of explanation that registering consequence consciousness with agreeable feeling only can fall by taking very desirable object (*atitṭhe panasomanassasahagatāneva*.)

2. If object of long life span strikes in fivefold doors, unobvious object strikes in the mind-door in the continuum of person who has got *paṭisandhi* with agreeable feeling and if impulsions which associate with anger fall by taking that object, after that kind of impulsions registering is not worth falling. It is because only when the object with very

long life span and obvious object fall in fivefold doors and mind-door respectively registering is available.

3. In the continuum of a person who has got *paṭisandhi* with agreeable feeling when impulsions which associate with anger fall by taking object of fallen acquired absorption back in such way that "my supreme absorption *dhammas* has been lost" registering is not available. It is because only when three factors i.e, sensuous impulsions, sensuous being, sensuous object, are completed, registering is available.
4. In the continuum of a person who has got *paṭisandhi* with agreeable feeling if impulsions which associate with anger fall by taking any object of concepts, registering is not available through taking object of that concept. It is because registering consciousness takes object of only sensuous *dhammas* (=sensual corporeality-mentality) but not object of concepts.

In these (4) kinds of sessions of impulsions without availability to fall registering life-continuum with agreeable feeling which is similar to *paṭisandhi*, is also not available because it is contiguous after impulsions which associate with anger.

When it is encountered with difficulty, due to neither registering nor life-continuum is available investigating consciousness with neutrality feeling arise through performing function of guest life-continuum (*āgantukabhavarga*) so as to connect continuity of mind between impulsions which associate with anger and life-continuum with agreeable feeling (of a person who has got *paṭisandhi* with agreeable feeling). Because if this investigating consciousness does not arise after impulsions which associate with anger, continuity of mind will be ceased, resulting in termination of life, those investigating consciousness with neutrality feeling have to arise for performing function of life-continuum, so as not to cease life but occurring as factor of a life according to explanation that *bhavassa angam bhavangam*.

Guest life-continuum ____ life-continuum consciousness which are occurring at intervals of consciousness of cognitive processes are identical with *paṭisandhi* consciousness. Therefore those kinds of life-continuums are called *āvāsikabhavanga* (host life-continuum) which exist at the beginning of house of body. This investigating consciousness with neutrality feeling, however, is called guest life-continuum because it arises sometimes, during encountering with difficulty.

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6.L. Opinion of the Most Venerable Ledi Sayadaw

Pāli Quotation (Abhi-A-1-326,327)

= In such time unwholesome impulsions fall at the interval of wholesome impulsions. At that time great consequence registering with roots should be fallen at the end of unwholesome impulsions so as to be same as the custom which has been practiced frequently at the end of wholesome impulsions (in the continuum of a person who always practices wholesome deeds frequently).

In such time only unwholesome impulsions fall continuously. At that time registering without root cause should be fallen at the end of that unwholesome impulsions. (*Abhi-A-326, 327*)

With referring to these explanations found in commentary the Most Venerable *Ledi Sayadaw* said in *Paramattha dīpanī* as follows. _____

If great consequence consciousness with neutrality feeling arises frequently and originally, it ought not to be said that those great consequence consciousness with neutrality are also unable to arise by performing function of life-continuum. In the commentary also it is explained that great consequence registering with roots should be fallen at the end of unwholesome impulses so as to be same as the custom which has been practiced frequently at the end of wholesome impulses. In accordance with this explanation found in commentary, if consequence registering with root cause can fall after unwholesome impulses, the guest life-continuum which falls on behalf of registering ought to be great consequence life-continuum with root cause. Therefore these (6) kinds of consciousness, viz.,

(a) great consequence with neutrality feeling -	(4) kinds
(b) rootless investigating with neutrality feeling -	(2) kinds
in total	= (6) kinds

are possible to fall by performing function of guest life-continuum.

6.M. In desirable object-registering after impulses with sceptis and restlessness rooted in delusion

Pāli Quotation (Abhi-A-1-317)

The way of arising of registering after impulses rooted in delusion is as follows _____

There is a question that _____ which kind of registering can arise in the continuums of both the person with skeptical doubt on desirable-object and the person with restlessness. Whether skeptical doubt arises on desirable object or not, whether restlessness arises or not, rootless wholesome consequence rootless consciousness with agreeable feeling only arises by performing function of registering. It should be answered that rootless wholesome consequence consciousness with neutrality arises on the moderate desirable object by performing function of registering. (*Abhi-A-1-317*)

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This is the opinion of *Mahādhammarakkhita Maha Thero*. In the aspect of opinion agreed with all teachers _____ rootless unwholesome consequence investigating registering with neutrality feeling is available on the undesirable object; (2) kinds of rootless wholesome consequence registering and (8) kinds of great consequence are available on moderate desirable object; rootless wholesome consequence investigating registering with agreeable feeling and (4) kinds of great wholesome consequence registering with agreeable feeling are available on very desirable object appropriately. (*Abhidhammatthasangaha*)

N. The dhamma which specifies to occur either wholesome or unwholesome action

Pāli Quotation (Abhi-A-1-317)

= This phenomenon is not suitable one that if the adverting consciousness brings forth cessation of life-continuum through wise attention (=proper way of taking object into heart, which is factor of prosperity); if determining consciousness distinguishes and keeps the object in mind through wise attention (= proper way of taking object into heart, which is factor of prosperity) impulses will be unwholesome ones.

This phenomenon is also not suitable one that if the advertent consciousness brings forth cessation of life-continuum through unwise attention (=wrong way of taking object into heart, which is not factor of prosperity); if determining consciousness distinguishes and keeps the object in mind through unwise attention (= wrong way of taking object into heart, which is not factor of prosperity), impulses will be wholesome ones.

If both kinds of advertent and determining consciousness bring forth cessation of life-continuum and keep object in mind through wise attention, impulses are wholesome ones.

If both kinds of advertent and determining consciousness bring forth cessation of life-continuum and keep object in mind through unwise attention, impulses are unwholesome ones. It should be understood in this way. (*Abhi-A-1-317*)

Either the way of taking into heart on conditioned things, which are real *anicca, dukkha, anatta, a-subha*, as *anicca, dukkha, anatta, a-subha* or the way of taking into heart as corporeal *dhammas*, mental *dhammas*, causal *dhammas*, resultant *dhammas* is called wise attention through factor of attainment of prosperity, the Noble Path, Fruit, *nibbāna*, etc. Unwise attention should be understood in turn.

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6.O. Three roots – two roots – rootless

Pāli Quotation (Abhi-A-1-327)

According to above specification of the commentary _____

1. after impulses with three roots registering with three roots;
2. after impulses with two roots registering with two roots;
3. after rootless impulse (*hasituppāda* impulses) rootless registering consciousness can fall respectively.

It should be recognized as generally

According to above explanations relating to registering consciousness if it is pondered as a whole, feelings of investigating, impulses, and registering consciousness are the same as each other generally.

1. If impulses associate with agreeable feeling, investigating and registering consciousness also associate with agreeable feeling frequently.
2. If impulses associate with neutrality feeling, investigating and registering consciousness also associate with neutrality feeling frequently.
3. If impulses associate with three roots, registering consciousness also associate with three roots frequently.
4. If impulses associate with two roots, registering consciousness also associate with two roots frequently.

Therefore with regarding to general rules, impulses and registering are shown as three roots, two roots, agreeable feeling, neutrality feeling as priority in tables. It should be recognized exact specification as shown in above explanations.

6.P. The reason why registering does not fall after sensuous *dhammas* which take objects of lofty and Supramundane *dhammas*

Pāli Quotation (Abhi-A-2-147)

1. All kinds of sensuous consequence consciousness have object of sensuous *dhammas* only (*parittārammaṇa*); they take objects of only corporeal *dhammas*, mental *dhammas* called sensuous *dhammas*.
2. Mere functioning-mind-element (*kiriya manodhātu*) called five-door-adverting which is capable of advertent five kinds of objects, visible-object etc., which strike on each (5) kinds, eye-door etc., respectively, has got sensuous *dhammas* only; it takes objects of only corporeal *dhammas*, mental *dhammas* called sensuous *dhammas*.

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3. Rootless mere functioning mind-consciousness-element with agreeable feeling, which is called *hasituppāda*, which is a kind of joyful consciousness occurring in continuum of Arahant only, has also got object of sensuous *dhammas* (*parittārammaṇa*) only, it takes object of only corporeal *dhamma*, mental *dhammas* called sensuous *dhammas*.

Thus the Exalted One preached that every sensuous consequence consciousness, five-door-adverting and *hasituppāda* consciousness take objects of only corporeal *dhammas*, mental *dhamma* called sensuous *dhamma* certainly. Due to occurrence of sensuous consequence consciousness, the registering consciousness can take objects of sensuous *dhammas* certainly. It should, therefore, be recognized registering can not follow the objects called lofty and Supra mundane *dhammas* which are taken by sensuous impulsion. It means registering can not fall after sensuous impulsions which take object of lofty and Supra-mundane *dhammas*. (*Abhi-A-2-147*)

7.A. Ten kinds of non-real corporealities

Those (10) kinds of non-real corporealities are not deserving to discern as three general characters and are called *a-sammasana* corporealities. Although any kind or all kinds of non-real corporealities are discerned as *anicca*, continuity of *vipassanā* impulsion, which know as *anicca*, can not arise really. Similarly although it is discerned as *dukkha*, *anatta*, continuity of *vipassanā* impulsions, which know as *dukkha*, *anatta*, can not arise. Therefore each kind of non-real corporealities must be discerned by dividing only(2) kinds but not (6) kinds shown in real corporealities. The righteous *meditator* must discern each kind through (4) ways of discerning, i.e., knowledge and pleasurable interest (*pīti*) are associated or not. The space-element will be presented as example.

The righteous *meditator* must scrutinize the space-element which lies between corporeal units and then

1. he must discern as the space-element. After wards those consciousness and mental concomitants which are knowing as space-element must be discerned again through (4) ways of discerning, i.e., knowledge and pleasurable interest are associated or not.
2. Then that space-element must be discerned as corporeal *dhamma*. After wards those consciousness and mental concomitants which are knowing as space-element as corporeal *dhamma* must be discerned again through (4) ways of discerning, i.e., knowledge and pleasurable interest are associated or not.

During discerning in that way the rule that "life-continuum mind-clear-element must be kept in mind beforehand" ought not to be forgotten.

Table showing *dhamma*-object-line mind-door-cognitive process, wholesome group, way of discerning by taking object of non-real-corporeality

Depended base within heart	54	54	54	54
Mind-door-adverting		Impulsions (7) times	registering with root (2) times... or	registering without root cause (2) times
1. discerning as space-element -	12	34	34 ... or	12 / 11
1. discerning as space-element -	12	33	33 ... or	11 / 11
1. discerning as space-element -	12	33	33 ... or	12 / 11
1. discerning as space-element -	12	32	32 ... or	11 / 11
2. discerning as corporeal <i>dhamma</i> -	12	34	34 ... or	12 / 11
2. discerning as corporeal <i>dhamma</i> -	12	33	33 ... or	11 / 11
2. discerning as corporeal <i>dhamma</i> -	12	33	33 ... or	12 / 11
2. discerning as corporeal <i>dhamma</i> -	12	32	32 ... or	11 / 11

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7.B. Nine kinds of non-real corporalities which must be discerned in similar way

1. bodily expression (*kāya viññatti*)
2. verbally expression (*vasī viññatti*)
3. agility (*lahutā*)
4. plasticity (*mudutā*)
5. adaptability (*kammaññatā*)
6. *upacaya*
7. continuity (*santati*)
8. ageing (*jaratā*)
9. impermanence corporeality (*aniccatā*)

Notes ___ The term, *upacaya*, means the phenomenon of arising of veal corporealities in one life, as beginning and the phenomenon of successive improvement of real corporealities, until all available corporealities are completed, until controlling faculties are completed for one life. Therefore only when one can keep corporeality-mentality in mind until the embryo at the moment of conception he must discern mental *dhammas* which arise by taking object of those *upacaya rūpa* again.

7.C. A fact to be careful

During discerning mental *dhammas* which arise by taking objects of real corporealities, (11) kinds and non-real corporealities, (10) kinds which are inclusive in list of *dhamma*-object-line, because those corporealities, which are intended to be discerned, always arise in group-wise called corporeal unit as natural fixed law, the righteous *meditator* must discern in order to see corporeal unit previously. Afterwards he has to analyze each corporealities, which arise simultaneously within same corporeal unit, which are produced by either *kamma* or mind or temperature or nutriment, so as to reach the field of ultimate nature by insight. Each (8) kinds, (9) kinds, (10) kinds of corporealities within various corporeal units must be discerned upto the field of ultimate nature. Only when any kind of real corporeality, eye-transparent-element etc., or any kind of non-real corporeality, bodily expression corporeality etc., can be selected and only when that corporeal *dhamma* strikes (=impinges) on the life-continuum mind-clear-element, he has to continue to discern and keep mental *dhammas* which arise by taking that corporeal *dhamma* in mind as shown in table.

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8. Section of way of keeping mental *dhammas* within five-doors-cognitive process in mind

The righteous *meditator* has to continue to discern and keep mental *dhammas* which arise by taking (5) kinds of objects called visible-object, audible-object, olfactory-object, sapid-object, tactile-object, in mind. The righteous *meditator* has to practise so as to understand meaning of (7) kinds of consciousness of cognitive process, i.e., five-door-adverting, seeing-consciousness, receiving, investigating, determining, impulses, registering and (3) kinds of consciousness of mind-door-cognitive process, i.e., mind-door-adverting, impulses, registering. Only when he has got understanding on meaning of those mind moment can he understand way of discerning clearly.

Notes: _____ Those impulses mental *dhammas*, (34) kinds which are occurring within absorption cognitive process; or mind-door-cognitive process which arise by taking *dhamma*-objects of real and non-real corporealities, or registering mind moment as mentioned above; or within five-door-cognitive process, mind-door-cognitive process; or registering mind moment which will be continued to present later are designated as faith-wisdom group mental *dhammas* so as to attain easy nomenclature for those persons with immatured knowledge in *Abhidhamma*.

Table showing Visible-object (= colour) line – wholesome group mental *dhammas*

Eye-door-cognitive process							mind-door-cognitive process			
<i>rūpa-hadaya</i> = 54	eye = 54	<i>hadaya</i> =54	<i>hadaya</i> = 54	<i>hadaya</i> =54	<i>Hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54
Five-doors-adverting	Seeing-consci :	receiving consci:	investiga- ting	determi- ning	impulsions (7)	register- ing (2)	life- continuum	mind-door adverting	impulsion (7)	registering (2)
<i>pañcadvārāvaj-jana</i>	<i>cakkhu- viññāṇa</i>	<i>sampañic- chana</i>	<i>santirana</i>	<i>vuttho</i>	<i>Javana</i> (7)	<i>tadāram- maṇa</i>	<i>bhavaga</i>	<i>manodvā rāvajjana</i>	<i>Javana</i> (7)	<i>tadārammaṇa</i>
1. as visible-object				as visible- object				as visible- object		
11	8	11	12	12	34	34/12/11	34	12	34	34/12/11
11	8	11	11	12	33	33/11/11	34	12	33	33/11/11
11	8	11	12	12	33	33/12/11	34	12	33	33/12/11
11	8	11	11	12	32	32/11/11	34	12	32	32/11/11
						2.as corporeal <i>dhamma</i>		12	34 (33-33-32)	34(33-33-32) 12/11
						3.as <i>anicca</i>		12	34 (33-33-32)	34(33-33-32) 12/11
						4. as <i>dukkha</i>		12	34 (33-33-32)	34(33-33-32) 12/11
						5. as <i>anatta</i>		12	34 (33-33-32)	34(33-33-32) 12/11
						6. as <i>a-subha</i>		12	34 (33-33-32)	34(33-33-32) 12/11

Table showing Visible-object (= colour) Line-wholesome group consciousness and mental concomitants

Eye-door-cognitive process							mind-door-cognitive process			
Five-doors-adverting	Seeing-consci :	Receiving-consci:	investigating	determining	impulsions (7)	registering (2)	life-continuum	mind-door-adverting	impulsion (7)	registering (2)
11	8	11	12	12	34	34/12/11	34	12	34	34/12/11
consciousness	conscious	Conscious:	conscious	conscious	faith-Wisdom Group Mental	faith-wisdom group mental	faith-wisdom group mental	consci- <i>phassa</i>	faith-wisdom group mental	faith-wisdom group mental
<i>phassa</i>	<i>phassa</i>	<i>phassa</i>	<i>phassa</i>	<i>phassa</i>	<i>dhammas</i> (34)	<i>dhammas</i> (34) or rootless registering 12/11	<i>dhammas</i> (34)	<i>vedanā</i>	<i>dhammas</i> (34)	<i>dhammas</i> (34) or rootless registering 12/11
<i>vedanā</i>	<i>vedanā</i>	<i>vedanā</i>	<i>vedanā</i>	<i>saññā</i>						
<i>saññā</i>	<i>saññā</i>	<i>saññā</i>	<i>saññā</i>	<i>cetanā</i>						
<i>cetanā</i>	<i>cetanā</i>	<i>cetanā</i>	<i>cetanā</i>	<i>ekaggatā</i>						
<i>ekaggatā</i>	<i>ekaggatā</i>	<i>ekaggatā</i>	<i>ekaggatā</i>	<i>jīvita</i>						
<i>jīvita</i>	<i>jīvita</i>	<i>jīvita</i>	<i>jīvita</i>	<i>manasikāra</i>						
<i>manasikāra</i>		<i>manasikāra</i>	<i>manasikāra</i>	<i>vitakka</i>						
<i>vitakka</i>		<i>vitakka</i>	<i>vitakka</i>	<i>vicāra</i>						
<i>vicāra</i>		<i>vicāra</i>	<i>vicāra</i>	<i>adhimokkha</i>						
<i>adhimokkha</i>		<i>adhimokkha</i>	<i>adhimokkha</i>	<i>pīti</i> *						
			<i>pīti</i> *	<i>virīya</i>				<i>virīya</i>		

Notes: ___ * If investigating associates with agreeable feeling, there are (12) mental *dhammas*, due to presence of *pīti*. If it associates with neutrality feeling, there are (11) mental *dhammas*, due to lack of *pīti*.

8.A Way of discerning on mental *dhammas* of visible-object (=colour) Line wholesome group

The righteous *meditator* must develop concentration and then he has to keep corporeality-mentality which have been discerned previously in mind again.

After wards _____

1. Eye-transparent-element and life-continuum mind-clear-element must be kept in mind so as to impinge in the insight simultaneously.
2. The visible-object, colour, of group of corporeal units must be taken into heart. Or the visible-object, colour, of a corporeal unit must be taken into heart. (In the aspect of mind-door-cognitive process specifically, one can discern by taking visible-object, colour, of a corporeal unit. Please see page 182 etc., in this volume.)
3. When that visible-object, colour, strikes on two kinds of transparent element called eye-transparent-element and life-continuum mind-clear-element simultaneously; or when that visible-object, colour, impinges on two kinds of transparent element called eye-transparent-element and life-continuum mind-clear-element simultaneously; or when that visible-object, colour, appears on two kinds of transparent element called eye-transparent-element and life-continuum mind-clear-element simultaneously _____ these two kinds of cognitive process
 - (a) eye-door-cognitive process which takes visible-object and
 - (b) mind-door-cognitive process which takes visible-object only continuously will arise successively but separated by life-continuums. If one time of eye-door-cognitive process arises, numerous mind-door-cognitive processes will arise continuously but separated by life-continuums.
4. Five-doors-adverting, determining and mind-door-adverting consciousness must determine that visible-object as colour only. Due to occurrence of wise-attention, wholesome impulsions will fall. Those (34) kinds of mental *dhammas* of wholesome impulsions and registering are faith-wisdom group mental *dhammas*.

Notes _____ In above table only *atimahatārammaṇa vīthi* and *vibhūtārammaṇa vīthi* are shown. Remaining *vīthis*, *mahantārammaṇa vīthi* and *a-vibhūtārammaṇavīthi* etc., will be understood gradually during keeping mental *dhammas* in mind and during performing *vipassanā* practice. Among those cognitive process, the first mind-door-cognitive process is called *tadanuvattaka manodvāra vīthi* (the cognitive process which follows eye-door-cognitive process, which takes visible-object successively) and successive mind-cognitive processes which also take visible-object are called *suddhamanodvāra vīthi* (=pure mind-door-cognitive process). However the Most Venerable *Mahāgandhārammaṇa Sayādaw* suggested that all mind-door-cognitive processes which arise relating to fivefold doors are called *tadanuvattika* only. (*vīthi* and group of three facts – 34)

If he wants to keep consciousness in mind as beginning, he must try to see how consciousness arises through the fixed route or mind in sequence of consciousness of cognitive processes. He must practise frequently in order to see every consciousness occurring in each mind moment, i.e.,