

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF *NĀAMAKAMMATṬHĀNA*

(PRACTICE ON MENTALITY)

VOLUME II

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Five-doors-adverting, seeing-consciousness, receiving, investigating, determining, (7) times of impulsions, (2) times of registering, after wards life-continuums fall many times and mind-door-adverting, (7) times of impulsions, (2) times of registering etc.,

During keeping in mind mental *dhammas* in that way he has to practise in order to understand arising of numerous mind-door-cognitive processes after one time of eye-door-cognitive process but separated by many times of 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. After wards he has to discern in order to see synchronous arising of all mental *dhammas* within every mind moment of both kinds of cognitive processes as shown in table, through gradual increment of mental *dhammas* which can be kept in mind clearly. He will be successful gradually. If should be recognized similarly on way of discerning through contact as beginning, way of discerning through feeling as beginning. If it is not successful, only corporeal *dhammas* must be kept in mind over and over again. It is explained in *Visuddhi Magga (Vs-2-225)* that mental *dhammas* will be apparent automatically.

8.B Real and non-real corporealities must be discerned minglingly

Among those consciousness of cognitive processes, seeing-consciousness arises depending on eye-base called eye-transparent-element while remaining all consciousness arise depending on heart-base only. Therefore depended base are also shown in table so as to attain advantages in keeping corporeality-mentality in mind and in distinguishing, analyzing corporeality-mentality. In the aspect of *Abhidhamma*, the term, *vatthu* (=base), must be inferred pure base, eye-base, heart-base etc., only. However in the aspect of *Suttanta*, the term, *vatthu* (=base), must be inferred not only pure base, eye-base, heart-base etc, but also underived and derived corporealities which are synchronous arising together with those eye-base, heart-base etc., within the same corporeal unit. Those underived and derived corporealities must also be kept in mind. In the aspect of *Suttanta*, it is practical and all ultimate nature must be essential to be reached by insight by breaking down each compactness of corporeality and mentality.

Therefore way of inferring on the term, *vatthu*, in the aspect of *suttanta*, is explained in olden day commentaries and sub-commentaries.

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(54) kinds of corporeal *dhammas* _____

(54) kinds of corporeal *dhammas* are shown in tables. Seeing consciousness arises depending on eye-base while remaining all consciousness which take visible-object arise depending on heart-base only.

Furthermore it is impossible to arise any kind of ultimate nature, either eye-base or heart-base. Every corporeality arise group wise system called corporeal unit. Only when those corporeal units can be analyzed upto the field of ultimate nature compactness called *ghana* can be broken down and vice versa.

After keeping mental *dhammas* in mind the righteous *meditator* has to keep corporeal *dhammas* in mind again. During repeated keeping corporeal *dhammas* in mind again, the

facts relating to which kinds of corporeal *dhammas* are essential to be kept in mind are instructed in commentaries as follows : _____

8.D The basic meaning of the term, *vatthu* (=base)

Pāli Quotation (Abhi-A-2-252, 253; Dī-A-2-314-315; M-A-1-281)
(*Mūlaṭī-2-157*) (*Anuṭī-2-157*)

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

After the practising person who has finished to keep corporeal *dhammas* in mind upto the field of ultimate nature, has finished to distinguish and keep in mind mental *dhammas* which are led by *phassapañcamaka dhamma* (*dhammas* with contact as fifth factor) _____

When he scrutinize in such way that

“how do these mental *dhammas* which are led by *phassapañcamaka dhamma* arise depending on which *dhamma*?”

he distinguishes that these mental *dhammas* arise depending on base-corporeality. Base corporeality means *karajakāya* really. With referring to that base corporeality called *karajakāya* _____

the Exalted one preached in *Sāmaññaphala Sutta (Dī-1-72)*, *Mahāsakuludāyī Sutta (M-2-209)*, that _____

“this consciousness of mine depends on this *karajakāya*; it arises relating to this *karajakāya* (=bodily constituents)”.

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That *karajakāya* means underived corporealities called four great elements and (24) kinds of derived corporealities which arise depending on those four great elements. (*Abhi-A-2-252, 253; Dī-A-2-314, 315; M-A-1-281*)

Because *nāma rūpavavattāna nāṇa* which is the factor of knowing each ultimate nature of mentality-materiality discriminately, is worth desiring, _____

So as to instruct the fact all corporeal *dhammas* must be kept in mind thoroughly _____ the commentator *Sayādaw* said that _____

“*vatthu nāma karajakāyo* = the base corporeality means bodily constituents”.

Commentator *Sayādaw* does not refer to (6) kinds of bases called eye-base, ear-base, nose-base, tongue-base, body-base, heart-base.

So as to finish the basic meaning of base-corporeality as underived and derived corporealities called *karajakāya*, he shows the reference found in *Sāmaññaphala Sutta*, *Mahāsakuludāyī Sutta* that _____

“*idañca pana me viññāṇam ettha sitam; ettha paṭibaddham* = this consciousness of mine depends on this *karaja-kāya*; it arises relating to this *kara-jakāya*.” (*Mūlaṭī-2-157*)

Mūlaṭīkā Sayādaw who wants to show apparently the meaning which is rejected by those words, “base-corporeality means *kārajakāya*”, explained that “in this case only (6) kinds of bases, eye-base etc., are not intended to be said as base corporealities”. Two bundles of reeds are stood by mutual depending on each other. As two bundles of reeds are relying on each other _____

similarly it should be recognized these words, “ in this case only (6) kinds of bases, eye-base etc., are not intended to be said as base corporealities”, show not only presence of relationship of *nāmakāya* with *rūpakāya* but also benefitting of *rūpakāya* on *nāmakāya* through efficiency of relation of dependence (*nissayapaccaya*). (*Anuṭī-2-157*)

In the aspect of *Abhidhamma niddesa* method _____

1. seeing-consciousness together with associating mental *dhammas* arise depending on eye-base only.
2. hearing-consciousness together with associating mental *dhammas* arise depending on ear-base only.
3. smelling-consciousness together with associating mental *dhammas* arise depending on nose-base only.
4. tasting-consciousness together with associating mental *dhammas* arise depending on tongue-base only.
5. touching-consciousness together with associating mental *dhammas* arise depending on body-base only.
6. mind-consciousness together with associating mental *dhammas* arise depending on heart-base only.

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Therefore in the aspect of preaching methodology of *Abhidhamma niddesa*, only (6) kinds of bases, eye-base etc., can be designated as base-corporeality (*vatthurūpa*), due to occurrence of depended corporealities of (6) kinds of consciousness element, seeing-consciousness etc., together with associating mental *dhammas*.

However in the aspect of preaching methodology of *Suttanta pariyāya* (= periphrasis method) ___ according to the term, *vatthu*, one should not infer on only (6) kinds of bases, eye-base etc., as basic meaning but on each base-corporeality, those eye-base etc., and all kinds of underived and derived corporealities called *kārajakāya*, which are occurring within the same corporeal unit respectively. Therefore (54,44 kinds etc.) of corporealities must be inferred.

Suttantanaya is practical way of preaching methodology. During keeping corporeality-mentality, in mind the practising person must try to break down each compactness of corporeality, mentality so as to reach the field of ultimate nature. Corporeal units are the smallest system in the aspect of conventional reality. Only when one can break down those masses of corporealities and mentalities by insight, can he reach into the field of ultimate nature by insight. Every corporeal unit consists of underived and derived corporealities. For instance ___ only when a person who wants to keep eye-base in mind can distinguish (10) kinds of corporealities within eye-decad, can he realize eye-transparent-element called eye-base really. Therefore, in the aspect of preaching methodology of *Suttanta*, (54-44 kinds etc.) of depended corporealities are shown in tables. However the righteous *meditator* has to keep both real and non-real corporealities in mind minglingly in the stage of Knowledge of Analyzing Mentality-Corporeality. When he reaches into *vipassanā* stage only real corporealities must be discerned. Only real corporealities are shown in tables as priority.

8.E Life-continuum must be noticed

In these tables it is shown that numerous times of life-continuums separate between eye-door-cognitive process and mind-door-cognitive process each interval of mind-door-cognitive processes. With referring to the person who has got *paṭisandhi* with three roots and agreeable feeling it is shown (34) mental *dhammas* in life-continuum. If the righteous *meditator* has got *paṭisandhi* with three roots and neutrality feeling, life-continuum consists of (33) mental *dhammas*, due to lack of pleasurable interest called *pīti*. For those persons with two roots etc., mental *dhammas* of life-continuum might be (33-32) etc., appropriately. That life-continuum takes any kind of three objects called action emblem of action emblem of

destination, which was object of impulsions adjacent to death of previous life. Generally most practising persons can discern object of impulsions adjacent to death of previous life in the stage of Knowledge of Discerning Cause and Condition systematically, resulting in understanding on life-continuum properly. Only when the life-continuum can be discerned properly consciousness of life-continuum and associating mental *dhammas* can be discerned properly. Therefore during discerning mental *dhammas* as beginning mental *dhammas* of life-continuum can be omitted temporarily without discerning.

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Those two kinds of knowledge, knowledge of Analyzing Mentality-Corporeality and Knowledge of Discerning Cause and condition can not be accomplished through once discerning but over and over again, resulting in designation as *anubodha ñāṇa* (=repeated discerning knowledge). (see *Dī-ṭī-2-89,90*)

8.F. Wise-attention (*yoniso manasikāra*)

1. If visible-object (=colour) is discerned as visible-object (= colour), eye-door-cognitive process and numerous mind-door-cognitive process which know visible-object continuously will arise. (Way of discerning has been presented.) Then _____
2. if that visible-object is discerned as corporeal *dhamma*, continuity of consciousness of mind-door-cognitive process which know it as corporeal *dhamma*;
3. if that visible-object is discerned as *anicca*, continuity of consciousness of mind-door-cognitive process which know it as *anicca*;
4. if that visible-object is discerned as *dukkha*, continuity of consciousness of mind-door-cognitive process which know it as *dukkha*;
5. if that visible-object is discerned as *anatta*, continuity of consciousness of mind-door-cognitive process which know it as *anatta*;
6. if that visible-object is discerned as *a-subha*, continuity of consciousness of mind-door-cognitive process which know it as *a-subha*; will arise respectively.

Those various consciousness of mind-door-cognitive processes must be discerned in order to see ultimate nature of each mental *dhamma* through breaking down each compactness of mentality called masses of mentality.

[Notes: _____ In this case the reason why that visible-object is shown as repeatedly is due to same occurrence as visible-object in accordance with *ekattanaya*. It does not mean single visible-object within a corporeal unit must be discerned as (6) times in that way before completion of (17) mind moments. It should be recognized the same kind of visible-objects must be discerned over and over.]

8.G. The reason why it is discerned through (6) ways

According to explanations found in *Pāli* Text called *Vibhanga (Abhi-2-323)* and commentary (*Abhi-A-2-388*), visible-object (= colour) can be realized as visible-object (= colour) only by consciousness of eye-door-cognitive process. Those consciousness of eye-door-cognitive process can not realize that visible-object (= colour) either

1. as corporeal *dhamma*, or

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2. as *anicca dhamma* or

3. as *dukkha dhamma* or
4. as *anatta dhamma* or
5. as *a-subha dhamma*.

Similarly remaining five-doors-cognitive processes, ear-door-cognitive process, can realize respective objects, audible-object etc., only but not realizing

1. as corporeal *dhamma* or
2. as *anicca dhamma* or
3. as *dukkha dhamma* or
4. as *anatta dhamma* or
5. as *a-subha dhamma* .

Those consciousness of mind-door-cognitive processes which take visible-object continuously can realize that visible-object either

1. as visible-object (=colour) or
2. as corporeal *dhamma* or
3. as *anicca dhamma* or
4. as *dukkha dhamma* or
5. as *anatta dhamma* or
6. as *a-subha dhamma* respectively.

Those consciousness of mind-door-cognitive processes which take either audible-object or olfactory-object or sapid-object or tactile-object continuously can realize respective objects in similar way.

Firstly the reason why each corporeal element is discerned through (6) ways is intended to be understood how wholesome impulsions fall if wise attention performs properly.

Second _____ when one reaches into *vipassanā* stage it is instructed in *Visuddhi Magga* in *arūpasattakanaya* (non-corporeal septad method) that preceding *vipassanā* impulsions of cognitive process must be discerned by succeeding *vipassanā* impulsions of cognitive process again. When one reaches into later stage of Knowledge of Dissolution (*bhanga ñāṇa*) also _____ it is instructed that _____

ñātañca ñāṇañca ubhopi vipassati. (Vs-2-278)

= both conditioned things which are worth knowing by *vipassanā* knowledge, which are called *ñāta* and *vipassanā* knowledge called *ñāṇa* must be discerned as object of *vipassanā* practice.

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Therefore it is preliminary preparation for ability to discern both *ñāta* and *ñāṇa*.

Due to these two reasons, it should be recognized mental *dhammas* which arise by taking each corporeal element are discerned through (6) ways. There are (6x4=24) 24 ways in total. In this case because this is only the stage of knowledge of Analyzing Mentality-Corporeality, registering can fall, resulting in showing registering after great wholesome impulsions of cognitive process. However depending on obvious or unobvious occurrence of objects, it can fall or not appropriately.

8.H. Further explanations

pañcadvārāvajjana _____

In five-door-adverting mind moment (11) kinds of consciousness and mental concomitants are fixed number. It always associate with neutrality feeling.

cakkhuvīññāṇa _____

In seeing-consciousness mind moment (8) kinds of consciousness and mental concomitants are fixed number. It always associate with neutrality feeling.

sampaṭicchana _____

In receiving mind moment (11) kinds of consciousness and mental concomitants are fixed number. It always associate with neutrality feeling.

santīraṇa

In investigating mind moment if it associates with agreeable feeling, (12) kinds of mental *dhammas* will be included, due to presence of pleasurable interest. In second and fourth rows it associates with neutrality feeling (11) kinds of mental *dhammas* will be included, due to lack of pleasurable interest.

vuṭṭho _____

In determining mind moment (12) kinds of consciousness and mental concomitants are fixed number. It always associate with neutrality feeling.

javana _____

In impulsion mind moment (34) consciousness and mental concomitants means (34) mental *dhammas* of faith-wisdom group.

1. If it associates with both *ñāṇa* and *pīti*, there are (34) kinds of mental *dhammas*; it associates with agreeable feeling;
2. If it associates with *ñāṇa* but not *pīti*, there are (33) kinds of mental *dhammas*; it associates with neutrality feeling;
3. If it dissociates from *ñāṇa* but not *pīti*, there are (33) kinds of mental *dhammas*; it associates with agreeable feeling;
4. If it dissociates from both *ñāṇa* and *pīti*, there are (32) kinds of mental *dhammas*; it associates with neutrality feeling.

tad-ārammaṇa _____

It should be recognized on registering mind moment as four facts found in impulsion.

manodvārāvajjana _____

The mind-door-adverting mind moment is similar to determining mind moment. It always associates with neutrality feeling.

PAGE-160**8.I. Factors of falling of great wholesome impulsions**

Explanations relating to factors of falling of great wholesome impulsions can be found in the commentary called *Aṭṭhasālinī (Abhi-A-1-117)* etc., in detailed. Here it will be presented essence of explanations. _____

Among those (6) kinds of objects, previously those great wholesome impulsions arise by taking visible-object of any kind of comely colours, i.e., brown, golden red, white flowers, clothes, realgar brownish jasper etc., which are factors of taking as pleasingness, which are desirable and proliferable of the mind.

There is a reasonable question in this case. Due to occurrence of desirable and comely emblem of pleasingness, is this desirable object basis of greed? Why wholesome consciousness can arise by taking this desirable object? The answer is as follows : ____ Due to these four factors, viz.,

1. **niyamitavasena** ____ due to efficiency of mind which is fixedly determined forever in performing wholesome deeds;
2. **pariñāmitavasena** ____ due to efficiency of mind which is inclined, bent towards performing wholesome deeds;
3. **samudācāravasena** ____ due to efficiency of mind which has been well practiced and experienced previously in performing wholesome deeds;
4. **ābhujitavasena** ____ due to efficiency of way of taking into heart so as to arise wholesome deeds,

the consciousness which takes these desirable objects become wholesome one.

1. **niyamita** ____ In continuum of such person a way of fixedly determination that “ I am deserving to do wholesome consciousness only, whatever kind of object might be encountered, wholesome consciousness must be arisen in my continuum”, is always made a decision. In continuum of that person wholesome consciousness always arises.
2. **pariñāmita** ____ In the continuum of a person who always inclines his mind so as to arise wholesome deed through restraining one’s mind so as not to arise unwholesome deed also wholesome consciousness only usually arises.
3. **samudācāra** ____ The mind is well practiced previously so as to become wholesome consciousness through well accomplishment of experienced wholesome deed previously. In the continuum of a person who has got well practice of wholesome consciousness only wholesome consciousness usually arises; only wholesome consciousness arises frequently.

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4. **ābhujita** ____ Due to presence of efficiency of relation of powerful determinative dependence such as ____
 - (a) **patirūpadēsavāsa** = dwelling in suitable place where is blessed with triple gems and virtuous persons so as to be available wholesome deed,
 - (b) **sappurisūpanissaya** ____ availability to approach virtuous persons,
 - (c) **saddhammassavana** ____ availability to listen virtuous person’s **dhammas**,
 - (d) **pubbe katapuññatā** ____ acquired wholesome deeds in previous lives, in the continuum of a person who usually takes into heart properly, who has got **ābhujita** (= wise attention) wholesome consciousness only arises.

Due to these four factors, greedy mind does not arise but wholesome consciousness arise although emblem of pleasingness, desirable object is encountered. (**Abhi-A-1-117**)

These explanations are invaluable **dhamma** gifts which is better than excellent ruby gem for the righteous person who is trying to arise unexperienced wholesome deeds and to proliferate experienced wholesome deeds.

8.K. Efficiency of **pubbe katapuññatā**

It will be explained significance of efficiency of **pubbe katapuññatā** continuously as follows : ____

The term, **pubbe katapuññatā** means fertile seed of knowledge and fertile seed of practice which had been well cultivated in various lives for attainment of eternal peace

element, *nibbāna*, which is the object of various kinds of Enlightenments (*bodhiñāṇa*), namely,

1. *sammāsambodhi ñāṇa* = Perfectly self-Enlightened One's Enlightenment,
2. *paccekabodhi ñāṇa* = Lesser Buddha's Enlightenment,
3. *agga sāvakabodhi ñāṇa* = Supreme most Disciple's Enlightenment,
4. *mahā sāvakabodhi ñāṇa* = Great Disciple's Enlightenment,
5. *pakati sāvakabodhi ñāṇa* = Ordinary Disciple's Enlightenment.

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Three kinds of *vijjā* (knowledge)

These three kinds of knowledge

1. *pubbenivāsānussati ñāṇa* = the super-psychic knowledge which is capable of recollecting continuity of experienced aggregates in previous lives,
2. *dibbacakkhu ñāṇa* = the super-psychic knowledge called Divine Eye which is capable of seeing all near and far things as divine eye,
3. *āsavakkhaya ñāṇa* = the Path-Knowledge of Arahant which knows and sees *nibbāna* which is extinguishment of (4) kinds of taint *dhammas* called *āsava dhamma*, are called (3) kinds of *vijjā* (knowledge), preached by the Exalted One in *Bhayabherava Sutta (M-1-26)*.

Eight kinds of *vijjā* (knowledge)

Furthermore eight kinds of *vijjā* are also preached in *Ambaṭṭha sutta (Dī-1-94)*, namely _____

1. *iddhividha ñāṇa* = the super-psychic knowledge which can create various kinds of miraculous power, such as going under ground, flying in the sky etc.,
2. *dibbasota ñāṇa* = the super-psychic knowledge which is capable of hearing whatever sound of human and heavenly beings which is either near or far as Divine Ear,
3. *cetopariya ñāṇa* = the super-psychic knowledge which is capable of knowing other's mind
4. *pubbenivāsānussati ñāṇa* = the super-psychic knowledge which is capable of recollecting continuity of experienced aggregates in previous lives,
5. *dibbacakkhu ñāṇa* = the super-psychic knowledge called Divine Eye which is capable of seeing all near and far things as divine eye,
6. *āsavakkhaya ñāṇa* = the Path-Knowledge of Arahant which knows and sees *nibbāna* which is extinguishment of (4) kinds of taint *dhammas* called *āsava dhamma*,
7. *vipassanā ñāṇa* = it is called *dhammaṭṭhiñāṇa* which lies well on the phenomena of *anicca, dukkha, anatta* of conditioned things called *dukkhasacca, samudayasacca*,
8. *manomayiddhi ñāṇa* = the super-psychic knowledge which is capable of creating numerous bodies with mind.

The Exalted One preached in different ways depending on individual preference of beings who listen various kinds of discourses.

(15) kinds of *carāṇa* (practices)

1. *sīlasamvara* = restraining with morality,

2. *indriyesu guttadvāratā* = restraining in (6) kinds of doors called eye, ear, nose, tongue, body, mind so as not to enter impurities of defilements, selfish desire, anger, delusion etc, through permanent taking into heart any object of meditation subjects, called *samatha* practice, *vipassanā* practice,
3. *bhojane mattaññutā* = understanding on balanced diet

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4. *jāgariyānuyoga* = presence of vigilance (sleeping in only one part of three phases of night, i.e, night fall, midnight and dawn)
- 5-11. *satta saddhamma* = Virtuous person's (7) *dhammas* called faith, conscience, shame, general knowledge, diligence, mindfulness, wisdom,
- 12-15. Four kinds of fine material absorptions called First absorption, Second absorption, Third absorption, Fourth absorption, in the aspect of tetrad method, there are (15) kinds of practices (*carāṇa dhamma*) in total.

Satta saddhamma = (7) kinds of virtuous person's *dhammas*

1. *saddhā* (faith) = firm faith on bases which are deserving to be faithful, triple gems, action consequence of action etc.,
2. *hirī* (conscience) = It has conscientious scruples (*hiriyati*) about bodily misconduct etc.,
3. *ottappa* (shame) = It has dreadfulness about bodily misconduct etc.,
4. *bāhusacca* = general knowledge = presence of knowledge gained through learning and knowledge gained through practice on principle of aggregates, bases, elements, truths, dependent-origination, which are inclusive in (37) factors of associations of Enlightenment (*bodhipakkhiya dhamma*), which are essence of three baskets preached by Exalted One,

[The knowledge gained through learning from teacher is called *āgamasuta* or hearing knowledge, due to occurrence of knowledge by means of hearing. The knowledge gained through practice, in accordance with knowledge gained through learning, is called *adhigamasuta* or insight knowledge, due to occurrence of experiential penetrative knowledge by means of practice of himself.

Thus *bāhusacca* can be translated into hearing and insight knowledge by olden day noble teachers. In the aspect of order of knowledge *bāhusacca* means the knowledge of Analyzing Mentality-Corporeality and the Knowledge of Discerning Cause and Condition. Please see explanations found in *Pāli* Text and commentary as follows.] _____

bahussuta

Pāli Quotation (Ang-2-399) (Ang-A-2-364)

Bhikkhus ... under this admonishment Noble disciple (the next method, my disciple who is Noble One) has got plenty of *bahussuta*, he keeps with *bahussuta*; he acquires *bahussuta*; that person has experience to listen, keep, memorize, bear in mind over and over again, *dhammas* which are completed with noble of three parts, beginning, middle, end, which are blessed with meaning and rules of grammar, which are thoroughly purified, due to lack of rejecting or adding anymore, which are capable of expressing thorough purified practice. He knows and sees penetratively on those *dhammas* by experiential right view knowledge.

Bhikkhus ... this can be said as **sutadhana** (= wealth of hearing and insight knowledge).
(*Ang-2-399*)

Commentary explained that the term, **diṭṭhiyā suppaṭividdhā**, means penetrative knowing and seeing on The Blessed One's **dhammas** by means of both

- (1) **attha** = basic meaning and
- (2) **kāraṇa** = causal **dhamma** with the help of experiential right view knowledge.

attha = Among there are (4) kinds of ultimate **dhammas** called consciousness, mental concomitant, corporeality, **nibbāna**, in this case, consciousness, mental concomitants, corporeality, which are discerned object of **vipassanā** knowledge, are meant as **attha** (=results). In the aspect of preaching methodology of truths, those consciousness, mental concomitants and corporeality are, actually, **dukkha sacca dhammas**, five clinging aggregates which are existing in (11) kinds of situations called past, future, present, internal, external etc.

kāraṇa = Those causal **dhammas** called **samudayasacca** are designated as **kāraṇa**.

Here the knowledge which is capable of penetrative knowing and seeing on **dukkhasacca** is called the knowledge of Analyzing Mentality-Corporeality while the knowledge which is capable of penetrative knowing and seeing on **samudayasacca**, is called the knowledge of Discerning cause and condition. The person who has got those two kinds of knowledge can be said as the person with **bahussuta**. (*Ang-2-399, Ang-A-2-364*)

5. **vīriya** (= diligence)

Strenuous diligence with these four kinds of factors,

1. may bones be remain, _____
 2. may skin be remain, _____
 3. may organ like line of streak be remain, _____
 4. may all flesh and blood be dry up, _____
- strenuous diligence must not fall back

- (a) so as not to arise unexperienced unwholesome **dhammas**,
 - (b) so as to remove experienced unwholesome **dhammas**,
 - (c) so as to arise unexperienced wholesome **dhammas**,
 - (d) so as to proliferate experienced wholesome **dhammas**,
- is called **sammappadhama vīriya** (= strenuous diligence).

6. **sati** (mindfulness) _____ It is the nature of unforgetfulness on (4) kinds of objects of foundation of mindfulness, called **kāya, vedanā, citta, dhamma**.

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7. **paññā** (wisdom) _____ **vipassanā** knowledge together with the knowledge of Arising and Passing Away which is capable of breaking down bulk of defilements called mass of selfish desire, mass of anger, mass of delusion; which has full of efficiency to reach **nibbāna** which is extinguishment of suffering of rounds of rebirth; which is penetrative knowing and seeing on phenomenon of **anicca**, phenomenon of **dukkha**, phenomenon of **anatta** of conditioned things called **kāya, vedanā, citta, dhamma**, is called **paññā**.

These (7) kinds of **dhammas** are virtuous person's **dhammas**. In these (8) kinds of **vijjā** and (15) kinds of **carāṇa, vipassanā** knowledge is a **dhamma** with both kinds of

designations, *vijja*, *carāṇa*. Those *vipassanā* actions which can give rise to occur *paṭisandhi* consequence are inclusive in seed of practice (*carāṇa*) while those *vipassanā* knowledge which can not give rise to occur *paṭisandhi* consequence are inclusive in seed of knowledge (*vijjā*). Seed of practice is similar to hand and foot, while seed of knowledge, eye respectively. Only when both kinds of seed of practice and seed of knowledge are completed can one reach into *nibbāna*.

Those fertile seed of practice and fertile seed of knowledge are *pubbe katapuññatā* (= acquired wholesome deeds in previous lives). Only when factor of that *pubbe katapuññatā* is available as supporting factor *pactirūpa desavāsa*, *sappūrisūpanissaya*, *saddhammassavana* can arise consequently. Only when those benefiting of four factors are available wise attention can arise on whatever object, resulting in frequent arising of wholesome consciousness. Therefore every person who wants to liberate from suffering of rounds of rebirth has to cultivate fertile seed of knowledge, fertile seed of practice called charity, morality, *samatha* and *vipassanā* practice with strenuous diligence during day and night continuously. (See *Abhi-A-117*, *Mūlaṭī-1-70*)

8.L. Causal *dhammas* of arising of agreeable feeling

There are (4) kinds of great wholesome consciousness with agreeable feeling and (4) kinds of great wholesome consciousness with neutrality feeling, totally in (8) kinds. It should be recognized due to efficiency of object, this great wholesome consciousness associates with agreeable feeling. It is right. ____ When this great wholesome consciousness arises by taking desirable object, this (first) great wholesome consciousness arises together with agreeable feeling, due to occurrence through taking desirable-object.

Occurrence of the person with great firm faith, etc., are causal *dhammas* for arising of this great wholesome consciousness which associates with agreeable feeling. It will be explicit. ____ In the continuum of either the person who lacks faith on bases which are deserving to be faithful or the person with wrong view agreeable feeling can not arise by seeing the excellent desirable object of even though the appearance of the Exalted One who is called *tathāgata*. Furthermore ____ such persons do not understand advantage of arising of wholesome deeds; even though those persons do wholesome deed, due to presence of prompted mind by others the agreeable feeling does not arise apparently in the continuum of those persons. Therefore ____ due to presence of these causal *dhammas* ____

1. occurrence of very desirable-object,
2. occurrence of the person with firm faith,
3. occurrence of the person with purified right view
4. occurrence of the person who has got well understanding on advantages of wholesome deeds,

during arising of this great wholesome consciousness, it always associates with agreeable feeling. It should be recognized in this way. In other words ____ as mentioned in previous section of *bojjhanga kosalla* (mastery in factors of enlightenment), volume I, those causal *dhammas* of arising of *pāṭisambujjhaṅga* are causal *dhammas* of association of agreeable feeling in the arising of this great wholesome consciousness. (*Abhi-A-1-117*)

8.M. Causal *dhammas* of arising of association with knowledge

Due to these causal *dhammas*,

1. *kammato* = availability of determinative dependence of action (*kamma*) which is foundation of knowledge,
2. *upapattito* = having *paṭisandhi* in *brahma*'s world,

3. *indriyaparipākato* = maturity of controlling faculty of wisdom,
 4. *kilesadurībhāvato* = occurrence of distance from defilements, it should be recognized arising of association with knowledge during arising of great wholesome consciousness.
1. *kammato* = such person had got experience to preach *dhammas* to others in previous time. He had taught others technology (*sippāyana*) such as horse riding skill, elephant riding skill etc., which are professional techniques; *kammāyatana* (craft), such as trade, ploughing, tending cows etc, which are professional crafts; *vijjāṭṭhāna* (astrology), which is capable of foreseeing life-expectancy, which is also professional art. He had experience to arrange for preaching *dhammas* by offering something preacher. After praying that “may I be become great wise person in future”, he had experience to offer various kinds of things. When the wholesome deed arises depending on action which had been cultivated in previous lives of that person, only wholesome consciousness which associates with knowledge usually arises in his continuum.
 2. *upapattito* = In the continuum of person who has got *paṭisandhi* in fine-material *brahma*'s spheres where lack anger, the wholesome which depends on the status of *paṭisandhi* usually arises through association with knowledge, in accordance with the preaching found in *Sotānugata Sutta* preached by the Exalted One that

Pāli Quotation (Ang-1-505)

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= In the continuum of that person in those *brahma*'s world words of *dhammas* of conditioned things appear apparently as floating; *Bhikkhus* ... the arising of mindfulness, which is capable of pondering *dhammas* through following it, might be retarded, slow; actually by the time the mindfulness, which is capable of pondering *dhammas* through following it, arises that being has got quota of the supra-mundane *dhammas* called (Path and Fruit-Knowledge), *nibbāna* quickly. (*Ang-1-505*)

[Notes: ___ The *Pāli* Text of this *Sotānugata Sutta*, “*tassas... pa ... visesagāmīhotī*” etc..., is showing about a *bhikkhu* in such way that a *Bhikkhu* had learned in scripture with (9) kinds of noble qualities and then while he was trying to attain matured *vipassanā* knowledge he passed away; and then he has got *paṭisandhi* of heavenly abode and supramundane *dhammas* also attains quickly in heavenly abode. This *Pāli* Text not does not show directly on the fact how he reach into *brahma*'s world called *avyāpajjaloka*. Therefore with intention to know that *Pāli* Text has been taken as example for occurrence of the person who has quota of the supramundane *dhamma* called *visesagāmī* ___ the commentator *Sayādaw* explained that “*iminā nayena* = in accordance with the preaching found in *Sotānugata Sutta*”. As the person who has got *paṭisandhi* in heavenly worlds, for the person who has got *paṭisandhi* in *brahma*'s world it might be retarded and slow in recollection of *dhammas* which had been practiced in *Bhikkhu* life, but as soon as mindfulness arises it will be very quick to attain supramundane *dhamma* continuously. It, therefore, means the wholesome which arises depending on having *paṭisandhi* in *brahma*'s world also associates with knowledge only.]

3. *Indriyaparipākato* = In the continuum of persons with age range of between 40-50 who is called *paññādasaka* (=decade of maturing intellect in a person's life), when wholesome deed arises depending on maturity of controlling faculty of wisdom it associates with knowledge.

4. *kilesadūrībhāvato* = Such persons have removed impurities of defilements either temporarily or for long time through powerful efficiency of *samatha* and *vipassanā* practices. In the continuum of those persons, when wholesome deed arises depending on occurrence of distance from defilements, it usually associates with knowledge.

yogā ve jāyatī bhūri, ayogā bhūri sañkhaya. (Khu-1-53, Abhi-A-118)

yogāti bhāvanābhīyogā samādhito. (Mūlaṭi-1-70)

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= Due to concentration which is a factor of strenuous diligence in practice, actually, the wisdom, which is great huge like the earth, arises consequently. Due to failure of strenuous diligence in practice, using up of wisdom, which is great huge like the earth, arises consequently. (*Khu-1-53*)

These are (4) kinds of factors for arising of association with knowledge. In other words, those (7) factors of arising of *dharmavicayasambojjhanga*) = factor of enlightenment of wisdom) are also factors for arising of association with knowledge. [Those (7) factors have already mentioned in section of *bojjhanga kosalla*, Volume I.] (*Abhi-A-1-117, 118*)

8.N. Ways of perceiving on visible-object

It is mentioned repeatedly the fact mental *dhammas* of eye-door and mind-door cognitive processes take visible-object with the help of tables. Successive olden day teachers expressed traditionally various ways of perceiving of visible object by those cognitive processes as follows _____

vaṇṇam pathamacittena, tītam dutiyacetasā nāmam tatiyacittena, attham catutthacetasā.

saddam pathamacittena, tītam dutiyacetasā nāmam tatiyacittena, attham catutthacetasā.

In accordance with saying of olden day teachers, such as *Mañimañjūsā tīkā* etc., _____

1. By taking present visible-object as object, eye-door-cognitive process arise once. Afterwards, by separation with life-continuums _____
2. By mere taking past visible-object which has been taken by eye-door-cognitive process, following mind-door-cognitive process falls once. Afterwards, by separation with life-continuums _____
3. By taking object of concept of nomenclature of past visible-object, white, yellow etc., pure mind-door-cognitive process falls once. Afterwards, by separation with life-continuums _____
4. By taking object of meaning of past visible-object which has been seen, pure mind-door-cognitive process falls once again.

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Thus when visible-object strikes eye-door and mind-door simultaneously _____ eye-door-cognitive process ... (1) time, mind-door-cognitive process (3) times, totally (4) times of cognitive processes arise continuously and only when it comes up to specified times one can distinguish and realize variously on the object, such as white, yellow, who, what etc.

Eye-door-cognitive process takes visible-object (= colour) only. Wholesome or unwholesome impulses will fall depending on wise attention or unwise attention accordingly.

8.O. Efficiency of various consciousness of fivefold doors and mind-door cognitive processes

Pāli Quotation (Abhi-2-323) (Abhi-A-2-387,388) (Abhi-2-333) (Abhi-A-2-387)

The essence of these **Pāli** Texts and commentaries is as follows : _____

Fivefold consciousness called seeing-consciousness, hearing-consciousness, smelling-consciousness, tasting-consciousness, touching-consciousness, have no **āvajjana** (=adverting) which is capable of taking into heart respective objects. It means fivefold consciousness do not have any kind of these four functions, viz.,

1. **āvattana** = cause to rotate continuity of life-continuums
 2. **ābhoga** = cause to return back life-continuums as whirlpool
 3. **samannāhāra** = bearing respective objects, visible-object etc.,
 4. **manasikāra** = taking into heart respective objects, visible-object etc.,
- These (4) kinds of functions, **āvattana** etc., are, actually, functions of **āvajjana** and are synonyms of **āvajjana** (=adverting) only.

1. Seeing-consciousness merely strikes on visible-object (towards visible-object)
2. Hearing-consciousness merely strikes on audible-object (towards audible-object)
3. Smelling-consciousness merely strikes on olfactory-object (towards olfactory-object)
4. Tasting-consciousness merely strikes on sapid-object (towards sapid-object)
5. Touching-consciousness merely strikes on tactile-object (towards tactile-object)

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It means that

1. seeing-consciousness perceives visible-object (=colour) only;
2. hearing-consciousness perceives audible-object (=sound) only;
3. smelling-consciousness perceives olfactory-object (=odour) only;
4. tasting-consciousness perceives sapid-object (=flavour) only;
5. touching-consciousness perceives tactile-object (=touch) only;

Mere percept in this way is called **abhinipātamatta** (= mere striking towards respective objects of fivefold consciousness).

Thus fivefold consciousness can not perceive any **dhamma**, except mere striking towards respective objects.

In other words ____ Even though a such person might be very sharp wisdom one any kind of **dhammas** among wholesome **dhammas** and unwholesome **dhammas**, excluding visible-object etc., which strike towards fivefold consciousness, can not be perceived by fivefold consciousness.

Furthermore _____ among these fivefold consciousness _____

1. seeing-consciousness has got only a certain extent called seeing on visible-object; it merely sees visible-object.
2. hearing-consciousness has got only a certain extent called hearing on audible-object; it merely hears audible-object.
3. smelling-consciousness has got only a certain extent called smelling on olfactory-object; it merely smells olfactory-object.

4. tasting-consciousness has got only a certain extent called tasting on spaid-object; it merely tastes spaid-object.
5. touching-consciousness has got only a certain extent called touching on tactile-object; it merely touches tactile-object.

It is said in turn, there is no ability to realize wholesome *dhammas* etc., free from certain extent of the function, seeing etc., in these fivefold consciousness.

Pāli Quotation (Abhi-2-333) (Abhi-A-2-388)

Not only fivefold consciousness but the mind-element called receiving-consciousness also can not perceive any other *dhammas*, other than respective fivefold objects.

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[In the term, *manodhātuyāpi*, the word, *pi*, has the meaning of adding. It is intended to say remaining consciousness must also be added, resulting in referring to investigating, determining, impulses, registering consciousness which will arise successively after receiving consciousness.]

Therefore both receiving mind-element and remaining consciousness of five-doors cognitive processes, investigating, determining etc., are unable to perceive any *dhamma* of wholesome or unwholesome *dhammas*. It should be recognized the meaning of *Pāli* term, *manodhātuyāpi*, in this way. (*Abhi-A-2-388*)

It means that because

1. seeing-consciousness perceives visible-object (= colour) only;
 2. hearing-consciousness perceives audible-object (= sound) only;
 3. smelling-consciousness perceives olfactory-object (= odour) only;
 4. tasting-consciousness perceives sapid-object (= flavour) only;
 5. touching-consciousness perceives tactile-object (= touch) only;
- even any kind of *dhamma*, wholesome, unwholesome etc., can not be perceived by those consciousness of five-door-cognitive processes.

8.P. Any kind of deportments can not be generated

Pāli Quotation (Abhi-2-323-324) (Abhi-A-2-388)

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Those words, “consciousness of five-doors-cognitive processes can not generate any kind of deportment”, must also be recognized similarly as mentioned above.

Explanation ___ Those consciousness consisting in five-doors-cognitive processes can not generate any kind of (4) deportments called walking, standing, sitting, reclining. It can not bring forth either bodily action or verbal action as beginning. (*Abhi-A-2-388*)

[Notes: _____ Those fivefold-consciousness, seeing-consciousness etc., can not generate even *cittajarūpa* only. It is no need to say ability to generate expression corporealities (*viññattirūpa*). Remaining consciousness of five-doors-cognitive processes, other than fivefold consciousness, can generate ordinary *cittajarūpa*, but not corporeal units which are consisting expression corporealities called bodily expression corporealities and verbal expression corporealities. During performing any kind of deportments, walking etc., expression corporealities are essential; during performing bodily and verbal actions expression corporealities are essential. It should, therefore, be recognized those

consciousness of five-doors-cognitive processes can not generate bodily and verbal action as beginning. However they can generate very weak mentally action (*manokamma*).]

Wholesome *dhamma*, unwholesome *dhamma* can not be generated by various consciousness of five-doors-cognitive processes. (*Abhi-A-2-388*)

[*Pāli Quotation (Mūlaṭī-2-201)*

= Basing on way of taking into heart called wise attention, unwise attention, those impulses of five-doors-cognitive processes can occur as wholesome or unwholesome impulses accordingly. In this case the words, “*na samādiyate* = not generate”, do not mean that “can not occur”. It means various consciousness of five-doors-cognitive processes can not observe in a way that “this wholesome deed will be performed; this unwholesome deed will be performed” as observing religious precepts or duties.]

Mundane absorption concentration (=mundane absorption attainment) can not be entered through various consciousness of five-doors-cognitive processes.

Supra mundane absorption concentration (=supra mundane absorption attainment) can not be entered through various consciousness of five-doors-cognitive processes. Due to inability to enter both mundane and supra mundane absorptions (=attainments), those consciousness can not emerge from mundane and supra mundane concentration (=attainments) also. (*Abhi-A-2-388*)

A life can not pass away through consciousness of five-doors-cognitive processes. The *paṭisandhi* can not exist in the next life through consciousness of five-doors-cognitive processes. It is right. ___ Various functions mentioned above, from the beginning of perceiving wholesome, unwholesome *dhammas* until death, can be generated through consciousness of mind-door-cognitive process only but not through consciousness of five-doors-cognitive processes. Therefore the Exalted one rejected impulses together with all consciousness of five-door-cognitive processes in the circumstance of performing all above various functions.

[*Pāli Quotation (Mūlaṭī-2-201)*

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Death of five-doors-cognitive process (*pañeadvārikacūṭi*), does not mean death-consciousness falls by means of various consciousness of five-doors-cognitive processes. Death-consciousness arises after end of consciousness of five-doors-cognitive processes. It does not belong to five-doors-cognitive processes but it is the consciousness free from door. It is explained in *Paṭiccasamuppāda Vibhanga* in this way. Furthermore- in this place commentary explained that various functions mentioned above, from the beginning of perceiving wholesome, unwholesome *dhammas* until death, can be generated through consciousness of mind-door-cognitive process only but not through consciousness of five-doors-cognitive processes. However those death and *paṭisandhi*-consciousness are not consciousness of mind-door-cognitive processes but are free from door only. In *Abhidhammatha* it is explained that “*dvāravimuttānañca paṭisandhi-bhavanga-cutisāṅkātanam* = Consciousness which are free from door are *paṭisandhi*, life-continuum, death-consciousness”.

The Most Venerable *Mahāgandhārammaṇa Sayādaw* explanation by which it is explained that “even though death consciousness is also free from door function of death is performed through mind-door-cognitive process” in sub-commentary called *sammohavinodanī bhāsāṅkā*, volume III page 163, as follows. _____

Olden day opinion

In the commentary called *Aṭṭhasālinī*, *cittuppadakhaṇḍa*, man *okammadvāra kathā*, it is said that _____

“*ayam nāma mano manodvāram na hotīti na vattabbo. (Abhi-A-1-129)*

= it is not worth saying that “every mind is not mind-door”. Because preceding consciousness is the door which is factor consciousness is the door which is factor of arising of succeeding consciousness, every consciousness means mind-door. Thus ... “because the consciousness previous to death-consciousness is mind-door, death-consciousness is mind-door, death-consciousness ought to be said as mind-door, resulting in saying in the commentary that function of death (*cavanakicca*) is performed through consciousness of mind-door-cognitive process”... suggested by olden day teachers.

Essential to be considered _____

If it is so, consciousness of five-doors-cognitive processes are also worth designating as mind-door because preceding consciousness is designated as mind (*mana*) and those consciousness of five-doors-cognitive processes can not be rejected from list of mind-door-cognitive process. Therefore that opinion is essential to be considered. I consider that due to presence of numerous functions of consciousness of mind-door-cognitive process, function of death is also added in functions of consciousness of mind-door-cognitive process. (*Sammohavinodanībhāthā ṭīkā* volume III, p 163)

This is saying of the Most Venerable *Mahāgandhārammaṇa Sayādaw*. Further more _____ although function of death is said as end in explanation of commentary, it should be recognized that kind of saying, *cavanapariyosānam*, is said through *upalakkhaṇanaya*, *nidassana naya* (= preaching methodology by which obvious and easy thing is said as priority) because commentary continues to explain that “*na bhavantare upapajjati* = the *paṭisandhi* can not exist in the next life (through consciousness of five-door-cognitive process.]

8.Q. Falling into fixed law of nature etc.,

Those functions, falling into fixed law of nature etc., are also not accomplished through consciousness of five-doors-cognitive processes. Impulsions of five-doors-cognitive processes can not fall into not only unwholesome deeds which consign a perpetrator to *avīci* hell (*ānatariyakamma*) which are *micchattaniyama* (fixed nature of law by which perpetrator will reach hell certainly) etc., but also Four Noble Path *dhammas* which are *sammattaniyama* (fixed nature of law by which the Noble One will reach joyful destination certainly).

These impulsions of five-doors-cognitive processes do not arise by taking objects of not only name and lineage but also *paññatti* (concept), *kaṣiṇa*-object etc. Those do not arise as *lakkhaṇārammanika vipassanā* (= *vipassanā* with objects of nature of *anicca*, *dukkha*, *anatta*). Those do not arise as *vuṭṭhānagāminī balava vipassanā* (= powerful *vipassanā* which is factor of reaching to Noble Path which is emerging from conditioned things. Those do not arise by taking objects of not only fine-material and immaterial *dhammas* but also *nibbāna*.

Those kinds of Knowledge, viz, Discriminative Knowledge, Superpsychic knowledge, Disciple’s Enlightenment Knowledge, Lesser Buddha’s Enlightenment Knowledge, Omniscient Knowledge can not arise together with those impulsions of five-doors-cognitive processes.

If it is said appropriately, all kinds of knowledge mentioned above are available through association with impulses of mind-door-cognitive process only.

Furthermore these (3) kinds of situations, falling into asleep, waking up, dreaming are not available through consciousness of five-doors-cognitive process.

The Exalted One rejected impulses together with consciousness of five-doors-cognitive processes in these three situations. (*Abhi-A-2-388*)

These are significance and variation in efficiency of those consciousness of five-doors-cognitive processes and mind-door-cognitive process.

Special instructions _____

In accordance with above explanations of *Pāli* Texts, commentaries and sub-commentaries, various consciousness of eye-door-cognitive process merely perceives visible-object (= colour) and various consciousness of remaining five-doors-cognitive processes, ear-door-cognitive process etc., merely perceive respective objects, audible-object (=sound) etc. During perceiving in that way, if determining consciousness determines as colour only and so forth, it is wise attention, resulting in falling of wholesome impulses.

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It should not be misunderstood only one mind-door-cognitive process arises after eye-door-cognitive process, due to showing in tables in that way. Due to same occurrence as mind-door-cognitive processes, it has been shown as one time.

After one time of eye-door-cognitive process many life-continuums fall and numerous mind-door-cognitive processes can arise successively but those are also separated by many life-continuums. Some mind-door-cognitive processes might take objects of either ultimate nature or concept appropriately. In the aspect of *vipassanā* practice, numerous mind-door-cognitive processes can arise by taking pure ultimate nature of corporeal or mental *dhammas*. Therefore after keeping mental *dhammas* of eye-door-cognitive process the righteous *meditator* must keep mental *dhammas* occurring in mind-door-cognitive process in mind continuously. If he is unable to keep mental *dhammas* of life-continuum in mind, it must be omitted temporarily. Numbers of mental *dhammas* of life-continuum are shown as (34) through showing a human being with three roots and both knowledge and *pīti* as example.

8.R. Visible-object (=colour) line-wholesome group

After reading explanation relating on table showing visible-object (= colour) line the righteous *meditator* can discern wholesome group mental *dhammas*. Way of discerning in brief account is as follows : _____

1. If visible-object (=colour) is discerned as visible-object (=colour), eye-door-cognitive process and numerous mind-door-cognitive process which know visible-object continuously will arise. (Way of discerning has been presented.) Then _____
2. if that visible-object is discerned as corporeal *dhamma*, continuity of consciousness of mind-door-cognitive process which know it as corporeal *dhamma*;
3. if that visible-object is discerned as *anicca*, continuity of consciousness of mind-door-cognitive process which know it as *anicca*;
4. if that visible-object is discerned as *dukkha*, continuity of consciousness of mind-door-cognitive process which know it as *dukkha*;
5. if that visible-object is discerned as *anatta*, continuity of consciousness of mind-door-cognitive process which know it as *anatta*;

6. if that visible-object is discerned as *a-subha*, continuity of consciousness of mind-door-cognitive process which know it as *a-subha*; will arise respectively.

Those various consciousness of mind-door-cognitive processes must be discerned in order to see ultimate nature of each mental *dhamma* through breaking down each compactness of mentality called masses of mentality.

Because that visible-object, colour, can be realized as corporeal *dhamma*, *anicca*, *dukkha*, *anatta*, *asubha* respectively through consciousness of mind-door-cognitive processes only, if mind-door-adverting bears in mind as corporeal *dhamma*, *anicca*, *dukkha*, *anatta*, *asubha* respectively, it will be wise-attention and it should be recognized impulses will be wholesome ones only.

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During discerning in that way if one discerns as corporeal *dhamma*, he must try to see phenomena of arising of numerous mind-door-cognitive processes which realize as corporeal *dhamma*, and so forth. In both impulses and registrations knowledge and pleasurable interest can associate appropriately. Therefore the righteous *meditator* must discern through (4) ways of discerning depending on whether association with knowledge and pleasurable interest or not.

During discerning in that way life-continuum mind-clear-element must be kept in mind previously. After wards the visible-object which is intended to be discerned must be taken as object. When that visible-object impinges in the life-continuum mind-clear-element if mind-door-adverting performs wise attention on that visible-object, colour,

1. as corporeal *dhamma*,
2. as *anicca*,
3. as *dukkha*,
4. as *anatta*,
5. as *asubha* respectively,

consciousness and mental concomitants of cognitive processes (=mental *dhammas*), as shown in table, can be kept in mind easily. When those mental *dhammas* of every mind moment within both eye-door-cognitive process and mind-door-cognitive process are kept in mind as a whole, he must discern as “mental *dhammas*, mental *dhammas*”.

Then the heart-base corporeality which is depended base of those mental *dhammas*, together with (54) kinds of underived and derived corporealities within the heart, and non-real corporealities, space-element etc., must be discerned as “corporeal *dhammas*, corporeal *dhammas*”.

Similarly the eye-base which is depended base of seeing-consciousness, together with (54) kinds of real corporealities within eye, and non-real corporealities which are available must also be discerned as “corporeal *dhammas*, corporeal *dhammas*”.

8.S. Opinion of base (*vathu*) and object (*ārammaṇa*)

Pāli Quotation (M-3-328, Chachakka Sutta) (Mūlaṭī-2-48) (Anuṭī-2-56)

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In above *Pāli* Text it shows that in the aspect of depended base, it is preached as “*cakkhu* (=eye-transparent-element)” through singular noun, in the aspect of object, it is preached as *rūpe* (visible-object) through plural noun. *Mūlaṭīkā Sayādaw* explained the fact

relating to different way of preaching between singular noun and plural noun and the essence of his explanation is as follows :_____

During seeing-consciousness arises depending on the eye-transparent-element and visible-object, the eye-transparent-element (= eye-door) lies in the continuum of a being and that eye-transparent-element benefits for arising of seeing-consciousness which also lies in that same continuum through

1. efficiency of relation of dependence,
2. efficiency of relation of pre-compatibility (*purejāta paccaya*),
3. efficiency of relation of controlling faculty,
4. efficiency of relation of dissociation.

Visible-objects, however, occur in various continuums, i.e, internal continuum and external continuum and it benefits for arising of seeing-consciousness through efficiency of relation of object. Furthermore there is only single kind and origin of eye-transparent-element in each being, even though quantity of eye-transparent-elements are numerous. Those visible-objects, which can impinge eye-transparent-elements, however, are various kinds and origins, brown, yellow etc.

Due to presence of single continuum, single kind of eye-transparent-element, it is preached through singular noun. Due to presence of various continuums, various kinds of visible-objects, it is preached through plural noun. It should be recognized similarly in remaining doors, “*sotañca paṭicca sadde ca uppajjati sotaviññāṇam*”, etc. (*Mūlaṭī-2-56*)

The term, ‘ca’ – *avutta samuccayattha*

In those words, “*cakkhuñca rūpe ca*”, the term, ‘ca’, has got the meaning which must be inferred unsaying words also (*avutta samuccayattha*). While seeing-consciousness arises, it arises depending on not only eye-transparent-element and visible objects but also five-doors-adverting called mind-element and associating three mental aggregates, i.e., *phassa, vedanā, saññā, ekaggatā, jīvitā, manasikāra*. It should be recognized similarly on remaining doors, “*sotañca paṭicca* etc. (*Abhi-A-2-76*)

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8.T. Explanations found in *Mahāṭīkā* and *Anuṭīkā*

Pāli Quotation (Mahāṭī-2-124, Anuṭī-2-56)

Single eye-transparent-element which lies within a corporeal unit called eye-decad can benefit for arising of seeing-consciousness through occurring as depended base. Seeing-consciousness can arise depending on single eye-transparent-element within an eye-decad. However single visible-object within a corporeal unit can not benefit for arising of seeing-consciousness through efficiency of relation of object. Seeing-consciousness can not perceive single visible-object within a corporeal unit. Groups of common visible-objects within numerous corporeal units can benefit for arising of seeing-consciousness through efficiency of relation of object. Seeing-consciousness can perceive groups of common visible-objects which are occurring within numerous corporeal units. So as to show this meaning especially, in the side of “*pasāda*” it is preached as “*cakkhuñ*”, through singular noun, in the side of “*ārammaṇa*”, it is preached as “*rūpe*”, through plural.

[Notes : _____ Even though the visible-object within a corporeal unit can not be taken as object by seeing-consciousness, it can be perceived by continuity of impulses of mind-door-cognitive processes, the knowledge of Analyzing Mentality-Corporeality etc. It is

because *vipassanā* impulses can realize penetratively up to the field of ultimate nature by breaking down various compactness of corporeality, corporeal unit etc.]

With regarding to these words, “single eye-transparent-element can benefit for arising of seeing-consciousness but visible-object can benefit it only when common visible-objects are available”, what are causal *dhammas*? It can be answered that it is significance occurrence of ability to benefit. When eye-transparent-element benefits seeing-consciousness through

1. efficiency of relation of dependence,
2. efficiency of relation of pre-compatibility,
3. efficiency of relation of controlling faculty,
4. efficiency of relation of dissociation,

the eye-transparent which is existing within three-time-phases called *uppāda-ṭhiti-bhanga* can benefit for arising of seeing-consciousness. It is because only when that eye-transparent-element is still arising through three-time-phases called *uppāda-ṭhiti-bhanga* that seeing-consciousness can arise apparently or if that eye-transparent-element is absent (due to blind condition etc.), that seeing-consciousness can not arise apparently.

[Notes: ___ Eye-transparent-element with life-span of (17) mind-moments can benefit arising of seeing-consciousness through efficiency of relation of dependence etc, during static phase of itself. Especially seeing-consciousness usually arises depending on the eye-transparent-element called *majjhimāyuka*, which arises simultaneously with past life-continuum. Therefore it means during arising of seeing-consciousness, depended base called eye-transparent-element is also still present apparently.]

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Due to this reason, the Exalted One preached that the eye-transparent-element benefits for arising of seeing-consciousness through _____

1. efficiency of relation of presence,
2. efficiency of relation of non-disappearance (*avigatapaccaya*).

How consciousness depend on base corporeality _____

In such kind of saying that seeing-consciousness arises depending on eye-transparent-element the former does not arise through overlapping on the latter or through attaching on vicinity of the latter. It is because seeing-consciousness is only mental *dhamma* without any mass. As the pupil depends on teacher or as male member of the royal entourage depend on the king, similarly _____ it is worth desiring on the meaning that seeing-consciousness can not arise in the absence of eye-transparent-element but the former has ability to arise depending on the latter i.e, the nature of dependence relation.

It should be understood remaining kinds of relations, other than relation of dependence, pre-compatibility etc., through various kinds of nature, previous arising before seeing-consciousness etc. Because the relation of dependence of single eye-transparent-element is appropriate to benefit seeing-consciousness, the Exalted One preached as “*cakkhuñca paṭicca*” through singular noun.

Visible-object_____ Due to occurrence of ability to benefit for arising of seeing-consciousness during static phase only, the visible-object, colour also benefits that seeing-consciousness through efficiency of relation of pre-compatibility, presence, non-disappearance as eye-base. However only when collectiveness of visible-objects within numerous corporeal units can benefit for arising of seeing-consciousness through efficiency

of relation of object. It is because visible-object is the object which is deserving to perceive by seeing-consciousness.

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Ārammaṇa = ālambhaṇa

The consciousness arises through appearing any kind of object factor of such ultimate nature or concept which is not present in the aspect of ultimate sense but a kind of nature arisen through consideration.

Consciousness is *sārammaṇa dhamma* which is capable of taking object but not *anārammaṇa* (= *dhamma* which is not capable of taking object). Therefore consciousness can not arise without taking any kind of object. Due to occurrence of deserving to hold by consciousness which is capable of taking object such *dhamma* is called *ālambhana* = *ārammaṇa* = object.

The relation of object of that consciousness is available by means of attaining the nature of any kind of factors which may be

1. ultimate *dhamma* or
2. concept (*paññatti*) which is *pari-kappita* (a kind of nature which arises through consideration).

Therefore when seeing-consciousness arises by taking visible-object, colour it arises through appearing the nature of that visible-object. Ability to take the nature of that object by that consciousness which has got relation with controlling faculty, eye etc., (=ability to attain the object as colour, sound etc., or man, woman etc.) can not arise through efficiency of colour which consists in only one or two corporeal units or a few corporeal units (= 4 or 5 corporeal units). Actually it can arise through reaching to the appearance which is adaptable to take into heart by oneself. Therefore the Exalted One preached as *rūpe*, as plural noun, in the aspect of object in order to show clearly the fact benefiting phenomenon of collectiveness of colour of numerous corporeal units arises for seeing-consciousness. (*Mahāṭī-2-124, Anuṭī-2-56, 57*)

8.U. During preaching as “*rūpāyatanam*”

In *paṭṭhāna, Abhidhamma*, the Exalted One preached that _____ “*rūpāyatanam cakkhuvīññādhātuyā tansampayuthakānañca dhammānam arammaṇa paccayena paccaye.*” (*Abhi-8-1*)

= Visible-object (*rūpāyatana*) benefits both seeing-consciousness element and mental concomitants which are associating mental *dhammas* of that seeing-consciousness element through efficiency of relation of object. In those preaching words, it is found that “*rūpāyatanam*” is preached as singular form. There is a reasonable question that how it can be understood that way of preaching. The answer is as follows : _____

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The visible-object with such nature can benefit seeing-consciousness through efficiency of relation of object; with referring to only visible-object (= *rūpāyatana*) with that nature the Exalted One preached, it should be recognized on those words in this way.

If it is so when one can question again that which kind of nature can be found in that visible-object referred by the Exalted One, it can be answered those visible-objects have got the nature of collectiveness. This kind of meaning is obvious really.

Therefore seeing-consciousness etc., have got specific object which is deserving to recognized through perceiving external bases (*āyatana*). (= It means those consciousness perceive colour only.) They have not got object through perceiving shape and form (= shape and form of man, woman, buffalo, cow etc.), said by some teachers. Those teacher's sayings are appropriate.

In this case one should not be doubtful on the fact seeing-consciousness has got object which can be taken as collectiveness of visible-object only. It is because there is no way of taking into heart nature of collectiveness (due to taking into heart colour only). However only collectiveness of *dhammas* of colour called *rūpāyatana* (external bases) are the relation of object of seeing-consciousness.

There is a reasonable question that how collectiveness of colour which is incapable of benefiting to seeing-consciousness individually can arise the relation of object of seeing-consciousness.

It is reasonable question, and if one complains that even though group of blind persons are gathering those persons are unable to see ____

this kind of meaning is not fixed nature between individual and collectiveness *dhammas*. Individual person can not carry stretcher, planquin etc. However collectiveness of many persons can carry stretcher, planquin etc. Due to obvious occurrence of ability in that way in worldly life, this kind of meaning that “collectiveness of individual persons are unable to accomplish although those individual persons are gathering” is not always right principle fixedly.

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Furthermore ____ although it is incapable of taking object of individual hair etc., on the head, it is capable of taking object of collectiveness of hair etc., on that place. Therefore it is obvious evidence on benefitable occurrence of collectiveness of visible-object for arising of seeing-consciousness.

It should be recognized with regarding to sayings mentioned above such reproof that whether visible-object of sub-particle is object of seeing-consciousness or whether visible-object of collectiveness of those sub-particles are objects of seeing-consciousness etc., have been already rejected.

It should be recognized on those doors, “*sotañca paṭicca sadde ca*” etc. in similar way. (*Mahāṭī-2-125, Anuṭī-57, 58*)

To be careful _____

According to opinions relating to explanations on base and object, mentioned above, it should be recognized mental *dhammas* of eye-door-cognitive process are unable to take object of colour of single corporeal unit but colour of numerous corporeal units.

However although following mind-door-cognitive process and pure mind-door-cognitive processes which take visible-object continuously can take object of colour of collectiveness of corporeal units generally, those mind-door-cognitive processes which are lead by *vipassanā* knowledge can take object of not only colour of collectiveness of corporeal units but also colour of single corporeal unit. Therefore during keeping visible-object line mental *dhammas* it is instructed to keep in mind object of colour of both single corporeal unit and collectiveness of corporeal units in page (152).

It should be recognized it must be distinguished the fact with referring to mind-door-cognitive processes which can take object of ultimate nature, single corporeal unit must be kept in mind and with referring to those mind-door-cognitive processes which can not take object of ultimate nature, numerous corporeal units must be kept in mind respectively.

Very interesting fact _____

In this case different opinions of noble teachers are also very interesting fact. While seeing-consciousness and associating mental *dhammas* arise depending on eye-transparent-element, it is question that whether those mental *dhammas* depend on single eye-transparent-element or not.

While remaining consciousness of eye-door-cognitive process and mind-door-cognitive processes arise depending on heart-base, it is question that whether those mental *dhammas* depend on single heart-base or not.

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There are two opinions ___ i.e.,

1. those mental *dhammas* arise depending on obvious powerful single heart-base only,
2. those mental *dhammas* arise depending on numerous depended base corporealities.

The righteous *meditator* should like to scrutinize practically on the fact which opinion is better and appropriate.

Among those two opinions the first one is conformed with the explanations found in *Mahāṭṭkā* and *Anuṭṭkā* which comment the *Pāli* Text, “*cakkhuṅca paṭicca rūpe ca upajjati*” etc. However sub-commentator *Sayādaw* preferred the second opinion. (See *Mūlaṭṭkā-2-48*)

During arising through depending on single depended base in that way _____

1. five-doors-adverting arises depending on any powerful and obvious kind of heart-bases-corporealities which arise synchronously with life-continuum (cessation) called *bhavaṅgupaccheda*;
2. seeing-consciousness arises depending on any powerful and obvious kind of eye-bases-corporealities which arise synchronously with past life-continuum (*aṭṭabhavanga*), which has got middle life-span called *majjhimāyuka*;
3. receiving-consciousness arises depending on any powerful and obvious kind of heart-bases-corporealities which arise synchronously with seeing-consciousness and so forth; it should be understood respectively in this way.

It should be recognized in brief all kinds of consciousness, excluding fivefold consciousness, arise depending on any powerful and obvious kind of heart-bases-corporealities which arise synchronously with each preceding mind moment, *paṭisandhi* etc., unfixedly (*aniyama*).

Here it will be presented about *mandāyuka-amandāyuka-majjhimāyuka* transparent elements and consciousness with the help of tables shown by venerable Mine khine *Sayādaw* from his book “diagram showing *vīthi* etc”.

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Diagram .1. *atimahantārammaṇa cakkhudvāravīthi-tadārammaṇa vāra*

Take any kind of action-emblem of action-emblem of destination	<i>cckk</i> hudvāravīthi-it takes present visible-object	
bh bh bh bh bh bh bh bh bh bh bh bh bh bh ti na da ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	pa ca sa ṇa vu ja ja ja ja ja ja ja ta ta ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	bh ooo
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px; width: 200px; text-align: center;"> <i>mandāyuka cakkhupasāda</i> (37) </div> <div style="border: 1px solid black; padding: 5px; width: 80px; text-align: center;"> <i>amandāyuka</i> (11) </div> </div>		
<div style="border: 1px solid black; padding: 5px; width: 150px; margin: 0 auto;"> <i>majjhimāyuka</i> (1) </div>		

Diagram .2 *First mahantārammaṇa cakkhudvāravīthi - javanavāra*

Take any kind of action-emblem of action-emblem of destination	<i>cakk</i> hudvāravīthi-it takes present visible-object	
bh bh bh bh bh bh bh bh bh bh bh bh bh ti ti na da ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	pa ca sa ṇa vu ja ja ja ja ja ja ja ja ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	bh ooo
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px; width: 200px; text-align: center;"> <i>mandāyuka cakkhupasāda</i> (34) </div> <div style="border: 1px solid black; padding: 5px; width: 80px; text-align: center;"> <i>amandāyuka</i> (14) </div> </div>		
<div style="border: 1px solid black; padding: 5px; width: 150px; margin: 0 auto;"> <i>majjhimāyuka</i> (1) </div>		

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Diagram .3 *Second mahantārammaṇa cakkhudvāravīthi - javanavāra*

Take any kind of action-emblem of action-emblem of destination	<i>cakkhudvāravīthi</i> -it takes present visible-object	
bh bh bh bh bh bh bh bh bh bh bh ti ti ti na da ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	pa ca sa ṇa vu ja ja ja ja ja ja ja ja ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	bh ooo
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <i>mandāyuka cakkhupasāda</i> (31) </div> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <i>amandāyuka</i> (17) </div> </div>		
<div style="border: 1px solid black; padding: 5px; text-align: center;"> <i>majhimāyuka</i> (9) </div>		

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Diagram .4 *First parittārammaṇa cakkhudvāravīthi -voṭṭhabbanavāra*

Take any kind of action-emblem of action-emblem of destination	<i>cakkhudvāravīthi</i> -it takes present visible-object	
bh bh bh bh bh bh bh bh bh bh bh ti ti ti ti na da ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo ooo	pa ca sa ṇa vu vu ooo ooo ooo ooo ooo ooo	bh bh bh bh bh ooo ooo ooo ooo ooo
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <i>mandāyuka cakkhupasāda</i> (28) </div> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <i>amandāyuka</i> (20) </div> </div>		
<div style="border: 1px solid black; padding: 5px; text-align: center;"> <i>majhimāyuka</i> (1) </div>		

8.V. *mandāyuka-amandāyuka-majjhāmāyuka*

Those eye-transparent-elements, viz.,

1. *mandāyuka pasāda*,
2. *amandāyuka pasāda*,
3. *majjhīmāyuka pasāda*

are having life-span of (17) mind moments called *sattarasāyuka*. Although they have got the same life-span they are designated as variously depending on time of cessation synchronously with five-fold objects, previous to and after cessation of five-fold objects, i.e. *majjhīmāyuka*, *mandāyuka* and *amandāyuka* respectively.

The eye-transparent-element which arises synchronously with the arising phase of *atītabhavanga* ceases synchronously with visible-object which impinge it, in *atimahantārammaṇa cakkhudvāravīthi*. It has got middle life-span, resulting in designation as *majjhīmāyuka*.

Because those (37) eye-transparent-elements which arise at mind moments previous to *atītabhavanga* (especially preceding life-continuum mind moments) usually cease before cessation of visible-object which impinges on it, it can be said it has got shorter life-span than visible-object, resulting in designation as *mandāyuka*.

Because (11) eye-transparent-elements which arise at the arising phase and perishing phase of *atītabhavanga* do not cease until cessation of visible-object which impinges it, it can be said it has got longer life span than that visible-object, resulting in designation as *amandāyuka*. It should be understood similarly on remaining eye-door-cognitive processes and ear-door-cognitive process etc.

Among those *mandāyuka*, *amandāyuka*, *majjhīmāyuka* five transparent elements which are worth depending by fivefold-consciousness through making benefiting efficiency of relation of dependence, pre compatibility resulted from presence of life-span without ceasing until fivefold consciousness arise, *Abhidhammavatāra Ṭīkā* decided that fivefold consciousness arises depending on *majjhīmāyuka* five-transparent-elements, with many reproofs. The opinion in which decided that fivefold-consciousness arises depending on five-transparent-elements which arise synchronously with either five-doors-adverting or life-continuum (cessation) is, however, rejected. (*tathāpi vicāretabbamidam thānam* = In this case, however, should be scrutinized with reasoning.)

Among those mind-consciousness mind moments which arise in five-groups-existences, *paṭisandhi* consciousness depends on heart-base which arise synchronously with itself. Those mind-consciousness mind moments, life-continuum etc., always depend on heart-bases which arise synchronously with contiguous mines moment before themselves. When one emerges from cessation absorption called *nirodhasamāpatti*, consciousness of fruit (mind moments) of Non –returnee and Arahant depend on heart-base which arises synchronously with contiguous mind moment before themselves. During moribund period, those mind-consciousness mind moments, life-continuum, adverting etc., depend on heart-base which arises synchronously with the (17th) mind moment counted backward from death-consciousness. (Venerable Minekhine *Sayādaw*'s Diagrams showing *vīthi* etc., Page-2)

8.W. Audible-object (= sound) line-way of discerning on mental *dhammas*

If wholesome group mental *dhammas*, including audible-object line wholesome impulses, are wanted to be discerned,

1. ear-transparent-element and life-continuum mind clear element must be kept in mind simultaneously.
2. Then any kind of sounds (=audible-object) must be taken as object from outside. That sound (=audible-object) must be discerned
 1. as audible-object (=sound),
 2. as corporeal *dhamma*,
 3. as *anicca*,
 4. as *dukkha*,
 5. as *anatta*,
 6. as *asubha*,

through dividing (6) ways. As shown in visible-object (= colour) line, each way of discerning must be performed through four ways depending on association with or dissociation from knowledge and pleasurable interest. Due to occurrence of wise-attention, wholesome impulses of ear-door-cognitive processes will arise. Ear-door-cognitive processes consists of five-doors-adverting, hearing-consciousness, receiving, investigating, determining, (7) times of impulses, and (2) times of registering. (It is *atimahantārammaṇa vīthi*.) Depended bases of hearing-consciousness and associating mental *dhammas* are (54) kinds of underived and derived corporealities existing in ear. Remaining mind moments and associating mental *dhammas* of ear-door-cognitive process and mind-door-cognitive processes arise depending on (54) kinds of underived and derived corporealities existing in heart (mind-door). (See tables of *rūpakammaṭṭhāna* again). Remaining facts are very easy to be understood. In this door the righteous *meditator* must discern $6 \times 4 = 24$ ways as shown in eye door.

If the righteous *meditator* discerns mental *dhammas* by taking object of sound which is internal sound like breathing sound of himself, he has to analyze sound nonads corporal units occurring in in-breath and out-breath up to the field of ultimate reality with the help of penetrative knowledge.

8.X. Olfactory-object (= smell) line

If wholesome group mental *dhammas*, including olfactory-object line wholesome impulses, are wanted to be discerned,

3. nose-transparent-element and life-continuum mind-clear-element must be kept in mind simultaneously.
4. Olfactory-object of numerous corporeal units or single corporeal unit (if only mind-door-cognitive process is intended to discern) must be taken as object. (Compactness called *ghana* must be broken down.)

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That smell (=olfactory-object) must be discerned

7. as olfactory-object (= smell),
8. as corporeal *dhamma*,
9. as *anicca*,
10. as *dukkha*,
11. as *anatta*,
12. as *asubha*,

through dividing (6) ways. As shown in olfactory-object (= smell) line, each way of discerning must be performed through four ways depending on association with or dissociation from knowledge and pleasurable interest. Due to occurrence of wise-attention, wholesome impulses of nose-door-cognitive processes will arise. Nose-door-cognitive processes consists of five-doors-adverting, smelling-consciousness, receiving, investigating, determining, (7) times of impulses, and (2) times of registering. (It is *atimahantārammaṇa vīthi*.) Depended bases of smelling-consciousness and associating mental *dhammas* are (54) kinds of underived and derived corporealities existing in ear. Remaining mind moments and associating mental *dhammas* of nose-door-cognitive process and mind-door-cognitive processes arise depending on (54) kinds of underived and derived corporealities existing in heart (mind-door). (See tables of *rūpakammaṭṭhāna* again). Remaining facts are very easy to be understood. In this door the righteous *meditator* must discern $6 \times 4 = 24$ ways as shown in eye-door.

8.Y Sapid-object (= taste) line

If wholesome group mental *dhammas*, including sapid-object line wholesome impulses, are wanted to be discerned,

1. tongue-transparent-element and life-continuum mind-clear-element must be kept in mind simultaneously.
2. Sapid-object of numerous corporeal units or single corporeal unit (if only mind-door-cognitive process is intended to discern) must be taken as object. (Compactness called *ghana* must be broken down.)

That taste (= sapid-object) must be discerned

1. as sapid-object (= taste),
2. as corporeal *dhamma*,
3. as *anicca*,
4. as *dukkha*,
5. as *anatta*,
6. as *asubha*,

through dividing (6) ways. As shown in sapid-object (= taste) line, each way of discerning must be performed through four ways depending on association with or dissociation from knowledge and pleasurable interest. Due to occurrence of wise-attention, wholesome impulses of tongue-door-cognitive processes will arise. Tongue-door-cognitive processes consists of five-doors-adverting, tasting-consciousness, receiving, investigating, determining, (7) times of impulses, and (2) times of registering. (It is *atimahantārammaṇa vīthi*.) Depended bases of tasting-consciousness and associating mental *dhammas* are (54) kinds of underived and derived corporealities existing in tongue. Remaining mind moments and associating mental *dhammas* of tongue-door-cognitive process and mind-door-cognitive processes arise depending on (54) kinds of underived and derived corporealities existing in heart (mind-door). (See tables of *rūpakammaṭṭhāna* again). Remaining facts are very easy to be understood. In this door the righteous *meditator* must discern $6 \times 4 = 24$ ways as shown in eye-door.

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8.Z. Tactile-object (= touch) line

If wholesome group mental *dhammas*, including tactile-object line wholesome impulses, are wanted to be discerned,

1. body-transparent-element and life-continuum mind clear element must be kept in mind simultaneously.
2. Any kind of three elements, i.e.
 - (a) earth-element,
 - (b) fire-element,
 - (c) air-element

which are designated as tactile-object of numerous corporeal units (or a corporeal unit) which are lying touching with that body-transparent-element must be kept in mind. (Most obvious element only must be kept in mind as priority.)

When that tactile-object appears both in body-door (= body-transparent-element) and mind-door (= life-continuum mind-clear-element) simultaneously, that tactile-object must be discerned.

1. as tactile-object (as earth-element, as fire-element, as air-element or as nature of hardness, as nature of hotness, as nature of supporting)
2. as corporeal *dhamma*,
3. as *anicca*,
4. as *dukkha*,
5. as *anatta*,
6. as *a-subha*.

through dividing (6) ways. Due to occurrence of wise-attention, wholesome impulses of body-door-cognitive process and mind-door-cognitive process will arise. Among those cognitive process impulses of body-door-cognitive processes can perceive as touching-element only but not as corporeal *dhamma*, as *anicca*, as *dukkha*, as *anatta*, as *a-subha*. Those impulses of mind-door-cognitive processes can realize all (6) kinds of nature respectively.

Continuity of body-door-cognitive process includes ___ five-doors-adverting, touching-consciousness, receiving, investigating, determining, (7) times of impulses and (2) times of registering. Mind-door-cognitive process is now, easy to be understood.

Touching-consciousness arises depending on (44) kinds of corporeal *dhammas* together with body-transparent-element, which are occurring in any part of body, i.e. hips which are discerned by insight. Remaining consciousness of body-door-cognitive process and mind-door-cognitive process arise depending on (54) kinds of corporealities, including heart-base, within the heart.

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[Notes: ___ Because there are three kinds of corporeal *dhammas* called touching element, i.e., earth-element, fire-element, air-element, the righteous *meditator* those three element,

1. earth-element,
2. fire-element,
3. air-element,

which are existing in the corporeal unit which is the closet one to body-transparent-element which has been already kept in mind himself.

However it is essential to keep in mind mental *dhammas* which arise by taking all (28) kinds of corporealities, and then he has to keep each group of mental *dhammas* which arise by taking object of those, three touching-elements thoroughly in mind continuously. After various places of body where hardness nature, hotness nature, supporting nature etc.,

are apparent must be kept in mind in order to see body-transparent-element, both that element and life-continuum mind-clear-element must be kept in mind simultaneously. Afterwards _____ mental *dhammas* must be kept in mind through taking objects of

1. earth-element,
2. fire-element,
3. air-element which are existing in corporeal units adjacent to that body-transparent-element.

The righteous *meditator* should like to discern mental *dhammas* through taking object of ...

1. the earth-element, 6x4 = 24 times;
2. the fire-element, 6x4 = 24 times;
3. the air-element, 6x4 = 24 times;

Brain and intelligence

The righteous *meditator* can analyze practically in this stage whether intelligence (= knowledge) arises in the brain or not. In the aspect of Buddha's philosophy of *Abhidhamma*, the brain is group of corporeal units only. In this stage if the righteous mediator scrutinizes four great elements at the brain, he can find corporeal units easily. Since in the stage of *rūpakammaṭṭhāna* he has already kept (5) kinds of corporeal units consisting (44) kinds of corporealities in mind thoroughly. Therefore the righteous *meditator* must keep those (44) kinds of corporealities, which are existing as '*anicca*' nature, in mind again.

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1. Body-transparent-element and life-continuum mind-clear-element must be kept in mind simultaneously.
2. Any kind of three elements, i.e.,
 - (a) earth-element,
 - (b) fire-element,
 - (c) air-element,

which are existing within a corporeal unit or numerous corporeal units adjacent to that body-transparent-element must be taken as object. Obvious element must be chosen specially.

When any kind of those touching-elements impinges on both body-transparent-element inside the brain and life-continuum mind-clear-element simultaneously, continuity of consciousness of body-door-cognitive process and mind-door-cognitive processes will arise successively. Then he must decide as earth-element or fire-element or air-element through five-doors-adverting, determining, mind-door-adverting consciousness which are consisting in those cognitive process. The mind-door-adverting consciousness consisting in mind-door-cognitive process, which take tactile-object continuously, must also determine that tactile-object as corporeal *dhamma* or as *anicca*. Due to occurrence of wise attention, continuity of great wholesome impulses will arise consequently. If each impulse associates with both knowledge (= intelligence) and pleasurable interest (*pīti*), those are (34) kinds of mental *dhammas* which arise depending on heart-base only. The knowledge (= intelligence) can be found among those mental *dhammas* only but not (8) kinds of mental *dhammas* which arise depending on body-transparent within the brain. Those (8) kinds of mental *dhammas* are touching-consciousness, contact, feeling, perception, volition, one-pointedness, vitality,

attention, but knowledge is lacking. The righteous *meditator* should like to scrutinize over and over practically whether this philosophy of *Abhidhamma* is correct or not.

[Notes : _____ In this tactile-object line, if tactile-object is desirable one, touching consciousness associates with agreeable feeling; if tactile-object is undesirable one, touching-consciousness associates with disagreeable feeling.]

Here it has been presented on ways of keeping wholesome group mental *dhammas* which arise by taking objects of (28) kinds of corporealities in mind through dividing (6) kinds i.e., visible-object line, audible-object line, olfactory-object line, sapid-object line, tactile-object line, *dhamma*-object line. These ways of keeping in mind are accomplished through brief account of four great elements method called base-door wise system. If the righteous *meditator* wants to discern mental *dhammas* which arise by taking object of corporeal *dhammas* which are discerned through detailed method of four great elements he has to perform continuously as follows: _____

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Way of keeping mental *dhammas* through detailed account of four great elements method

In the *Visuddhi Magga* volume 2, page 226, paragraph 670, it is instructed that...

Pāli Quotation (Vs-2-226)

= Both mental *dhammas* led by *phassapañcamaka dhamma* (= *dhamma* with the contact as fifth factor) which arise by taking object of the earth-element consisting in (44) kinds of corporeal *dhammas* which are lying in bodily part called hair ... *R* ...

and mental *dhammas* led by *phassa pañcamaka dhamma* which arise by taking object of the earth-element consisting in (9) kinds, (12) kinds of corporeal *dhammas* which are lying in sound nonads by mind, dodecads with sound and agility etc, consisting in bodily part called in-breath, out-breath _____

must be kept in mind through any most apparent kind of three ways of keeping in mind, i.e.,

- (1) way of keeping contact in mind as beginning
- (2) way of keeping feeling consciousness in mind as beginning,
- (3) way of keeping consciousness in mind as beginning; This way of instruction is accomplished through the preaching methodology called *upalakkhaṇa naya*, *nidassana naya* (= the method which gives a hint and remaining patterns must also be understood similarly).

According to above instruction because there are (44) kinds of corporealities in bodily part called hair, mental *dhammas* which arise by taking object of each corporeal *dhamma* occurring in those (44) kinds within hair must be discerned by following as mentioned (6) lines. For instance, visible-object (= colour) which is consisting in those (44) kinds must be discerned as shown in visible-object line and so forth. Those mental *dhammas* which arise by taking objects of remaining corporealities occurring in various bodily parts must also be discerned in similar way. Among those corporeal *dhammas* remaining corporeal *dhammas*, excluding fivefold objects, visible-object line, are designated as *dhamma*-object. Those *dhamma*-objects must also be kept in mind as shown in way of discerning mental *dhammas* of *dhamma*-object line.

To discern carefully _____

“pathavīdhātu kakkhaḷalakkheṇā”, (Vs-2-226)

Because it is instructed to discern especially on those mental *dhammas* which arise by taking object of each specific character (*sabhāva lakkaṇa*) of various corporeal *dhammas*, such as nature of hardness of earth-element, nature of cohesion of water-element etc., the righteous *meditator* ought to discern especially on continuity of impulses of mind-door-cognitive process which can take objects of specific characters of various corporeal *dhammas*.

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9. Way of keeping abstinence boundless mental *dhammas* (*virati appamaññā nāma dhamma*) in mind

9.A. Three kinds of abstinence mental concomitants

Now it will be present continuously on way of keeping mental *dhammas* which are associating with abstinence mental concomitants (*virati cetasika*). These abstinence mental concomitants take object of *viramitabba vatthu* (= bases which are deserving to abstain). These *viramitabba vatthu* and *vītikamitabba vatthu* (= bases which are deserving to commit) of abstinence mental concomitants are different from each other.

In this case even though unwholesome deeds are encountered to be done, the act of abstaining from it is called “abstinence”. Those objects which must be abstained are different among abstinence mental concomitants. Therefore in the aspect of mundane world those abstinence mental concomitants are unable to arise simultaneously within the same mind moment.

Right speech (*sammā vācā*) is the nature of abstaining from verbal misdeed, even though the latter is encountered to be done. Right action (*sammākammanta*) is the nature of abstaining from bodily misdeed, even though the latter is encountered to be done.

Right livelihood (*sammā ājīva*) is the nature of abstaining from wrong livelihood, even though the latter is encountered to be done. Thus due to occurrence of different objects which must be abstained, those three kinds of abstinence mental concomitants are unable to arise simultaneously within same mind moment.

9.B. Unwholesome deed (*ducarita*) and wrong livelihood (*durājīva*)

In the aspect of abstinence, there are two kinds of unwholesome deeds, i.e., bodily misdeed and verbal misdeed. If both kinds of misdeed are relating to livelihood, it is called wrong livelihood (*durājīva*).

Those bodily misdeeds, such as hunting, fishing, robbery, sexual misconduct for money etc., are wrong livelihoods.

Those verbal misdeeds, such as unjustly advocacy for livelihood, instigation of enmity, swearing, trivial utterance for livelihood etc., are wrong livelihoods.

If any *bhikkhu* commits for four requisites, such as giving fruit, flower, medical treatment, telling fortunes to layman and laywoman devotees, those actions are called *kuladūsana* (= destroying faith of relatives), *anesana* (unlawful searching requisite), *micchājīva* (wrong livelihood). If *bhikkhus* use four requisites which are obtained through those *kuladūsana*, *anesana*, *micchājīva*, it is called wrong livelihoods.

kuladūsana ____ The firm faith which is strong belief on noble quality of Triple Gems and on action and consequence of action is real faith. If one commits misdeeds, such as giving

fruit, flower, medical treatment, telling fortunes to layman and laywoman devotees with real faith, those devotees revere that *bhikkhu* resulting in destruction of real faith. It becomes non-real faith on noble quality of *samghās*, *suppaṭippaṇṇā* (= practicing straight forwardly on noble eightfold path which is the course leading to deliverance from suffering of rounds of rebirth) etc., but reverence through misdeeds, giving fruit, flower etc. Thus those deeds, such as giving flower, fruit etc., are called *kuladūsana*, due to occurrence of destruction of real faith of devotees.

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anesana _____ If *bhikkhus* search four requisites through giving fruit, flower, flattering to devotees, it is called *anesana* (unlawful searching requisites).

micchājīva _____ Those kinds of misdeeds, such as searching four requisites through boasting in such way that one admitted having absorption, Path, Fruit *dhammas*, *nibbāna*, supra-mundane *dhamma* without attaining those *dhammas*; through carrying news as courier; through unlawful requesting four requisites from devotees who are not relatives, who never invite to request four requisites; are called *micchājīva* (wrong livelihoods).

In the aspect of monastic codes, using four requisites which are obtained through those misdeeds, *kuladūsana*, *anesana*, *micchājīva*, is also called wrong livelihood (*micchājīva*) for those *bhikkhus* who commit misdeed. Those kinds of misdeeds, such as murder with hatred, going out on a hunt for big game, fishing, lying which are not relating to livelihood but as hobby, are only bodily misdeeds, verbal misdeed, but not wrong livelihood.

9.C Right speech (*sammāvācā*)

There are three kinds of right speech, i.e., *kathāsammāvācā*, *cetanā sammāvācā*, *virātisammāvācā*.

1. The right speech which is relating to cause and results but free from fault is called *kathāsammāvācā* (verbal right speech).
2. The volition which associates with any kind of consciousness, determining, impulses of Super-psychic Knowledge, great wholesome impulses, great mere functioning impulses, which are factors of saying those right speech which is relating to cause and result but free from fault, is called *cetanā sammāvācā* (volitional right speech).
3. While such circumstance which is essential to lie is encountering, if one says correctly but abstaining from lying or if one keep silence without lying, those mind moments consist of the nature of abstinence. Only that nature of abstinence is called *virātisammāvācā* (= abstinence right speech). All verbal misdeeds which are deserving to abstain through this *virātisammāvācā* must not relate with livelihood.

Therefore it should be recognized in brief that “the nature of abstinence from any kind of four verbal misdeeds, which are not relating with livelihood,” is called *sammāvācā* (right speech).

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During discerning these abstinence mental concomitants some *meditator* encountered difficulty. Those mental concomitants are kinds of mental concomitants which arise by taking object of present bases which are deserving to commit, such as other’s life, other’s property

etc., which are called *vītikkamitabbavattu*. It is difficult to be discerned because during practicing the righteous *meditator* does not face with bases of misdeed which are deserving to commit. Therefore the righteous *meditator* has to discern by taking only kind of objects which has already abstained not to commit in past period. It should not be misunderstood the fact abstinence mental concomitants take past objects. It should be recognized only mental *dhammas* which arose by taking any kind of objects of misdeeds which had been abstained not to commit must be taken as object.

In section of *vīthimutta*, *Abhidhammattha sanghaha* one explanation that....

“*kammam pana aññameva, tañca manodvāraggahitam*”,

= “object of past action can be taken as object by present impulses of mind-door-cognitive processes,” can be found.

Then another explanation can also be found in that section that...

“*tameva vā pana janakabhūtam kammam abhinavakaraṇavasena dvārapattam hoti.*”

= “definite action, which had been cultivated in past period, which will bring forth its result reached into the mind-door by means of reperforming again”.

In accordance with these explanations if the righteous *meditator* takes those past objects of abstinence wholesome actions as object, those objects can appear in the present mind-door of himself.

During appearing those objects of action, it appears through,

1. either ‘*pubbekata saññā*’
2. or ‘*sampatikata saññā*’.

1. The perception which has been done previously is called *pubbekata saññā*.
2. The perception, which is now experienced to do recently, is called *sampatikata saññā*.

If joyful wholesome volition arose while one was abstaining verbal misdeed, lying etc., ability to remember or to take object of those group of mental *dhammas* which was predominant with those wholesome volition again is accomplished through “*pubbekata saññā*.”

Way of appearing through *sampatikata saññā* is as follows: ___

If one had experienced to abstain verbal misdeeds, lying etc., previously, when one takes object which has been abstained as object again that object reappears again in the mind-door as re-abstaining again. Mental *dhammas* together with abstinence mental concomitants will appear in the present mind-door of himself by means of re-performing again. At that time the righteous *meditator* can discern those group of mental *dhammas* easily.

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Way of discerning on right speech

1. Develop concentration step by step.
2. Life-continuum mind-clear-element must be kept in mind.
3. Take any kind of objects which had been experienced to perform right speech as object.
For instance ___ an object which has been abstained not to commit must be taken as object.
4. When that object appears in the life-continuum mind-clear-element of righteous *meditator* group of mental *dhammas* together with right speech must be

kept in mind continuously.

The next method of discerning

1. Develop concentration step by step.
2. Discern and keep in mind corporeality-mentality of present period as beginning until the period when right speech was experienced, for instance ____ until the period when lying was abstained not to say.
3. Life-continuum mind-clear-element which occurred during arising of right speech must be kept in mind continuously.
4. During arising of that right speech basing on life-continuum mind-clear-element group of mental *dhammas* together with abstinence of lying (right speech) must be kept in mind continuously.

He will be successful through any way of discerning. It should be understood similarly on right action (= *sammākammanta*) and right livelihood (= *sammā ājīva*).

(35) kinds of mental *dhammas*

During keeping in mind in that way continuity of mind moments will be

1. (12) kinds of mental *dhammas* consisting in mind-door-adverting....(1) time,
2. (35) kinds of mental *dhammas* consisting in each impulsion.... (7) times,
3. (34) kinds of mental *dhammas* consisting in each registering....(2) times generally. Registering can fall or can not fall, resulting in saying as generally.

(35) kinds of mental *dhammas* means previous faith-wisdom group of (34) mental *dhammas* are added by *sammāvācā* (right speech) with the result that (35) in total. That abstinence mental concomitant never associate with consequence mental *dhamma*, registering consequence etc. Therefore (34) mental *dhammas* are shown in registering mind moment with referring to great consequence registering with knowledge. It may associate either agreeable or neutrality feeling, with knowledge or without knowledge accordingly. Rootless consequence registering are also available. In this case table with (4) ways of discerning through associating with knowledge, pleasurable interest is shown. If rootless consequence registering falls one can discern as it really falls.

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Table showing right speech (*sammāvācā*) mind-door-cognitive process

Depended bases within heart = 54	54	54	54
Mind-door-adverting	(7) times of impulsions	(2) times of registerings with root (or)	(2) times of registering without root
12	35	34 (or)	12/11
12	34	33 (or)	11/11
12	34	33 (or)	12/11
12	33	32 (or)	11/11

Present life-continuum mid-clear-element of righteous *meditator* and past life-continuum mind-clear-element when right speech (*sammāvācā*) arose are single continuity

through the method of *ekattanaya* (= single method). If that past object when right speech arose is taken as object again, that object can appear in the present life-continuum mind-clear-element again as new one. At that time those mental *dhammas* which arise by taking that object can be kept in mind easily.

The righteous *meditator* has to discern right speech through

1. taking object of abstaining from lying (four ways of discerning as shown in table);
2. taking object of abstaining from making mischief....R.....
3. taking object of abstaining from abusive language....R.....
4. taking object of trivial utterance.....R.....

In group of mental *dhammas* of impulses and registrations _____

- (a) faith (*saddhā*) is nature of faith on action and consequence of action;
- (b) wisdom (*paññā*) is nature of understanding on action and consequence of action. It is called right view on action and consequence of action (*kammasakatā sammā diṭṭhi*).

9.D. Way of discerning on right action

There are three kinds of right actions i.e.,

1. *kiriya sammā kammanta* (right bodily action),
2. *cetanā kammanta* (volitional right action)
3. *virati sammā kammanta* (abstinence right action).

1. Bodily action of a person who does a kind of function or work without fault, is called *kiriya sammā kammanta*.
2. The volition which is factor of performing that function or work without fault is called *cetanā sammā kammanta*.
3. When possibility to do any kind of bodily misdeeds is encountered, if one abstains not to commit it, during abstaining in that way that nature of abstinence, whether any other bodily action is done or not, is called *virati sammā kammanta*.

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All kinds of misdeeds, which are worth abstaining through this *virati sammā kammanta*, must not relating to livelihood. Therefore in this case, it should be recognized *sammā kammanta* means nature of abstinence from bodily misdeeds which are not relating to livelihood.

1. Develop concentration step by step.
2. Life-continuum mind-clear-element must be kept in mind.
3. Take any kind of objects which had been experienced to perform right action as object.
For instance ___ an object which has been abstained not to commit must be taken as object.
4. When that object appears in the life-continuum mind-clear-element of righteous *meditator* group of mental *dhammas* together with right action must be kept in mind continuously.

If (34) mental *dhammas* of faith-wisdom group within each impulsin added with ‘*sammā kammanta*’, it will be (35) mental *dhammas* within each impulsion as maximum

range. Discern (4) ways through changing knowledge and pleasurable interest (*pīti*) which may be whether association or not.

Table showing right action (*sammākamanta*) mind-door-cognitive process

Depended bases within heart = 54	54	54	54
Mind-door-adverting	(7) times of impulses	(2) times of registerings with root (or)	(2) times of registering without root
12	35	34 (or)	12/11
12	34	33 (or)	11/11
12	34	33 (or)	12/11
12	33	32 (or)	11/11

The righteous *meditator* has to discern right action through

1. taking object of abstaining from killing other being (four ways of discerning as shown in table);
2. taking object of abstaining from stealing other's propertyR.....
3. taking object of abstaining from sexual misconductR...

In this case, nature of faith and wisdom are also the same as shown in right speech. The next method of discerning can also be performed by following example shown in right speech.

9.E. Right livelihood (*sammā ājīva*)

There are two kinds of right livelihood, i.e.,

1. *vīriya sammā ājīva* and
 2. *virati sammā ājīva*.
1. Right endeavouring called *sammāvāyama* which are arising in various moments, such as during harrowing, trading, weaving, going alms food etc., of those persons who harrow, trade, weave as traditionally for layman devotees and for *bhikkhus* who search four requisites without mixing with *kuladūsana*, *anesana*, *micchājīva* but in accordance with the monastic codes allowed by the Exalted One, are called *vīriya sammā ājīva* (diligent right livelihood).

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2. If verbal misdeeds, bodily misdeeds which are shown in section of right speech, right action, arise in one's continuum through relating to livelihood, for instance _____ unjustly advocacy for livelihood, bribery for livelihood, hunting fishing in the aspect of layman devotees, in the aspect of *bhikkhus*, if one uses four requisites which are gained through *kuladūsana*, *anesana micchājīva*, those are wrong livelihood _____ however if he abstains those misdeeds at one time, it is called *viratisammā ājīva* (abstinence right livelihood). In this section of *virati*, this abstinence right livelihood is worth desiring. It should, therefore, be recognized *sammā ājīva* means nature of abstinence from bodily misdeeds, verbal misdeed which are relating to livelihood.

Furthermore in the aspect of worldly people, it is preached in *Vaṇijjā Sutta* (Ang-2-183) that there are five kinds of trading which must not be done for devotees who take refuges upon Triple Gems, i.e.,

1. *sattha vaṇijjā* = weapon trading,
2. *satta vaṇijjā* = human trading,
3. *mamsa vaṇijjā* = animal husbandry trading,
4. *majja vaṇijjā* = intoxicating drinks and narcotic trading,
5. *visa vaṇijjā* = poison trading.

The nature of abstinence from using properties which are obtained through those five kinds of trading is also called right livelihood.

In the aspect of *bhikkhus*, the nature of abstinence from using four requisites which are obtained through *kuladūsana*, *anesana*, *micchājīva*, is also right livelihood.

Way of discerning on right livelihood

1. Life-continuum mind-clear-element must be kept in mind.
2. Take any kind of objects which had been experienced to perform right livelihood as object.
For instance ___ take object of nature of abstinence from eating fertile egg fried which is done for oneself and due to knowing about it really.
3. When that object appears in the life-continuum mind-clear-element continuity of impulses, including right livelihood, of mind-door-cognitive processes must be kept in mind continuously.

If each impulse is added with right livelihood, it will be consisting of (35/34/34/33) mental *dhammas* according to association with or without association of knowledge and pleasurable interest respectively. Remaining facts are the same as previous mentioned.

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Table showing right livelihood (*sammā ājīva*) mind-door-cognitive process

Depended bases within heart = 54	54	54	54
Mind-door-adverting	(7) times of impulses	(2) times of registerings with root (or)	(2) times of registering without root
12	35	34 (or)	12/11
12	34	33 (or)	11/11
12	34	33 (or)	12/11
12	33	32 (or)	11/11

9.F General knowledge relating to *virati* (abstinence)

Here it will be presented on opinions of olden day teachers as found in commentary called *Aṭṭhasālinī*, page-146 etc., in order to understand profoundly way of discerning on mental concomitants called *virati* (abstinence).

There are three varieties of abstinence, viz.,

1. *sampatta virati*,
2. *samādāna virati*,

3. *samuccheda virati*.

1. *sampatta virati*

Pāli Quotation (Abhi-A-1-146)

Among those three kinds, the nature of abstinence (*virati*) which arises in the continuum of persons who do not commit the object (=bases), which is deserving to commit, which reaches into the circumstance to be done, through deciding in a way that....

“This kind of utterly despicable misdeed is not worth doing for great gentleman like ourselves”_____

After bearing in mind on gentleness of caste, elderly nobility, completion with general knowledge etc., of those persons who do not observe precepts,

is called “*sampattavirati*”; it should be known in this way. According to these words, an abstinence from object which is deserving to commit, without observing precept previously is called *sampatta virati* (meeting by chance abstinence).

Cakkana devotee_____

Once there was a gentle devotee called Cakkana in Sri Lanka. His mother had got a disease since that devotee’s childhood. The practitioner of indigenous medicine said fresh meat of rabbit was suitable diet for sick mother. At that time Cakkana’s elder brother him to got into stretch of paddy field and search for rabbit meat.

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