

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF *NĀAMAKAMMATṬHĀNA*

(PRACTICE ON MENTALITY)

VOLUME II

Page 51 - 100

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PAGE-51

However_ in accordance with the ancestry ways of teaching traditionally, this work applies the terms for two times of life-continuum (vibration) through

1. designating as life-continuum (vibration) for first one and
2. designating as life-continuum (cessation) for second one respectively.

M (xv) *diṭṭhe diṭṭhamattam*

These words mentioned above that “if the mere functioning mind-element called five-doors adverting causes to rotate the life-continuum, resulting in stopping, the continuity of life-continuum; after cessation of life-continuum by five-doors-adverting, there is impossible the fact continuity of consciousness of cognitive process will fall into life-continuum again without reaching into determining consciousness which determines the object as desirable or undesirable one etc., at the interval between five-doors-adverting and determining, i.e.,

1. either seeing-consciousness,
2. receiving-consciousness or
3. investigating-consciousness. (*Abhi-A-1-309, 310*) are deserving to recognize especially for those virtuous practicing persons who want to practice the *vipassanā* discerning called “*diṭṭhe diṭṭhamattam*”.

In those eye-door-cognitive process and mind-door-cognitive process which takes visible-object continuously the *dhamma* which performs the function of seeing visible-object is seeing-consciousness.

* *ekantena pana cakkhuviññānameva dassana kiccā sādheti. (Abhi-A-1-320)*

The righteous *meditator* ought not consider wrongly on the fact relating to “mind must be put mere seeing”, according to the words “*diṭṭhe diṭṭhamattam*”. If one considers the fact “mind must be put mere seeing” as “one must try not to arise minds on that visible-object again but seeing merely”, it has the same meaning with the fact one must try not to arise consciousness of cognitive process after seeing-consciousness again. Actually, no one cannot practice so as not to arise successive consciousness of cognitive process after seeing-consciousness. It is because continuity of consciousness of cognitive process never cease without reaching until at least determining-consciousness.

The righteous *meditator* should like to consider above explanation of commentary. Even though the Exalted One can not practice so as not to arise consciousness of cognitive process after seeing-consciousness, due to no one can not overcome rules of *Abhidhamma*.

The essence of *diṭṭhe diṭṭhamattam* is as follows:___

1. Due to deserving to see, the visible-object is called *diṭṭha*.
2. Due to ability to see that visible-object, both mental *dhammas* which are occurring in that eye-door, including seeing-consciousness and mental *dhammas* which are occurring in mind-door cognitive process, which take that visible-object continuously, are also called *diṭṭha*.

PAGE-52

If one discerns and keep in mind those *diṭṭha dhammas* together with depended bases and then he performs *vipassanā* discerning on those *dhammas* which are deserving to see and *dhammas* which are able to see through three general characters called *anicca, dukkha,*

anatta alternately, *vipassanā* knowledge can abandon lust, anger, delusion which are attaching and covering on those *diṭṭha dhammas* temporarily. The Noble Path *dhammas* which arise at the end of *vipassanā* knowledge will eradicate lust, anger, delusion absolutely. It means one must practice so as not to arise lust, anger, delusion depending on those *diṭṭha dhammas* together with causal *dhammas*. Way of discerning in detail will be presented later. (See.. *Bāhiya Sutta, Udāna-A-81, 82*)

M (xvi) *atiparittārammaṇa vīthi*

The visible-object, which is unable to exist until registering; which ceases before five-doors-adverting consciousness causes to cease continuity of life-continuum, even though it appears in eye-door, mind-door; which has got very short life span with a few mind-moments, due to very weak occurrence of object, is called *atiparittārammaṇa*. In this cognitive process life-continuum vibrates only, but not arising of consciousness of cognitive process. This *vāra* is termed as *moghavāra* in *Abhidhammattha Sangaha*, while first *moghavāra* in the commentary called *Atthasālinī (Abhi-A-1-309)*.

Due to voidness of consciousness of cognitive process, this *vāra* is designated as *moghavāra*.

As *vīthi* called *visayappavatti* (arising of objects) varies four kinds in eye-door, viz.,

1. *atimahantārammaṇa vīthi* called *tadārammaṇavāra*,
2. *mahantārammaṇa vīthi* called *javanavāra*,
3. *parittārammaṇa vīthi* called *voṭṭhabbana vāra*,
4. *atiparittārammaṇa vīthi* called *moghavāra*,

It should be recognized similarly on remaining ear-door, nose-door, tongue-door, body-door. This is how consciousness of cognitive process arise in fivefold doors.

There are two varieties of objects,

1. *vibhūtārammaṇa* (obvious object),
2. *avibhūtārammaṇa* (unobvious object) in the mind-door.

* *vibhūtanti supākaṭam, (Mahāṭī-2-133)*

= Obvious object in mind (=mind-door) is called *vibhūtārammaṇa* while unobvious object is called *avibhūtārammaṇa*.

In obvious *vibhūtārammaṇa vīthi*, there are three kinds of consciousness,:

1. mind-door-adverting..... (1) time,

PAGE-53

2. impulsion.....(7) times,

3. registering.....(2) times,

totally (10) times in numbers of consciousness of cognitive process.

If it is *avibhūtārammaṇa*, life-continuum falls at the end of impulsions. It is impossible to arise registering. In that cognitive process,

1. mind-door-adverting.....(1) time,
2. impulsions..... (7) times generally.

These are (6) kinds of *visayappavatti* by which sensuous impulsions called *parittajavana vāra* fall.

In *appanājavanavāra*, however, there is no variation as *vibhūta* (obvious) and *avibhūta* (unobvious). It is impossible to fall registering also. (See tables of *nāmakammaṭṭhāṇa*.)

These are six-hexads (6x6) *dhammas* which are deserving to be understood before hand for practicing persons who want to perform *nāmakammaṭṭhāṇa* as beginner.

N. Analyzing on mental *dhammas*, discerned object of *vipassanā* knowledge

Mental *dhammas* which are deserving to discern as object of *vipassanā* knowledge _____ It has been explained previously the fact in this section of *nāmakammaṭṭhāṇa* mental *dhammas* which are deserving to discern for practicing persons are mundane consciousness and mental concomitants only. Among those *dhammas*, absorption *dhammas* can be included for those persons with absorptions but absorption *dhammas* are no need to discern for others who have not got absorptions.

Those mental *dhammas* always arise either *vīthimutta citta* (free from cognitive process) called *paṭisandhi*, life-continuum, death-consciousness or continuity of consciousness of cognitive process called *vīthicitta* in accordance with fixed law of mind (*cittaniyama*) in nature. It is natural fixed route of mind which never change and which can not be accommodated into other route. Every practicing *meditator* who wants to perform *nāmakammaṭṭhāṇa* must try to see those mental *dhammas* which arise through natural fixed route by penetrative knowledge.

In the commentary called *Visuddhi Magga* it is explained that disciples must discern and keep in mind consciousness and mental concomitants which arise through natural fixed route of mind called *vīthi* (=cognitive process) and continuities of unwholesome impulsions of cognitive processes thoroughly as follows: _____

PAGE-54

N (i) Explanation of *Visuddhi Magga arūpanibbattipassanākāra*

Pāli Quotation (Vs-2-252, 253) 3 paragraph

The essence of this commentary is as follows: _____

Furthermore _____ as the arising nature of corporeal *dhammas* is worth discerning by practicing *meditator* who discerns corporeal *dhammas*, similarly _____ the practicing *meditator*, who discerns mental *dhammas*, ought to discern the arising nature called *nibbatti lakkhaṇā* of mental *dhammas*. During discerning the arising nature of those mental *dhammas* it is worth discerning by means of arising of (81) kinds of mundane mind-moments (*lokiya cittuppāda*).

What the *vipassanā* which discerns by means of these mundane consciousness and mental concomitants is that _____

During *paṭisandhi* (= the process of newly occurrence of next existence, NONE) any kind of arising of mind-moments with (19) varieties of *paṭisandhi* arises appropriately for various existences through performing function of *paṭisandhi*, due to presence of action called *kamma* which had been cultivated in previous existences. The phenomenon of arising of that *paṭisandhi* mental *dhamma* will be obvious in the Section of Dependent-Origination.

Among those (19) kinds of *paṭisandhi*-consciousness only one kind of consciousness performs function of *paṭisandhi* for a single existence of each being.

N (i) Function of *paṭisandhi* _____ According to explanation, *paṭisandhānam paṭisandhi*, the connection of cause to connect is called *paṭisandhi*. Just after cessation of former existence the first arising of consciousness for new coming-into-existence is a connection between old

existence and new one. In other words___ by the time continuity of corporeality, continuity of mentality, continuity of corporeality-mentality of old existence cease these processes, i.e., arising of corporeal *dhammas*, arising of mental *dhammas*, arising of corporeality-mentality, occur at new existence previously. That previous arising consciousness called *paṭisandhi* at new existence occur as connection between former existence and new one so as to be continuous. Due to presence of connecting function in that way the continuity of aggregates called being cycles without ceasing again and again. Thus the nature of connection between old existence and new coming-into-existence is designated as function of *paṭisandhi*.

bhavanga (life-continuum)- cuti

(death)_____ The next consciousness which is the same as the consciousness, which performs function of *paṭisandhi*, arises contiguous after *paṭisandhi*-consciousness by means of life-continuum. At the termination of life it arises by means of death.

N (ii) Function of life-continuum _____

*** *bhavassa angam bhavangam.***

= The consciousness which is fundamental factor of incessant arising of coming-into-existence called *upapattibhava* is called *bhavanga* (= life-continuum). In one coming-into-existence the beginning consciousness is called *paṭisandhi*, while the last one, *cuti* (death). The interval between those *paṭisandhi* and death is called *upapattibhava* (during coming-into-existence). It is *upapattibhava* found in the preaching of dependent-origination (*paṭicca samuppāda*). According to explanation, “*kammato upapajjati upapatti*”, the term, *upapattibhava* means mundane consequence mental aggregates produced by *kamma* and corporealities produced by *kamma* called *kammajarūpa*.

At the cessation of previous existence *paṭisandhi*-consciousness connects with new coming-into-existence contiguously and then unless consequence consciousness arise continuously, one life will be terminated, due to cessation of continuity of consciousness just after *paṭisandhi* consciousness contiguously. The continuity of consequence consciousness, therefore, continues to arise incessantly, so as not to terminate the life in that way, through efficiency of action which brings forth its consequence. Afterwards continuity of consciousness of cognitive processes arise depending on and taking on objects which strike respective doors during life called *pavatti*. While those continuities of consciousness of cognitive processes are ceasing, unless consequence consciousness called life-continuums arise successively, *cittajarūpa* (corporealities produced by mind) and *kammaja rūpa* (corporealities produced by *kamma*) will cease, due to cessation of continuity of mind. The consequence consciousness which is capable of connecting continuity of aggregates throughout life whenever the efficiency of *kamma* is available, is designated as *bhavanga* (=life-continuum), due to occurrence of essential consciousness which is the source of incessant arising of *upapattibhava*. It is the same as *paṭisandhi*-consciousness and it is also produced by efficiency of action called *kamma* of previous life.

Among those (19) kinds of consciousness which can carry out functions of *paṭisandhi*, life-continuum, death, sensual *paṭisandhi* (10) kinds called (8) kinds of great consequence consciousness (*mahāvipāka citta*) and (2) kinds of neutral investigating consciousness (*upekkhāsantṛaṇa citta*) can arise by taking strong objects in (6) doors by means of efficiency of registering (*tadārammaṇa*) also.

Furthermore, during life in the continuum of a being with intact eye-transparent-element the seeing-consciousness arises together with associating mental concomitants, due

to impingement of visible-object on the eye-transparent-element, due to occurrence of intact nature of eye-transparent-element, through depending on light (*āloka*) and attention of fundamental of cognitive process (*vīthipaṭipādaka manasikāra*) called five-doors-adverting consciousness which can accommodate visible-object.

It will be explicit ___ During reaching into the static phase after arising of eye-transparent-element the visible-object, which reaches into just static phase after arising phase, strikes on the eye-transparent-element. When it strikes on eye-transparent-element, two times of life=continuums arise successively and cease. (It means life-continuum (vibration) and life-continuum (cessation) arise successively and cease.)

PAGE-56

Afterwards, mere functioning mind-element called five-doors-adverting consciousness arises through finishing the function of adverting that visible-object. (1)

Contiguous after that five-doors-adverting the seeing-consciousness, which is wholesome consequence or unwholesome consequence, which is capable of seeing that visible-object arises. (If that visible-object is desirable one, wholesome consequence but if visible-object is undesirable one, unwholesome consequence seeing-consciousness will arise respectively.) (2)

Then consequence mind-element called receiving-consciousness (*sampaṭicchana*) arises after seeing-consciousness. (3)

Then rootless consequence mind-consciousness-element called investigating consciousness arises after receiving consciousness. (4)

Then rootless mere functioning mind-consciousness-element consciousness with neutrality feeling (*ahetuka kiriyā manoviññāṇa dhātu upekkhā saḥagata citta*) called determining (*vuṭṭho*) which is capable of determining that visible-object as desirable or undesirable one etc., arises after receiving-consciousness. (5)

After determining-consciousness any one of three kinds of impulsions, viz.,

1. sensuous wholesome impulsions,
2. unwholesome impulsions
3. sensuous mere functioning impulsions (*kāmāvacara kiriyā javana*) arise (5) times or (7) times with forcefully and successively. (In the continuum of worldly persons and fulfilling persons, if that determining consciousness is wise-attention, wholesome impulsions fall; if determining consciousness is unwise-attention, unwholesome impulsions fall. In the continuum of *Arahants* sensuous mere functioning impulsions (*kāmāvacara kiriyājavana*) fall.) (6)

It should be recognized the fact if impulsions are unable to arise, due to weak occurrence of object, two times of determining consciousness, first and second determining arise and life-continuum falls again. If impulsions are able to arise, due to occurrence of powerful object___

Among (11) kinds of consequence consciousness which are capable of performing function of registering, i.e., (3) kinds of investigating consciousness and (8) kinds of great consequence consciousness for sensual beings, any kind of registering consequence consciousness which conforms with impulsion and object arise randomly after cessation of impulsions. (7)

N (iv) Impulsion (*javana*) and object (*ārammaṇa*)

Pāli Quotation (Mahāṭ-2-405)

[In recent manuscript of *Visuddhi Magga* it shows “*javanānurūpam (Vs-2-253)*. In above *Mahāṭīkā*, however, it shows “*javanārammaṇānurūpam*”. In the translation of commentary called *Visuddhi Magga*, translated by *Pyi Sayadaw*, it also shows “*javanārammaṇanurūpam*”. The essence of that sub-commentary is as follows:—

If the impulsion is associated with three roots greedlessness, hatelessness, non-delusion, the registering consciousness will associate with either three roots called greedlessness, hatelessness, non-delusion or two roots, greedlessness, hatelessness, thus registering arises conformly with impulsion, or

If the object is desirable one, the impulsion associates with joyful feeling, resulting in arising of registering also together with joyful feeling; thus registering arises conformly with object; it means in this way.]

It should be understood similarly on remaining doors, ear-door etc. In the mind-door, however, not only above impulsions, wholesome impulsions, unwholesome impulsions, mere functioning impulsions but lofty absorption impulsions (*mahaggata jhāna javana*) also arise.

Thus the phenomena of arising of mental *dhammas* in (6) doors must be discerned so as to see ultimate nature penetratively. (*Vs-2-252, 253*)

These are reliable evidences which instruct to discern mental *dhammas* so as to see continuity of cognitive process in (6) doors. During discerning impulsions worldly persons and fulfilling persons must discern both wholesome impulsions and unwholesome impulsions which arise depending on wise-attention or unwise-attention accordingly. Mere functioning impulsions, however, can arise in the continuum of *Arahant* only. Furthermore ___ it is noticeable fact the commentary called *Visuddhi Magga* instructs to discern consciousness which are free from cognitive process called *paṭisandhi*, life-continuum, death-consciousness.

During discerning in that way, because it is instructed that “*saddhim sampayutta dhammehi* = associating mental concomitants *dhammas* must also be discerned” ___ it should be recognized both mental *dhammas* which arise through fixed route of mind and mental *dhammas* occurring within life-continuums which are free from cognitive process must be kept in mind by breaking down each compactness of mentality of every mind moment penetratively.

If any righteous *meditator* does not satisfy on explanations found in *Visuddhi Magga* yet, he should like to read continuously on explanations found in commentary for *Mahāsatipaṭṭhāna Sutta* etc., as follows:—

N (v) *Mūla pariññā*

Pāli Quotation (M-A-1-266, 267, Dī-A-1-174; Sam-A-3-226, 227, Abhi-A-2-341)

PAGE-58

(*M-ṭī-1-360*)

The essence of exegesis of above commentaries and sub-commentary is as follows:—

One should be understood in this way on how *asammohasampajañña* (= clear comprehension with non-delusion) arise during looking straight forwardly and askance by means of *mūlapariññā*. _____

During seeing visible-object, after eye-door-cognitive process many life-continuum fall and then many mind-door-cognitive process arise frequently. Those consciousness of

mind-door-cognitive process not only know desirable object, undesirable object etc., but also bring forth attachment on desirable one or anger on undesirable one. It means if he takes into heart that visible-object wrongly, attachment, anger etc., can arise. If he pays wise-attention on that visible-object in proper ways, wholesome impulses will fall accordingly. The sources of arising of those consciousness of mind-door-cognitive processes, due to all consciousness of five-door-cognitive processes, eye-door-cognitive process etc., which takes visible-object etc., and life-continuums.

Full understanding in continuity of impulses of five-doors-cognitive processes which are sources of arising of continuity of those impulses of mind-door-cognitive processes is called *mūlapariññā* (= full understanding on the source). One must understand how *asammoha sampajañña* arise by means of that *mūlapariññā* as follows: ___

Seven kinds of consciousness, viz., (1) life-continuum (2) five-doors-adverting (3) seeing-consciousness called "*dassana*" (4) receiving (5) investigating (6) determining (7) impulses arise successively.

Among those (7) kinds, the life-continuum arises through accomplishing the function of incessant arising of continuity of consciousness of *upapattibhava*; the five-doors-adverting consciousness arises through accomplishing function of accommodating visible-object after causing to stop that life-continuum; Due to cessation of that five-door-adverting consciousness, the seeing-consciousness arises through accomplishing the function of seeing; Afterwards receiving-consciousness called consequence mind-element arises through accomplishing the function of receiving visible-object; then investigating-consciousness which is consequence mind-consciousness-element arises through accomplishing the function of investigating visible-object. Just after cessation of that investigating-consciousness determining-consciousness which is mere functioning mind-consciousness-element arises through accomplishing the function of determining on visible-object as desirable one, undesirable one etc. Then (7) times of impulses arise forcefully and successively.

PAGE-59

Among those (7) times of impulses, looking straight forwardly and askance does not arise by means of attachment, anger, delusion as "this person is woman, this person is man" etc., during the first impulse ...R... the second impulse also ...R... the seventh impulse, too.

As soldiers at battlefield, when those (7) times of impulses fall by means of contrariwise and upside down looking straight forwardly and askance arise by means of attachment, anger, delusion as "this person is woman; this person is man" etc. ___ Thus it should be recognized previously on "*asammohasampajañña* (= clear comprehension with non-delusion) by means of *mūlapariññā*. (*M-A-1-266, 267, Dī-A-1-174; Sam-A-3-226, 227, Abhi-A-2-341*)

In those five-doors-cognitive processes, eye-door-cognitive process etc., if determining done by five-doors-adverting and determining-consciousness is unwise-attention, the attachment on desirable object or the anger on undesirable object of woman, man can arise by means of that determining. However those consciousness of five-doors-cognitive processes are unable to realize as "this person is woman; this person is man" etc. The attachment does not arise through realizing as "this person is woman; this person is man". The anger also does not arise through that way. It is attachment and anger on colour only. Successive arising consciousness of mind-door-cognitive processes which are separated by life-continuums after five-doors-cognitive processes, can realize as "woman, man" etc. Due to ability to realize in that way, attachment, anger, as "this person is woman, this person is man" etc., arise in those consciousness of mind-door-cognitive processes only. The continuity

of consciousness with attachment, anger etc., in that way is only consciousness of mind-door-cognitive processes. The source of those mind-door-cognitive processes is, really, consciousness of eye-door-cognitive process. If one can see penetratively on those continuity of consciousness of eye-door-cognitive process together with associating *dhammas* up to the field of ultimate nature, *asammohasampajañña* arises in him. This is how *asammohasampajañña* arises during looking straight forwardly and askance by means of *mūlapariññā*. These evidences are also instructions found in scriptures which show the fact during discerning mental *dhammas* each mind moment existing in fixed route of mind called *cittaniyama* must be kept in mind thoroughly.

N (vi) The next method of explanation

Pāli Quotation (M-A-1-267, 268, Dī-A-1-175; Sam-A-3-227; Abhi-A-2-342)

In this way of discerning through five aggregates method ____

1. the eye-transparent-element and visible-object are corporeal aggregate;
2. seeing-consciousness which is capable of seeing visible-object, is consciousness aggregate;

PAGE-60

3. the feeling (*vedanā*) which associates with seeing-consciousness is feeling aggregate;
4. the perception (*saññā*) which associates with seeing-consciousness is perception aggregate;
5. the contact, volition, one-pointedness, *vīṭa*lity, intention which associates with seeing-consciousness is formations aggregate.

Thus if coincidence of these five aggregates is available, looking straight forwardly and askance arise apparently. During looking straight forwardly and askance in that way who looks straight forwardly? Who looks askance? There is neither the person who looks straight forwardly nor the person who looks askance. It is only coincidence of five aggregates. (*M-A-1-267, 268, Dī-A-1-175; Sam-A-3-227; Abhi-A-2-342*)

When one can distinguish how five aggregates arise apparently within seeing-consciousness during looking straight forwardly and askance in this way *asammohasampajañña* arises in him. However seeing-consciousness is unable to arise without five-door-adverting previously. Then when five-doors-adverting-consciousness can cause to cease life-continuums there is impossible to fall life-continuum again without reaching until determining-consciousness really. (*Abhi-A-1-30 , 310*)

If the visible-object is *atimahantārammaṇa*, (7) times of impulsions and (2) times of registering-consciousness will arise successively. Therefore __ as five aggregates arise apparently during seeing-consciousness mind-moment ____ similarly

1. during five-doors-adverting (5) aggregates
2. during seeing-consciousness..... (5) aggregates
3. during receiving-consciousness..... (5) aggregates
4. during investigating-consciousness.... (5) aggregates
5. during determining-consciousness..... (5) aggregates
6. during each impulsion..... (5) aggregates
7. during each registering consciousness (5) aggregates

arise in each mind moment respectively. If one can keep those (5) aggregates in mind so as to reach the field of ultimate nature as they really are, *asammohasampajañña* arises during looking straight forwardly and askance in his continuum. It should, therefore, be recognized those words of explanations, how five aggregates arise during seeing-consciousness, found in the commentary is accomplished through *upalakkhaṇa* method, *nidassana* method (= preaching methodology by which a hint is given for all necessary facts.)

Five aggregates during five-doors-adverting mind moment _____

1. depended heart-base of five-doors-adverting and visible-object are corporeal aggregate;
2. five-doors-adverting consciousness is consciousness aggregate;
3. the perception, which associates with five-doors-adverting consciousness, is perception aggregate;
4. the feeling, which associates with five-doors-adverting consciousness, is feeling aggregate;
5. the these (8) mental *dhammas* i.e., *phassa*, *cetanā*, *ekaggatā*, *jīvīta*, *manasikāra*, *vitakka*, *vicāra*, *adhimokkha*, which associates with five-doors-adverting consciousness, are formations aggregate;

Thus every mind moment includes five aggregates. It should be understood on remaining consciousness of cognitive process in similar way.

These are evidence showing mental *dhammas* must be kept in mind through fixed route of mind systematically, and are excerpts from scriptures.

N (vii) Very difficult way of practice

Actually it is very difficult way of practice to keep mental *dhammas* in mind through breaking down compactness of mentality so as to reach the field of ultimate reality. However disciples can discern mental *dhammas* up to the ultimate nature. Due to misunderstanding on sayings found in Pāli Text of *Milinda pañha*, some consider that disciples are unable to discern those mental *dhammas*. It will be presented on explanations of commentary called *Aṭṭhasālinī* and Pāli Text of *Milinda pañha* as follows: _____

Pāli Quotation (Abhi-a-1-186, 187; Milindapañha-94)

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

PAGE-62

The Exalted One who shows nomenclature of various mental *dhammas phassa*, *vedanā*, *saññā*, *cetana*, *viññāṇa* etc., through analyzing each *dhamma* with contact as the fifth factor (*phassapañcanmaka dhamma*) which are existing in one mind moment had accomplished very difficult work. It will be explicit by taking examples.

Let us suppose.... Various kinds of water with manifold colours, smells, tastes are put in a cup and stirred throughout day. Let us suppose... various kinds of oils, ground nut oil, sesame oil, oil produced by pig fat etc., with various colours, smells, tastes are put in a cup and stirred throughout day. It might be possible to perform in order to discriminate significant specific nature of either various kinds of water or various kinds of oils, due to presence of specific nature of colour, smell, taste, through seeing by eye or smelling by nose or licking by tongue.

[Water means, oil means groups of corporeal units which are predominated with water-element, due to presence of nature of corporeality as corporeal units. Due to occurrence of dissociated *dhammas* (*vipayutta dhamma*), corporeal *dhammas* which are existing in different corporeal units never associate with each other. Therefore for those persons with eye of wisdom it might be possible to perform in order to discriminate significant specific nature of either various kinds of water or various kinds of oils, due to presence of specific nature of colour, smell, taste, through seeing by eye or smelling by nose or licking by tongue. It means in this way.]

Even though it is possible to know in this way, Venerable *Nāgasena Mahā Thero* said that it is very difficult work to know that way in Pāli Text of *Milindapañha*. The Perfectly Enlightened One showed that nomenclature of each mental *dhamma*, i.e., “This is contact, this is feeling, this is perception, this is volition, this is consciousness” etc., which are occurring within one mind moment by taking single object, through discriminating specific nature of each consciousness and mental *dhamma* individually. The Exalted One who showed nomenclature of each mental *dhamma* in that way had accomplished very difficult work really.

PAGE-63

[One mind moment of impulsion of mind-door-cognitive process called the first great wholesome consciousness consists (34) mental *dhammas*, due to associating with both knowledge and pleasurable interest (*pīti*). Those consciousness and mental concomitants have got four kinds of characteristics, i.e., synchronous arising, synchronous perishing away, having some depended base, same object, resulting in impossibility to analyze and preach as “this nature is contact, this nature is feeling” etc, for disciples who are lacking Knowledge of Omniscience. It was impossible work previously in past periods, it is also impossible work now and it will be impossible work in future really. The Most Venerable *Nāgasena Mahā Thero*, therefore, explained king *Milinda* through taking example of ocean water as follows:-]

“My devotee.... King *Milinda*.... The Exalted One had accomplished very very difficult work”.

“*Bhante....Nāgasena*...which kind of difficult work had been done by the Exalted One?”

“My devotee... King *Milinda*... the Exalted One had preached through designating such individual mental *dhammas* which arise synchronously by taking single object, as....

“this nature of contact with the object is called *phassa*;”

“this nature of feeling the taste of object is called *vedanā*”;

“this nature of perception the object is called *saññā*”;

“this nature of volition the object is called *cetana*”;

“this nature of knowing the object is called *citta*; after analyzing specific nature of each ultimate *dhamma*. The function which is very difficult to perform, which is preaching through distinguishing in that way, had been well accomplished”.

“Venerable bhante...let me show example please”.

“My devotee...King *Milinda*...after a such man enters into the ocean by boat or ship and then if he laps up the water, can he distinguish as

“this water is the Ganges water:”

“this water is the *Jumna*”;

“this water is the *Aciravati* water:”

“this water is the *Sarabhu* water:”

“this water is the *Mahi* water, respectively?”

Venerable bhante.....it is very difficult work so as to distinguish individually.

PAGE-64

“My devotee... King *Milinda*... the Exalted One had preached through designating such individual mental *dhammas* which arise synchronously by taking single object, as....

“this nature of contact with the object is called *phassa*,”

“.....R.....”

“this nature of knowing the object is called *citta*; after analyzing specific nature of each ultimate *dhamma*. The function which is very difficult to perform, which is preaching through distinguishing in that way, had been well accomplished”.

(*Milinda pañha-94*)

Above explanations found in Pāli Text and commentary refer to the fact the preaching of the Exalted One, through analyzing and designating specific mental *dhammas* individually which arise synchronously by taking single object, is very difficult function only. However it does not refer the fact disciples are unable to discern mental *dhammas* existing within one mind moment. This fact plays vital important role in ways of practice leading to *nibbāna*. If one considers wrongly, the way of practice will be swerving, Therefore one has to be careful so as not to consider wrongly on some explanations relating to way of practice leading to *nibbāna*.

In above explanations of commentary called *Aṭṭhasālinī*, the explanation that _____

Pāli Quotation (*Abhi-A-1-186*)

= “The Exalted One had preached through designating such individual mental *dhammas* which arise synchronously by taking single object as “this is *phassa*; this is *veññā*; this is *saññā*; this is *cetana*; this *viññā*” et., after analyzing specific nature of each ultimate *dhamma* and then it is very difficult work”, is noticeable fact for every righteous *meditator*.

PAGE-65

2. Essential Notes relating to consciousness

According to explanations found in *Visuddhi Magga (Vs-2-223)*, it has been presented that those consciousness which are objects of *vipassanā* knowledge are objects of *vipassanā* knowledge are mundane consciousness and mental concomitants only. In this place it will be presented on kinds of consciousness which are discerned objects by *vipassanā* knowledge of worldly persons with three roots for those virtuous ones with weak understanding on *Abhidhamma*, in brief.

2.A. Available kinds of consciousness in the continuum of worldly persons with three roots, who lack absorption

- | | |
|--|------------|
| 1. unwholesome consciousness.... | (12) kinds |
| 2. rootless consciousness, excluding <i>hasituppāda</i> ,..... | (17) kinds |
| 3. great wholesome consciousness..... | (8) kinds |
| 4. great consequence consciousness..... | (8) kinds. |
| Total | (45) kinds |

2.B. Available kinds of consciousness in the continuum of worldly persons with three roots, who acquire absorptions

| | |
|--|------------|
| 1. unwholesome consciousness.... | (12) kinds |
| 2. rootless consciousness, excluding <i>hasituppāda</i> ,..... | (17) kinds |
| 3. great wholesome consciousness..... | (8) kinds |
| 4. great consequence consciousness..... | (8) kinds. |
| 5. acquired absorptions or all (8) kinds of attainments are available... | (9) kinds |
| Total..... | (54) kinds |

If the righteous *meditator* has got only the fourth absorption of mindfulness of breathing, those (4) kinds of absorption must be added in (45) kinds mentioned above in the aspect of tetrad method, resulting in (49) kinds in total. In the aspect of pentad method, available kinds of consciousness re (50) kinds in total for that person. If he has got all (8) kinds of attainments, (53) kinds in total, in the aspect of tetrad method, while (54) kinds in total, in the aspect of pentad method.

Above kinds of consciousness are *dhammas* which are deserving to discern in the continuum of oneself internally. He has to discern generally on external continuums as a whole, due to similarity between external situations. Those various kinds of consciousness will, therefore, be presented beforehand. _____

PAGE-66

2.C. Unwholesome consciousness... (12) kinds

| | |
|--|------------|
| 1. consciousness rooted in greed..... | (8) kinds |
| 2. consciousness rooted in anger..... | (2) kinds |
| 3. consciousness rooted in delusion..... | (2) kinds |
| Total..... | (12) kinds |

C.1. (8) kinds of consciousness rooted in greed

1. consciousness associated with joyful feeling and wrong view, unprompted;
2. consciousness associated with joyful feeling and wrong view, prompted;
3. consciousness associated with neutrality feeling and wrong view, unprompted;
4. consciousness associated with neutrality feeling and wrong view, prompted;
5. consciousness associated with joyful feeling but not wrong view, unprompted;
6. consciousness associated with joyful feeling but not wrong view, prompted;
7. consciousness associated with neutrality feeling but not wrong view, unprompted;
8. consciousness associated with neutrality feeling but not wrong view, prompted;

Those are (8) kinds of consciousness rooted in greed.

[Notes: Four kinds of consciousness associated with wrong view and four kinds of consciousness dissociated with wrong view are presented in order so as to easy way of discerning for practicing *meditator*.

C.2. (2) kinds of consciousness rooted in anger.

- (1) consciousness associated with disagreeable feeling and anger, unprompted;
- (2) consciousness associated with disagreeable feeling and anger, prompted;

Those two kinds are consciousness rooted in anger which wants to destroy object.

PAGE-67

C.3. (2) kinds of consciousness rooted in delusion

- (1) consciousness associated with neutrality feeling and skeptical doubt;
- (2) consciousness associated with neutrality feeling and restlessness;

Those two kinds are consciousness rooted in delusion which brings forth wrong knowing on object. These (12) kinds of unwholesome consciousness performs function of impulsion within continuity of consciousness of cognitive process.

2.1.D. Rootless consciousness(18) kinds

Those kinds of consciousness which do not associate with (6) kinds of root-causes, i.e., (3) root-causes of unwholesome *dhammas*, greed, anger, delusion; (3) root-causes of wholesome *dhammas*, greedlessness, hatelessness, non-delusion, are called rootless consciousness (*ahetuku citta*). These are _____

- 1. rootless unwholesome consequence consciousness..... (7) kinds
- 2. rootless wholesome consequence consciousness..... (8) kinds
- 3. rootless mere functioning consciousness..... (3) kinds
- Total (18) kinds

D.1. (7) kinds of rootless unwholesome consequence consciousness

- (1) seeing-consciousness associated with neutrality feeling;
- (2) hearing-consciousness associated with neutrality feeling;
- (3) smelling-consciousness associated with neutrality feeling;
- (4) tasting-consciousness associated with neutrality feeling;
- (5) touching-consciousness associated with disagreeable feeling;
- (6) receiving-consciousness associated with neutrality feeling;
- (7) investigating-consciousness associated with neutrality feeling;

These (7) kinds of consciousness are unwholesome consequence consciousness, which performs functions of fivefold-consciousness, receiving, investigating, registering within cognitive processes, during encountering with undesirable objects. Because undesirable objects are encountered through previous actions (*kamma*), those consciousness which arise during encountering with undesirable-objects are also consequences of unwholesome deeds.

PAGE-68

D.2. (8) kinds of rootless wholesome consequence consciousness

- (1) seeing-consciousness associated with neutrality feeling;
- (2) hearing-consciousness associated with neutrality feeling;
- (3) smelling-consciousness associated with neutrality feeling;
- (4) tasting-consciousness associated with neutrality feeling;
- (5) touching-consciousness associated with bodily agreeable feeling;
- (6) receiving-consciousness associated with neutrality feeling;

- (7) investigating-consciousness associated with mentally agreeable feeling;
- (8) investigating-consciousness associated with neutrality feeling;

These (8) kinds of consciousness are wholesome consequence consciousness, which performs functions of fivefold-consciousness, receiving, investigating, registering within cognitive processes, during encountering with desirable objects. Because undesirable objects are encountered through previous actions (*kamma*), those consciousness which arise during encountering with desirable-objects are also consequences of wholesome deeds.

Functions of fivefold consciousness these five kinds of functions, viz.,

1. *dassanakkicca* = function of seeing visible-object, done by seeing-consciousness,
 2. *savanakkicca* = function of hearing audible-object, done by hearing-consciousness
 3. *ghāyanakkicca* = function of smelling olfactory-object, done by smelling-consciousness,
 4. *sāyanakkicca* = function of tasting sapid-object, done by tasting-consciousness,
 5. *phusanakkicca* = function of touching tactile-object, done by touching-consciousness;
- are functions of fivefold-consciousness.

[Notes:-___ Unwholesome consequence investigating consciousness associated with neutrality feeling can perform functions of *paṭisandhi*, life-continuum, death of beings of four woeful existences. Wholesome consequence investigating consciousness associated with neutrality feeling can perform functions of *paṭisandhi*, life-continuum, death of congenital blind person etc., and *asūrā devas* called *vinipātika* who are born depending on ground, in sensual joyful existences. These are noticeable facts which are deserving to check for a righteous *meditator* when he reaches into the stage of dependent-origination, if he had got experience to be born as being of woeful existence or *vinipātika asūrā* in previous lives. Those *paṭisandhi*, life-continuum, death mind moment with investigating consciousness with neutrality feeling consist of (11) mental *dhammas* only. The righteous *meditator* has to scrutinize carefully.]

PAGE-69

D.3. Three kinds of rootless mere functioning consciousness (*kiriya citta*)

These kinds of consciousness are only mere functioning consciousness which are neither cause nor result. None of result can be produced by these consciousness.

These are

1. *upekkhāsahagata pañcadvārāvajjana citta* = five-doors-adverting consciousness associated with neutrality feelings;
2. *upekkhāsahagata manodvārāvajjana citta* = mind-door-adverting consciousness associated with neutrality feelings
3. *somanassasahagata hasituppāda citta* = joyful consciousness of *Arahants* associated with agreeable feeling.

(1) *pañcadvārāvajjana* _____ It is adverting consciousness which accommodates various objects appearing on five-doors, eye-door, etc. It associates with neutrality feelings

(2) *manodvārāvajjana* _____ It is adverting consciousness which accommodates *dhamma*-objects appearing on the mind-door. It associates with neutrality feeling. In fivefold doors, eye-door etc., it performs function of determining on objects as desirable or undesirable one etc.

- (3) *hasituppāda citta* _____ It is a kind of joyful consciousness occurring in continuum of *Arahants*. It associates with agreeable feeling but not *a-lobha* (greedlessness), *a-dosa* (hatelessness), *a-moha* (non-delusion), resulting in designating as *a-hetuka* (=rootless). Those *Arahants* usually are joyful with *somanassa mahākiriyācitta* (= great mere functioning consciousness with agreeable feeling). Those kinds of consciousness associate with greedlessness, hatelessness, non-delusion appropriately.

The righteous *meditator* must understand that this kind of *hasituppāda citta* is not inclusive in the list of objects of *vipassanā* discerning, due to occurrence of worldly person status of yourself. Thus (17) kinds of rootless consciousness can arise in the continuum of virtuous *meditator*, yourself.

2.E. Great wholesome consciousness.....(8) kinds

1. consciousness associated with joyful feeling and knowledge, unprompted;
2. consciousness associated with joyful feeling and knowledge, prompted;
3. consciousness associated with joyful feeling but not knowledge, unprompted;
4. consciousness associated with joyful feeling but not knowledge, prompted;
5. consciousness associated with neutrality feeling and knowledge, unprompted;
6. consciousness associated with neutrality feeling and knowledge, prompted;
7. consciousness associated with neutrality feeling but not knowledge, unprompted;
8. consciousness associated with neutrality feeling but not knowledge, prompted;

PAGE-70

These kinds of consciousness are sensuous great wholesome consciousness. Consciousness of *samatha* practice, which are occurring up to the field of access concentration and consciousness of *vipassanā* practice which can keep corporeality-mentality in mind of the righteous *meditator* are inclusive in these (8) kinds of consciousness. These kinds are most advantageous consciousness in functions of charity, morality, *samatha* and *vipassanā* practices. (In the continuum of worldly persons and fulfilling persons) consciousness of *samatha* practice, i.e., up to access concentration, and consciousness of *vipassanā* practice, i.e., up to trans-lineage (*gotrabhu*) which is adjacent to the Noble Path, are only these great wholesome consciousness of mind-door-cognitive process.

2.F. Great consequence consciousness(8) kinds

1. consciousness associated with joyful feeling and knowledge, unprompted;
2. consciousness associated with joyful feeling and knowledge, prompted;
3. consciousness associated with joyful feeling but not knowledge, unprompted;
4. consciousness associated with joyful feeling but not knowledge, prompted;
5. consciousness associated with neutrality feeling and knowledge, unprompted;
6. consciousness associated with neutrality feeling and knowledge, prompted;
7. consciousness associated with neutrality feeling but not knowledge, unprompted;
8. consciousness associated with neutrality feeling but not knowledge, prompted;

These kinds of consciousness are consequence consciousness which arise through performing either function of registering within cognitive process while superior desirable objects are being encountered in present life or function of *paṭisandhi* during *paṭisandhi*, or function of life-continuum during life for function of death at the end of existence, which are produced by great wholesome actions cultivated in previous existences. These mental

dhammas must be discerned and kept in mind thoroughly so as to be understood during discerning registering, *paṭisandhi*, life-continuum, death consciousness mental *dhammas*.

2.G (i) Fine-material wholesome absorption consciousness....(4) kinds (tetrad method)

1. First absorption wholesome consciousness associated with (5) factors of absorption called *vītakka, vicāra, pīti, sukha, ekaggatā*;
2. Second absorption wholesome consciousness associated with (3) factors of absorption called *pīti, sukha, ekaggatā*;
3. Third absorption wholesome consciousness associated with (2) factors of absorption called *sukha, ekaggatā*;
4. Fourth absorption wholesome consciousness associated with (2) factors of absorption called *upekkhā, ekaggatā*;

PAGE-71

Thus there are four kinds of fine-material wholesome absorption consciousness through tetrad method. In this tetrad method the practicing person overcomes both *vītakka* and *vicāra* simultaneously. This kind of person is called sharp wisdom person (*tikkha paññavā*). If any one is not sharp wisdom person *vītakka* and *vicāra* can be overcome one after another separately, resulting in five kinds of fine-material wholesome absorption consciousness. It is classified as pentad method for retarded wisdom person (*manda puggala*).

G (ii) Fine-material wholesome absorption consciousness(5) kinds (pentad method)

1. First absorption wholesome consciousness associated with (5) factors of absorption called *vītakka, vicāra, pīti, sukha, ekaggatā*;
2. Second absorption wholesome consciousness associated with (4) factors of absorption called *vicāra, pīti, sukha, ekaggatā*;
3. Second absorption wholesome consciousness associated with (3) factors of absorption called *pīti, sukha, ekaggatā*;
4. Third absorption wholesome consciousness associated with (2) factors of absorption called *sukha, ekaggatā*;
5. Fourth absorption wholesome consciousness associated with (2) factors of absorption called *upekkhā, ekaggatā*;

If the righteous *meditator* with vehicle of *samatha* attains four kinds of absorptions through tetrad method of five kinds of absorption through pentad method, these absorption mental *dhammas* are also inclusive in the list of objects of *vipassanā* practice and he has to discern those mental *dhammas* through three general characters called *anicca, dukkha, anatta*.

Furthermore_____ if the righteous *meditator* attains all (8) kinds of attainment called *samāpatti*, those (4) kinds of Immaterial absorptions *dhammas* are also inclusive in the list of objects of *vipassanā* practice.

2. H. Immaterial wholesome absorption dhammas.....(4) kinds

1. *ākāsānañcāyatana kusala citta* = wholesome consciousness with the object of boundless space (concept of space);
2. *viññāṇañcāyatana kusala citta* = wholesome consciousness with the object of boundless consciousness (= consciousness of absorption of boundless space);
3. *ākīñcaññāyatana kusala citta* = wholesome consciousness with the object of emptiness concept (= absence of consciousness of absorption of boundless space);
4. *nevasaññā nāsaññāyatana kusala citta* = wholesome consciousness with object of consciousness of absorption of emptiness, which is called neither-perception-nor-non-perception.

PAGE-72

[It means it is the absorption consciousness which lacks gross perception but very subtle perception called wholesome aggregates of absorption of emptiness only. This kind of preaching methodology is accomplished through the perception as priority. All mental *dhammas* occurring within the absorption of neither-perception-nor-non-perception are very very subtle. Way of discerning on those attainments can be seen in the Section of *Samatha* Practice, Volume V. Those lofty consequence consciousness (*mahaggata vipāka citta*) and mere functioning consciousness (*kiriya citta*) are not included in the list of object of *vipassanā* discerning, due to impossibility to arise these *dhammas* in continuum of mankind with three roots for recent period.]

These (54) kinds of consciousness mentioned above, i.e.,

- | | |
|--|------------|
| 1. unwholesome consciousness..... | (12) kinds |
| 2. rootless consciousness..... | (17) kinds |
| 3. great wholesome consciousness..... | (8) kinds |
| 4. great consequence consciousness | (8) kinds |
| 5. Fine-material wholesome consciousness | (5) kinds |
| 6. Immaterial wholesome consciousness..... | (4) kinds |

are objects of *vipassanā* practice for worldly person with three roots. Among those consciousness number 1. to 4. are designated as sensuous consciousness, due to frequent occurring in sensual sphere. Nine of consciousness, i.e., *hasituppāda citta* and (8) kinds of great mere functioning consciousness (*mahākiriya citta*) are also sensuous consciousness which are not objects of *vipassanā* practice for yourself. Only when one becomes *Arahant* these *dhammas* can be discerned as objects of *vipassanā* practice. It will be continued to present about mental concomitants because every consciousness has efficiency to arise in the presence of associating mental concomitants within one mind moment as natural fixed law.

However it will be presented instructions found in *Mahāsatipaṭṭhāna Sutta* beforehand so as to understand how consciousness plays vital important role in *vipassanā* practice.

2.I. Cītanupassanā satipaṭṭhāna (Contemplating on mind as foundation of mindfulness)***Pāli Quotation (M-1-76)*****PAGE-73**

=How does...*bhikkhus*....the *bhikkhu* discern the consciousness within mind moment over and over?

Bhikkhus....the practicing *bhikkhu* who practices under the admonishment of the Exalted One...

1. understands the consciousness associated with lust (*rāga*) as consciousness with lust;
2. understands the consciousness dissociated from lust as consciousness without lust;
3. understands the consciousness associated with hatred (*dosa*) as consciousness with hatred;
4. understands the consciousness dissociated from hatred as consciousness without hatred;
5. understands the consciousness associated with delusion (*moha*) as consciousness with delusion;
6. understands the consciousness dissociated from delusion as consciousness without delusion;
7. understands the indolent consciousness (*samkhitta citta*) as indolent consciousness;
8. understand the distracted consciousness (*vikkhitta citta*) as distracted consciousness;
9. understands the lofty consciousness (*mahaggata citta*) as lofty consciousness;
10. understands the unlofty consciousness (*amahaggata citta*) as unlofty consciousness;
11. understands the inferior consciousness (*sa-uttara citta*) as inferior consciousness;
12. understands the superior consciousness (*anuttara citta*) as superior consciousness;
13. understands the concentrated consciousness (*samahita citta*) as concentrated consciousness;
14. understands the unconcentrated consciousness (*a-samahita citta*) as unconcentrated consciousness;
15. understands the liberated consciousness (*vimutta citta*) as liberated consciousness;
16. understands the unliberated consciousness (*a-vimutta citta*) as unliberated consciousness;

(M-1-76)

PAGE-74

2.J. Explanation of the commentary

The Commentator Sayadaw explains above Pāli Terms so as to be understood exactly as follows: _____

Pāli Quotation (M-A-1-284)

1. *sarāgacitta* _____ Eight kinds of consciousness rooted in greed, which arise together with greed (*lobha*), which are capable of heartfelt desiring on objects are called the consciousness with lust.
2. *vītarāga citta* _____ Mundane wholesome consciousness and indeterminate consciousness (*avyākata citta*) are called the consciousness dissociated with lust. According to the term, *vītarāga citta*, the Exalted One preached with the intention to refer only those consciousness which are deserving to discern as object of *vipassanā* practice through generalizing as three characters but not all *dhammas* which are called *vītarāgacitta* collectively. Because of this reason, any Supra-mundane consciousness can not be referred among (16) kinds of consciousness mentioned above.

Mundane wholesome consciousness _____ If the righteous *meditator* who is only worldly person with three roots has got (8) kinds of attainment, the numbers of mundane wholesome consciousness which are available in his continuum are _____

| | |
|---|------------|
| 1. great wholesome consciousness..... | (8) kinds |
| 2. fine-material wholesome consciousness..... | (5) kinds |
| 3. Immaterial wholesome consciousness..... | (4) kinds |
| Total..... | (17) kinds |

If the righteous *meditator* has got fourth absorption of mindfulness of breathing, (4) kinds of fine-material absorption through tetrad method; (5) kinds of fine-material absorption through pentad method, are available. Therefore it is possible to arise great wholesome consciousness and fine-material wholesome consciousness only in his continuum.

PAGE-75

Avyākata _____ Mundane consequence and mere functioning consciousness which are neither wholesome nor unwholesome are called *avyākata* (=indeterminate). Numbers of indeterminate consciousness which are available in the continuum of worldly person with three roots are _____

| | |
|---|------------|
| 1. rootless mere functioning consciousness, called five-doors-adverting, mind-door-adverting..... | (2) kinds |
| 2. rootless unwholesome consequence consciousness..... | (7) kinds |
| 3. rootless wholesome consequence consciousness..... | (8) kinds |
| 4. great consequence consciousness..... | (8) kinds |
| Total..... | (25) kinds |

In five-doors-cognitive processes _____ five-doors-adverting, seeing-consciousness (hearing-consciousness, smelling-consciousness, tasting-consciousness, touching-consciousness), receiving, investigating, registering-consciousness are available.

In mind-door-cognitive process _____ mind-door-adverting and registering-consciousness are available.

Remaining (27) kinds of consciousness _____

| | |
|---|------------|
| 1. fine-material consequence consciousness..... | (5) kinds |
| 2. Immaterial consequence consciousness..... | (4) kinds |
| 3. <i>hasituppāda</i> , rootless mere functioning consciousness.... | (1) kinds |
| 4. great mere functioning consciousness..... | (8) kinds |
| 5. fine-material mere functioning consciousness..... | (5) kinds |
| 6. Immaterial mere functioning consciousness..... | (4) kinds |
| Total..... | (27) kinds |

are impossible to arise in the continuum of worldly person with three roots.

Furthermore, (2) kinds of consciousness rooted in anger and (2) kinds of consciousness rooted in delusion are excluded in two terms, *sarāgacitta*, *vītarāga citta*. However those four kinds of consciousness are included in the list of objects of *vipassanā* knowledge because the Exalted One continued to preach as *sa-dosa citta*, *samoha citta* etc.

3. *sadosa citta* _____ These are (2) kinds of consciousness which associate with hatred.
4. *vītadosa citta* _____ Mundane wholesome consciousness and mundane indeterminate consciousness are called consciousness without hatred (*vītadosa citta*). [It should be recognized on mundane wholesome and indeterminate consciousness in similar way mentioned above.] These (10) kinds of unwholesome consciousness, i.e., (8) kinds of consciousness rooted in greed and (2) kinds of consciousness rooted in delusion are excluded in these two kinds, *sadosa citta* and *vītadosa citta*.

5. **samoha citta** _____ Two kinds of consciousness rooted in delusion are called consciousness associated with delusion. In the next method ____ Because the delusion associates with all kinds of unwholesome consciousness, (12) kinds of unwholesome consciousness are called consciousness with delusion.

PAGE-76

6. **vītamoha citta** _____ Mundane wholesome consciousness and mundane indeterminate consciousness are called consciousness without delusion. (It should be recognized as mentioned above.
7. **samkhitta citta** _____ Those consciousness which always falls back from object, which always follows along with two **dhammas**, i.e., sloth (**thina**) of consciousness and torpor (**middha**) of mental concomitants are called indolent consciousness (**samkhitta citta**). These (5) kinds, viz.,
- | | |
|--|------------|
| 1. consciousness rooted in greed, prompted..... | (4) kinds, |
| 2. consciousness rooted in hatred, prompted..... | (1) kinds |
| Total..... | (5) kinds |

Are called indolent consciousness.

8. **vikkhitta citta** _____ Consciousness rooted in delusion which always arises together with restlessness (**uddhacca**) is called distracted consciousness (**vikkhitta citta**), due to wandering from here to there of various objects as a stone falls on ash.
9. **mahaggata citta** _____ Fine-material consciousness and Immaterial consciousness are called lofty consciousness (**mahaggata citta**), due to
- presence of efficiency to remove defilement for a long time (**vikkhambhana pahāna**);
 - occurrence of having great advantages;
 - presence of efficiency to arise continuously through continuity of mentality of those absorption **dhammas**, one hour, two hours, one day, two days etc., in the continuum of virtuous persons with those lofty absorptions,
 - occurrence of reaching into lofty and Exalted Superior condition;
 - in other words ____ due to occurrence of noble practice which is worth reaching through only exalted efficiency, i.e., great exalted and plentiful wholesome wish etc. (**M-ṭī-1-372**)

Only (9) kinds of lofty consciousness (if he has got (8) attainments) are available in the continuum of worldly person with three roots.

10. **a-mahaggata citta** _____ It means only sensuous consciousness (**kāmāvacāra citta**), due to referring to consciousness which are objects of **vipassanā** knowledge. Only these (45) kinds of consciousness of sensuous sphere, viz.,
- | | |
|---|------------|
| 1. unwholesome consciousness..... | (12) kinds |
| 2. rootless consciousness..... | (17) kinds |
| 3. great wholesome consciousness..... | (8) kinds |
| 4. great consequence consciousness..... | (8) kinds |
| Total..... | (45) kinds |

Are available.

PAGE-77

11. *sa-uttara citta* _____ Among mundane consciousness which are objects *vipassanā* knowledge, lofty consciousness are more superior than consciousness of sensuous sphere. Consciousness of sensuous sphere are, therefore, called inferior consciousness (*sa-uttara citta*.)
12. *anuttara citta* _____ Among mundane consciousness which are objects *vipassanā* knowledge, lofty consciousness are the most superior ones. There is no mundane consciousness which is more superior than those lofty consciousness, resulting in designating as *anuttara citta*. Among those lofty consciousness, because Immaterial consciousness are more superior than fine-material consciousness, the former are designated as *anuttara citta* (= superior consciousness) while the latter, *sa-uttara citta* (inferior consciousness).
13. *samahita citta* _____ Concentrated consciousness with any kind of concentration, full-concentration or access concentration are called *samahita citta*.
14. *a-samahita citta* _____ Consciousness of sensuous sphere which are lacking two kinds of concentration called full-concentration, access concentration, are called *a-samahita citta*.
15. *vimutta citta* _____ Sensuous wholesome consciousness are called *vimutta citta*, due to temporary liberation from defilements. Nine kinds of lofty wholesome consciousness are also called *vimutta citta*, due to liberation from defilements for a long time. (*M-ṭī-1-372*)
16. *a-vimutta citta* _____ The consciousness which are not liberated defilements either temporarily or for a long time are called *a-vimutta citta*. These consciousness, namely
 1. five-doors-adverting, mind-door-adverting
 2. fivefold consciousness,
 3. receiving,
 4. investigating,
 5. determining consciousness,
 6. unwholesome impulses
 7. registering consciousness are designated as *avimutta citta*. (*M-ṭī-1-372*)

PAGE-78

Because the Exalted One preached this section with referring to only consciousness which are objects of *vipassanā* knowledge _____ it should be recognized the fact

These three kinds of *vimutti* (= deliverance). i.e.,

1. *samucchavedavimutti* = the Noble Path consciousness which are absolute deliverance from defilements after absolute eradication of defilements,
2. *paṭippassaddhi vimutti* = the Noble Fruit consciousness which are deliverance from defilements through extinguishment of fire of defilements which are eradicated by the Noble Path *dhammas*,
3. *nissaraṇavimutti* = *nibbāna* which is deliverance from craving (= defilements), are not concern with this section. (*M-ṭī-1-372*)

In this preaching the Exalted One instructed to discern unwholesome consciousness called *sarāga citta*, *sadosa citta*, *samoha citta* also. The righteous *meditator* who has heartfelt desire to attain *nibbāna* should not forget this fact.

With regarding to these instructions this work presents ways of keeping mental *dhamma* in mind through breaking down each compactness of mentality called *nāmaghana* which are occurring in each mind moment within various kinds of cognitive processes called _____

1. five-doors-cognitive processes, mind-door-cognitive process consisting of wholesome impulses,
2. five-doors-cognitive processes, mind-door-cognitive process consisting of unwholesome impulses so as to reach ultimate nature.

In this case some righteous *meditators* complain the fact relating to way of discerning on mental *dhammas* occurring in unwholesome impulses of cognitive processes in a way that whether or not unwholesome deeds arise again through discerning unwholesome *dhammas*.

When they have got explanation that the Exalted One, himself, instructed to discern unwholesome consciousness in *Mahāsatipaṭṭhāna Sutta* they give lame excuse again in a way that the Exalted One instructed to discern unwholesome consciousness which arise automatically but not those consciousness which are intentionally discerned through scrutinizing them, in *Mahāsatipaṭṭhāna Sutta*.

PAGE-79

It will be explicit for virtuous *meditators* who have heartfelt desire to attain true *dhammas*.

In the aspect of ultimate reality there is no *dhamma* which arise automatically or spontaneously in the Buddha's *Abhidhamma*. Please see the following preaching.

Pāli Quotation (Sam-3-83, Ayoniso manasikāra Sutta)

= *Bhikkhus*..... for a person with unwise attention called *ayonisomanasikāra*

1. not only heartfelt desires to sensual pleasures (*kāmacchanda*) which do not arise yet usually arise but those heartfelt desires to sensual pleasures which have arisen also proliferate exceedingly.
2. not only ill-will called (*vyāpāda*) which do not arise yet usually arise but those ill-will which have arisen also proliferate exceedingly.
3. not only sloth and torpor of consciousness and mental concomitants which do not arise yet usually arise but those sloth and torpor of consciousness and mental concomitants which have arisen also proliferate exceedingly.
4. not only restlessness and remorse which do not arise yet usually arise but those restlessness and remorse which have arisen also proliferate exceedingly.
5. not only skeptical doubt called (*vicikicchā*) which do not arise yet usually arise but those skeptical doubt called (*vicikicchā*) which have arisen also proliferate exceedingly. (*Sam-3-83*)

In accordance with this preaching the unwise-attention is a proximate cause of all kinds of unwholesome *dhammas*. Other causal *dhammas* such as _____

1. presence of depended base,
2. presence of object to be depended,
3. benefiting by associating *dhammas*, contact etc.,

which concern with all mental *dhammas* are also present. [It will be obvious in section of Dependent-Origination. Please see on page 288,289, 295, 305 of this volume.]

Thus there is no spontaneous or automatic arising ultimate *dhamma* in the aspect of ultimate reality.

PAGE-80**2.1. K. The reason why unwholesome *dhammas* are kept in mind**

Those foolish worldly persons without eye of wisdom in the aspect of ultimate *dhammas* always obsess on both wholesome and unwholesome *dhammas* through craving, conceit, wrong view along with infinite rounds of rebirth called *samsāra*.

They have got wrong obsession on wholesome *dhammas*, unwholesome *dhammas* in such ways that _____

“my mind is different from others,”

“my volition is different from others,”

“my faith is different from others,”

“my knowledge is different from others,”

“my greed is different from others,”

“my conceit is different from others,”

“my anger is different from others,”

resulting in taking pride in their accomplishments of either wholesome or unwholesome deeds wrongly. They satisfy with their accomplishments.

They usually praise about sons, daughters, grand sons and grand daughters so as not to finish to listen. Succeeding unwholesome *dhammas* always arise by taking objects preceding unwholesome *dhammas* in their continuums. They usually take pride basing on wholesome deeds. They want to vie each other relating to charity, acquired or experienced *dhammas*, having qualities of sons, having qualities of daughters etc. Thus succeeding unwholesome deeds always arise frequently depending on wholesome and unwholesome *dhammas* which have arisen previously through unwise attention.

Those wholesome and unwholesome *dhammas* must be discerned as objects *vipassanā* knowledge in order to eradicate obsessions called craving, conceit, wrong view on those wholesome and unwholesome *dhammas* completely.

The function of keeping those unwholesome *dhammas* in mind called *arūpapariggaha* must be performed beforehand so as to generalize as *anicca*, *dukkha*, *anatta* through *vipassanā* knowledge thoroughly.

Now it will be continued to present about mental concomitants because every consciousness never arise in the absence of mental concomitants.

PAGE-81**3. Essential notes relating to mental concomitants (*cetasika*)****3.A. Four general characteristics of mental concomitants**

1. *ekuppāda* = synchronous arising with consciousness,
2. *ekanirodha* = synchronous cessation with consciousness
3. *ekālambaṇa* = presence of the same object with consciousness
4. *ekavatthuka* = presence of the same base with consciousness.

Thus mental concomitants have got four associating characteristics with consciousness called *cetoyuttalakkhaṇā*. Every mental concomitant has got these four characteristics as natural fixed law in five-groups-existences called sensuous sphere and fine-material sphere. In four-groups existence called Immaterial sphere, however, one characteristic, i.e., *ekavattuka* (=presence of the same base), is deficit, due to absence of depended base in those spheres. There are (52) kinds of mental concomitants.

3.B. (52) kinds of mental concomitants

1. *sabbacittasādhāraṇa cetasika* = mental concomitants which have relationship with all kinds of consciousness.....(7) kinds;
2. *pakiṇṇaka cetasika* = miscellaneous mental concomitants which have relationship with some kinds of consciousness but not some kinds(6) kinds
3. *a-kusala cetasika* = unwholesome mental concomitants which associate with unwholesome consciousness appropriately (14) kinds;
4. *sobhaṇa cetasika* = comely mental concomitants which associate with comely kinds of consciousness appropriately..... (25) kinds;

Thus there are (52) kinds in total.

C. *sabbacitta sādhāraṇa cetasika* (7) kinds

1. *phassa* (contact) = the nature of touching with the object (characteristic);
= the nature of connecting between object and consciousness (function);
2. *vedanā* (feeling) = the nature of being felt the taste of object;
3. *saññā* (perception) = the nature of perceiving the object;
4. *cetanā* (volition) = the nature of willingness to urge associating *dhammas* in order to reach on the object;
5. *ekaggatā* (one-pointedness) = the nature of stability of mind on single object;
= the nature of capable of non-spreading on the associating *dhammas* so as not to occur in disorder;

PAGE-82

[Consciousness and mental concomitants which arise synchronously within one mind moment are called associating *dhammas*.]

6. *jīvita* (vitality) = the nature of protecting on associating *dhammas* for just mere living one mind moment;
7. *manasikāra* (attention) = the nature of attending the mind towards object; = the nature of taking into heart the object attentively.

D. Miscellaneous mental concomitants.....(6) kinds

1. *vitakka* (initial application) = the nature of applying (or putting) consciousness and mental concomitants on the object;
2. *vicāra* (sustained application) = the nature of continuous sustaining consciousness and mental concomitants on the object;
=the nature of taking object over and over again;
3. *adhimokkha* (definite decision)= the nature of deciding the object;
4. *vīriya* (effort) = the nature of endeavouring;
(It is the nature of endeavouring to arise associating *dhammas* on single object. It is an effort in order to arise greed, hatred, delusion in the aspect of unwholesome deeds; in order to arise greedlessness, hatelessness, non-delusion in the aspect of wholesome deeds.)
5. *pīti* (pleasurable interest) = the nature of pleasurable interest on object;
6. *chanda* (wish) = the nature of wishing to take object;
the nature of wishing to make object;

[Notes: ____ It is the nature of wishing to arise greed, hatred, delusion, greedlessness, hatelessness, non-delusion etc., on the object.]

Above (13) kinds of mental concomitants, i.e. (7) kinds of *sabbacitta sādharma* and (6) kinds of *paṭiṇṇaka*, are called *aññasamāna cetasika* (= both sides mental concomitants): While these are associating with unwholesome mental *dhammas* they have got designation as unwholesome *dhammas*; while these are associating with wholesome mental *dhammas*, they have got designation as wholesome *dhammas*; while these are associating with consequence and mere functioning *dhamma*, they have got designation as indeterminate. In other words ____ they have got designation as uncomely (*asobhana*) during associating with uncomely consciousness; they have got designation as comely (*sobhana*) during associating with comely consciousness. Those are mental concomitants with both sides.

PAGE-83

Significance of *cetanā*, *manasikāra*, *vitakka* _____

[Consciousness and mental concomitants which arise synchronously within one mind moment are called associating *dhammas*.]

Initial application (*vitakka*) is capable of applying (or putting) associating *dhammas* on the object; the volition (*cetanā*) is capable of urging associating *dhammas* on the object; the attention (*manasikāra*) is capable of attending associating *dhammas* towards object.

Venerable *Mahāgandhārammaṇa Sayādaw* explained in *Sangahabhāsāṭṭikā* the fact relating to this fact as follows: _____

Due to presence of similarity among nature of *vitakka*, *cetanā*, *manasikāra*, how it can be recognized on significance characters of these three mental concomitants? This is question.

The answer is that ____ during rowing, three persons, i.e., anterior rower, middle rower, posterior rower, row synchronously on a rowing boat; the middle one plays important role in performing so as to reach the goal quickly; while helmsman, the posterior one plays important role in rowing straight forward to goal; the anterior one plays important role in winning a race. Similarly ____ *vitakka* has responsibility to perform so as to reach the goal quickly as middle rower; *manasikāra* has responsibility to steer associating *dhammas* towards object as helmsman; *cetanā* has responsibility to urge associating *dhammas* with object as anterior rower who wins a race respectively. [It should be understood the facts, object is similar to winning post; associating *dhammas* are similar to boat and so forth.] (*Sangahabhāsāṭṭikā-98*)

E. Unwholesome mental concomitants (14) kinds

1. mental concomitants which associate with all unwholesome consciousness..... (4) kinds
 2. mental concomitants which associate with only consciousness rooted in greed appropriately..... (3) kinds
 3. mental concomitants which associate with only consciousness rooted in hatred appropriately.....(4) kinds
 4. mental concomitants which associate with only prompted unwholesome consciousness (*sasaṅkhārika*).....(2) kinds
 5. mental concomitants which associate with only consciousness rooted in delusion appropriately.....(1) kinds
- in Total.....(14) kinds

PAGE-84

E.1 Mental concomitants which associate with all unwholesome consciousness....(4) kinds

- (1) *moha* (delusion) = the nature of nescience on real phenomenon of object;
= the nature of wrong knowing on object;
- (2) *ahirika* (consciencelessness) = the nature of consciencelessness to perform (a) misdeeds (b) unwholesome *dhammas*, selfish desire, anger, delusion etc.,
- (3) *anottappa* (shamelessness) = the nature of shamelessness to perform (a) misdeeds (b) unwholesome *dhammas*, selfish desire, anger, delusion etc.,
- (4) *uddhacca* (restlessness) = the nature of wandering from object

E.2 Greed-group mental concomitants (3) kinds

- (5) *lobha* (greed) = the nature of obsession on object as “I, mine”;
= the nature of heartfelt desire on object;
= the nature of *attachment* on object;
- (6) *diṭṭhi* (wrong view) = the nature of wrong obsession on object as permanence, happiness, self, pleasingness
- (7) *māna* (conceit) = the nature of pride as “I, I”;
= the nature of arrogance

Explanation _____

Pāli Quotation (Vs-2-157)

Delusion is also known as *avijjā* (ignorance). If all kinds of living and non-living in (31) realms are analyzed by eye of wisdom in the aspect of ultimate nature, one will know as

1. piles of corporeal *dhammas*,
2. piles of mental *dhammas*,
3. piles of corporeal and mental *dhammas*; these kinds of realization are proper ways and it is the Knowledge of Analyzing Mentality and Corporeality.
4. If one will know as piles of causal *dhammas* and piles of resultant *dhammas*, those kinds of realization are also proper ways and it is the Knowledge of Discerning Cause and Condition.

PAGE-85

Those corporeality-mentality-causes and results are *saṅkhāradhamma* (= conditioned things), due to arising through respective conditional relations. Those conditioned things are impermanent *dhammas* which always perish away just after arising; those are suffering *dhammas* which are always being oppressed by incessant phenomena of arising and perishing away; those are non-self *dhammas* which are not existing as undestructible essence of self (*atta*); those are loathsome *dhammas*.

If one understands on those conditioned thing as

5. *anicca dhamma* (= impermanent)
6. *dukkha dhamma* (= suffering)
7. *anatta dhamma* (= non-self)
8. *asubha dhamma* (= loathsome),

Those kind of realization are also proper ways and those are real *vipassanā* knowledges.

Therefore if one knows and sees living and non-living things occurring in (31) realms as either

1. piles of corporeal *dhammas*; piles of mental *dhammas*; piles of fivefold-aggregates; piles of twelvefold bases; piles of eighteenfold elements, or
2. piles of causal *dhammas*; piles of resultant *dhammas*; or
3. piles of *anicca dhammas*; piles of *dukkhadhammas*; piles of *anatta dhammas*; piles of *asubha dhammas*;

Those kinds of knowledge is called *sammādiṭṭhi* (= right view) or *vijjā* (=knowledge).

Unless one knows and sees in that proper way but he knows and sees living things as man, woman, person, being, human, *deva*, *brahma* etc; or non-living things as gold, silver, tree, water, ground, forest, mountain etc; or all living and non-living things as *nicca* (=permanent) *dhammas*, *sukha* (=happiness) *dhammas*, *atta* (= self) *dhamma*, *subha* (=pleasingness) *dhamma*, reversely, it is called wrong knowing (= *avijjā*).

In this place two kinds of obsession as self (*atta*) will be presented so as to understand profoundly on ignorance (*avijjā*) and wrong view (*micchādiṭṭhi*).

Two kinds of obsession as *atta* (self)

There are two kinds of obsessions as self, i.e., through worldly usage and weighing pros and cons by heretics with wrong view.

1. obsession as self through worldly usage _____

It is obsession either on living things as man, woman, person, being, human, *deva*, *brahma*, buffalo, cow, animal etc., or on non-living things as gold, silver, farm, house, tree, water, earth, forest, mountain etc. It is a firm faith on the fact those things are really present as worldly usage. That kind of obsession is also known as conventional perception (*voḥāra*) which arise through conventional reality. (*M-ṭī-1-365, 366*)

As mentioned above when one can keep conditioned things in mind through penetrative knowledge and if he can realize as piles of conditioned things, piles of *anicca*, piles of *dukkha*, piles of *anatta*, that kind of realization is right. If one knows, sees and obsesses as man, woman, person, being, human, *deva*, *brahma*, buffalo, cow, animal, that kind of knowing, seeing and obsession is wrong.

PAGE-86

Furthermore when one can discern external non-living things so as to see four great elements, he will see only corporeal units. If he analyze those corporeal units through eye of wisdom, those units consists of corporealities produced by temperature, which have got the nutriment as eighth factor and if it consists of sound, sound nonads can be found. The term, *utu* (= temperature), means the fire-element within each corporeal unit. Those non-living things called gold, silver etc., are actually, groups of corporeal units and the fire-element within each unit can produce new corporeal unit again and again. Those are piles of ultimate nature of *dhammas* which always arise and perish away continuously even if causes are not finished. Therefore if one can realize those non-living thing as either piles of corporeal *dhammas* with the nutriment as eighth factor or piles of sound nonads, it is right knowledge; if he can realize as piles of *anicca*, piles of *dukkha*, piles of *anatta*, it is also right knowledge. If he knows and sees as gold, silver, it is wrong knowing; if he obsesses as gold, silver, that obsession or belief is wrong, resulting in designating as obsession as self through worldly usage.

2. Obsession as self through wrong view

In this kind of obsession as self there are two kinds of obsession in brief
i.e. (a) *paramaatta* (b) *jīvaatta*.

(a) *paramaatta* = It is obsession as *paramaatta* (= creator self) by which one believes that various beings together with the world are created by creator self (*paramaatta*).

(b) *jīvaatta* = It is obsession as *jīvaatta* (= creation self) by which one believes that there are vital body, consciousness body, butterfly body, self body which are created by any kind of creator. Among five aggregates, any aggregate, one or two or three etc., are obsessed as self. It is also known as personality wrong view (*sakkāya diṭṭhi*). All kinds of wrong views arise basing on this personality wrong view.

“*santokāyo sakkāyo* + apparent arising five aggregates are personal (*sakkāya*). The wrong obsession on five aggregates as self (*atta*) is personality wrong view.

PAGE-87

The perception (*saññā*) which arises through following that personality wrong view is called *sattasaññā* (=perception as being). Thus there are two kinds of *sattasaññā* (perception as being), i.e. (a) *sattasaññā* which arises through following self-opinion (*attadiṭṭhi*) and (b) *sattasaññā* which arises through worldly usage. (*M-ṭī-1-365, 366*)

The former one is called the obsession as self with wrong view while the latter (*sattasaññā* which arises through worldly usage) is called *lokasamaññā* obsession as self. It should be recognized on two kinds of obsession as self in brief. Only when one understands those two kinds of obsession as self, can he understand delusion (*moha*) and wrong view (*diṭṭhi*) thoroughly.

Moha (delusion) and diṭṭhi (wrong view)

Delusion is the wrong knowing on all living and non-living things within (31) realms as *nicca, sukha, atta, subha*, while wrong view is wrong belief on all living and non-living things within (31) realms as *nicca, sukha, atta, subha*.

E.3 Hatred group mental concomitants (4) kinds

(8) *dosa* (hatred) = the nature of harsh mind,

= the nature of desire to destroy the object;

(9) *issā* (envy) = the nature of envious mind on other wealth;

= the nature of jealousy on the better fortune of others;

(10) *macchariya* (stinginess) = the nature of un-generosity of one's wealth;

= the nature of giving unwillingly or niggardly;

(11) *kukkucca* (remorse) = (a) the nature of deep, bitter regret for experienced past wrong doings or misdeeds;

(b) the nature of deep, bitter regret for un-experienced good doings or wholesome deeds;

E.4. Prompted group mental concomitants (2) kinds

(12) *thina* (sloth) = the nature of idleness of consciousness;

= the nature of un-enthusiasm of consciousness;

(13) *middha* (torpor) = the nature of idleness of mental concomitants;

= the nature of un-enthusiasm of mental concomitants;

PAGE-88

E.5. Delusion group mental concomitant (1) kind

(14) *vicikicchā* (sceptical doubt) = It is the nature of skeptical doubt on these (8) kinds of situations, viz.,

- (1) real Omniscient Perfectly Enlightened One;
- (2) real *Dhamma* called Path, Fruit, *nibbāna*, and doctrinal teachings;
- (3) real *sanghā*, real Noble Ones;
- (4) three trainings, training of morality, training of concentration, training of wisdom;
- (5) past lives = past aggregates called anterior proximity of rounds of rebirth;
- (6) future lives = future aggregates called posterior proximity of rounds of rebirth;
- (7) past and future lives = past and future aggregates called anterior and posterior extremities of rounds of rebirth;
- (8) principle of dependent-origination.

[Notes:_____ Sceptical doubt on *kamma* (action) and consequence of *kamma* (action) are inclusive in this skeptical doubt on principle of dependent-origination. (*Abhi-1-208*)]

F. Comely mental concomitants (25) kinds

These (25) kinds are namely,

- (a) *sobhaṇasādhāraṇa cetasika* = mental concomitants which associate with all comely consciousness (19) kinds;
 - (b) *viratī cetasika* = abstinence mental concomitants (3) kinds;
 - (c) *appamaññā cetasika* = boundless mental concomitants (2) kinds;
 - (d) *paññindriya cetasika* = knowledge (1) kind
- In total..... (25) kinds

(a) *sobhaṇasādhāraṇa cetasika* (19) kinds

- (1) *saddhā* (faith) = the nature of firm faith on (8) situations (as mentioned in *vicikicchā*)
= the nature of subscribing on (8) situations;

[Notes:_____ It is essential to distinguish its meaning depending on situations, i.e., firm faith on nobility of the Exalted One during practicing recollection of the Buddha, and so forth:]

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

= the nature of steadfastness of mind on object;

= the nature of not forgetting the object;

- (3) *hiri* (conscientious scruples) = the nature of conscientious scruples about bodily misconduct;

- (4) *ottappa* (shame) = the nature of dread about bodily misconduct;

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

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

- (6) *a-dosa* (non-hate) = the nature of non-harsh mind on object;
= the nature of non-desire to destroy the object;

- (7) *tatramajjhataṭṭā* (equanimity) = the nature of equanimity of mind on object (so as not to reach both extremities called conceit and sloth-torpor but to attain balanced consciousness and mental concomitants in respective functions.
(8) *kāyapassaddhi* = the nature of tranquility of mental concomitants;
(9) *citta passaddhi* = the nature of tranquility of consciousness;
(10) *kāya lahutā* = the nature of agility of mental concomitants;
(11) *citta lahutā* = the nature of agility of consciousness;

PAGE-90

- (12) *kāya mudutā* = the nature of elasticity of mental concomitants;
(13) *citta mudutā* = the nature of elasticity of consciousness;
(14) *kāya kammaññatā* = the nature of adaptability of mental concomitants;
(15) *citta kammaññatā* = the nature of adaptability of consciousness;
(16) *kāya pāguññatā* = the nature of proficiency of mental concomitants in various wholesome deeds, charity, morality, practice etc.;
= the nature of mastery of mental concomitants
= the nature of void of faulty defilement;
(17) *citta paguññatā* = the nature of proficiency of consciousness in various wholesome deeds, charity, morality, practice etc.;
= the nature of mastery of consciousness
= the nature of void of faulty defilement;
(18) *kāyujukatā* = the nature of rectitude of mental concomitants;
= the nature of lack of swerving called pretence and deceit;
(19) *cittujukatā* = the nature of rectitude of consciousness
= the nature of lack of swerving called pretence and deceit;

[**Notes:** _____ Nature of concealing fault is called *māyā* (pretence) while the nature of showing un-acquired nobility is *sātheyya* (deceit).]

(b) Abstinence mental concomitants (3) kinds

- (1) *sammāvācā* (right speech)= nature of abstinence from bodily verbal misconducts (4) kinds which do not concern with livelihood;
= nature of avoiding verbal unwholesome deeds;
(2) *sammākammanta* (right action) = nature of abstinence from bodily misconducts (3) kinds which do not concern with livelihood;
= nature of avoiding body unwholesome deeds;
(3) *sammājīva* (right livelihood) = nature of abstinence from verbal misconducts (4) kinds and bodily misconducts (3) kinds, which concern with livelihood;
= nature of verbal and bodily unwholesome deeds;

PAGE-91

(c) Boundless mental concomitants (2) kinds

- (1) *karuṇā* (compassion) = the nature of compassion, pity by taking object of suffering being;
= the nature of desire to save from various kinds of suffering;
(2) *muditā* (appreciative joy) = the nature of rejoicing by taking object of joyful being;
= the nature of non-envious mind or non-jealous mind;

(d) *paññindriya* (controlling faculty of wisdom) mental concomitant (1) kind

(1) *paññindriya* = the nature of penetrative knowing and seeing on real phenomena of ultimate *dhammas*;

= the nature of penetrative knowing and seeing on Four Noble Truths;

[Notes: ____ The wisdom which is also known as knowledge (*ñāṇa*), non-delusion (*moha*), right view (*sammādiṭṭhi*) is called controlling faculty of wisdom, due to occurrence of controlling faculty in the function of knowing on Four Noble Truths.]

Now it has been presented on only specific characteristics of (52) kinds of mental concomitants as priority and it will be insufficient to be understood easily for practicing persons with weak knowledge in *Abhidhamma*. Therefore some important facts will be presented again in section of *lakkhaṇa-rasa--paccupaṭṭhāna-padaṭṭhāna* (=characteristic-function-manifestation-proximate cause), Volume IV. During keeping ultimate *dhammas* in mind, the beginner person can take into heart either the specific character (*sabhāva lakkhaṇa*) or function (*rasa*), resulting in showing both kinds of the specific character and function of some mental concomitants.

PAGE-92

4. Section of way of keeping mental *dhammas* in mind

4.A. How various lines are specified

As mentioned previously, during keeping mental *dhammas* in mind base-door-wise (*āyatana-dvāra*) system is appropriate method. Those persons with vehicle of *samatha* practice can begin to keep in mind factors of absorption and associating absorption *dhammas* beforehand. Those persons without absorption, however, must begin to keep in mind mental *dhammas* which arise by taking objects corporeal *dhammas* as beginning, in accordance with explanations found in commentary called *Aṭṭhasālinī*, that ____

* *tam rūpam ārammāṇam katvā uppānam vedanāṃ saññam saṅkhāre viññāṇaṅca “idam arūpa” anti paricchindittvā” ____.*
(*Abhi-A-1-271*)

In this work ____

1. The section in which continuity of consciousness of eye-door-cognitive process, continuity of consciousness of following mind-door-cognitive process and pure mind-door-cognitive process, which arise by taking visible-object are kept in mind, is called visible-object-line;
2. The section in which continuity of consciousness of ear-door-cognitive process, continuity of consciousness of following mind-door-cognitive process and pure mind-door-cognitive process, which arise by taking audible-object are kept in mind, is called audible-object-line;
3. The section in which continuity of consciousness of nose-door-cognitive process, continuity of consciousness of following mind-door-cognitive process and pure mind-door-cognitive process, which arise by taking olfactory-object are kept in mind, is called olfactory-object-line;

4. The section in which continuity of consciousness of tongue-door-cognitive process, continuity of consciousness of following mind-door-cognitive process and pure mind-door-cognitive process, which arise by taking sapid-object are kept in mind, is called sapid-object-line;
5. The section in which continuity of consciousness of body-door-cognitive process, continuity of consciousness of following mind-door-cognitive process and pure mind-door-cognitive process, which arise by taking tactile-object are kept in mind, is called tactile-object-line;
6. The section in which either any kind or many kinds of these *dhammas* which are called *dhamma*-object

- (1) transparent corporeality.....(5) kinds,
- (2) subtle corporeality.....(16) kinds,
- (3) consciousness and mental concomitants;
- (4) concept (*paññātti*), signs of full- concentration of mindfulness breathing or *kaṣiṇa*-object etc., are kept in mind, is called *dhamma*-object-line respectively.

PAGE-93

Among those (6) lines, way of keeping *dhamma*-object-line in mind is presented previously, due to presence of less numbers of kinds of consciousness of cognitive process in this line. It is very appropriate way for those persons with vehicle of *samatha* practice who want to transfer *vipassanā* practice through making absorption as fundamental of *vipassanā* discerning.

4.B *samathayānika* (person with vehicle of *samatha* practice) and *suddhavipassanā yānika* (person with vehicle of pure *vipassanā* practice)

There are two ways of transferring *vipassanā* practice through making the absorption as fundamental of *vipassanā*, i.e., (1) corporeal *dhammas* are kept in mind beforehand or (2) mental *dhammas* are kept in mind beforehand for those persons with vehicle of *samatha* practice and the former one is already presented in Volume I. That former way also concerns with for those persons with vehicle of pure *vipassanā*, who lacks absorption.

If the person with vehicle of *samatha* practice wants to keep in mind either

1. mental *dhammas* after corporeal *dhammas* have been finished to keep in mind or
2. mental *dhammas* beforehand without keeping corporeal *dhammas* in mind beforehand, he has to follow the following instruction found in *Visuddhi Magga*.

Pāli Quotation (Vs-2-222)

According to explanations found in *Visuddhi Magga*, firstly the practicing person must enter any kind of acquired absorptions, excluding neither-perception-nor-non-perception. Then he must emerge from that absorption; second he has to keep either factors of absorption or associating absorption *dhamma* in mind through characteristic, function etc. For beginners who are still discerning mental *dhammas* way of keeping either characteristic or function of mentality in mind will be presented previously.

PAGE-94

4.C. *jhānasamāpattivīthi* (cognitive process of attainment of absorption)

During keeping absorption mental *dhammas* in mind, there are two kinds of cognitive processes, i.e.,

1. *ādikammikajhānavīthi* (beginning absorption cognitive process) and
2. *jhānasamāpattivīthi* (cognitive process of attainment of absorption) and it is explained that mental *dhammas* occurring in the latter cognitive process must be kept in mind beforehand. (See *Vs-2-222*)

The term, *ādikammikajhāna vīthi*, means the first cognitive process of absorption of *meditator* who attains the absorption as beginning. The term, *jhānasamāpattivīthi*, means cognitive process of absorption which arises whenever one enters into acquired absorption over and over again in the continuum of oneself who has got five kinds of mastery in that absorption.

It will be very difficult to discern mental *dhammas* occurring in the beginning absorption cognitive process for *samathayānika* person. The reason why it is difficult is as follows:_____

When *samathayānika* person has got five kinds of mastery in absorption mental *dhammas* occurring in the beginning absorption cognitive process are not momentary present or continuity present *dhammas* but are *addhā* (life) present *dhammas* only. In the continuum of that practicing person those mental *dhammas* occurring in the beginning absorption cognitive process may be groups of mental *dhammas* which had arisen any period of

- (1) numerous hours, or
- (2) numerous days, or
- (3) numerous months.

Those *dhammas* belongs to *dhammas* called *addhā paccuppanna* (= present life *dhammas*). It will be very difficult to discern those *dhammas* which had arisen and ceased for last numerous hours or days or months for him. The commentator Sayadaw, therefore, explained in order to keep absorption *dhammas* within *jhānasamāpatti vīthi* in mind beforehand. It is conformed with the preaching of *Anupāda Sutta*.

Momentary present only can be called *paccuppanna* (present) certainly while *addhāpaccuppanna* and continuity present are called *paccuppanna* in periphrasis method only.

ettha ca khaṇādikathāva nippariyāyā. sesā sapariyāyā. (Vs-2-103)

PAGE-95

Either the practicing person who keeps mental *dhammas* in mind or the practicing person who performs *vipassanā* discerning on mental *dhammas* has to keep mental *dhammas* in mind in order to reach momentary present from continuity present. This is because only when he can break down four kind of compactness of mentality by penetrative knowledge can he reach the field of ultimate nature through insight. Only when the insight reaches into the field of ultimate nature can he attain the knowledge of Analyzing Mentality-Corporeality and he can reach the stage of Purification of View, resulting in reaching into *anatta* (non-self) through insight. The commentator *Sayādaw*, therefore, instructed to keep in mind absorption *dhammas* within *jhānasamāpattivīthi* beforehand for *ādikammika* persons.

However the practicing person can discern and keep in mind mental *dhammas* occurring in beginning absorption cognitive process when he reaches the stage of Knowledge of Discerning Causes and Conditions or the stage of Knowledge of Comprehension (*sammasana ñāṇa*) in *vipassanā* stage during which both corporeal and mental *dhammas* occurring three periods called past, future, present are discerned as a whole, as mentioned in commentary called *Visuddhi Magga. (Vs-2-245)*

Furthermore there are also reviewing cognitive processes which reflect absorptions and factors of absorptions. Those cognitive process are inclusive in sensual impulses, resulting in omitting to present in this place. It is very easy to discern sensual impulses for those practising persons who can discern continuity of consciousness of cognitive process which arise by taking object of corporeal *dhamma*. In this place it will be presented on symbolic method showing beginning absorption cognitive process and *jhānasamāpatti vīthi* according to traditional teaching method of olden day teachers successively.

Those kinds of cognitive processes can arise in the continuum of Arahants too. However, those cognitive processes are only mere functioning impulses (*kiriya-javana*) in Arahants. Those kinds of cognitive processes are omitted in this work. Similarly _____ only continuity of wholesome impulses of cognitive processes and continuity of unwholesome impulses of cognitive processes, excluding mere functioning impulses, are presented in the section of keeping in mind mental *dhammas* which arise by taking corporeal *dhammas* also.

4.D. *ādikammika pathamajhānavīthi* (beginning first absorption cognitive process)

How it arises is that _____

When it is quite close to attain the full absorption called *jhāna* through frequent practicing on mindfulness of breathing among (25) kinds of meditation subjects which can give rise to occur first absorption _____ the object of brilliant sign of full concentration of mindfulness of breathing appears (in the life-continuum mind-clear-element).

PAGE-96

When it is quite close to attain the full absorption called *jhāna* through frequent practicing on mindfulness of breathing two times of life-continuum which take any kind of three objects called *kamma-kammanimitta-gatinimitta* which had been taken by impulses adjacent to death of past life, i.e., life-continuum (vibration), life-continuum (cessation), arise successively and cease. Afterwards mind-door-adverting and (4) times of impulses of access concentration i.e., *parikamma, upacāra, anuloma, gotrabhu*; in the continuum of retarded wise person or (3) times of impulses of access concentration, i.e., *upacāra, anuloma, gotrabhu* in the continuum of sharp wise person; and then one time of impulse of full absorption (*appanā samādhi javana*) arise successively and then it falls into life-continuum appropriately. (It should be understood similarly in remaining kinds of *ādikammika pathamajhānavīthi* which arise by taking *kasiṇa*-objects, earth-*kasiṇa*, white-*kasiṇa* etc.)

Diagram showing beginning first absorption cognitive process

Retarded wisdom person = *na-da-ma-pa-up-nu-go-jh-bh*.....

Sharp wisdom person = *na-da-ma-up-nu-go-jh-bh*....

It should be understood similarly on diagram of second absorption etc.

na = *bhavaṅgacalana* = life-continuum (vibration)
da = *bhavaṅgupaccheda* = life-continuum (cessation)
ma = *manodvārāvajjana* = mind-door-adverting which adverts *paṭibhāga nimitta*;
pa = *parikamma* = preliminary work which can arrange to arise full absorption;
up = *upacāra* = access which arises adjacent to full absorption
nu = *anuloma* = adaptation which is adaptable to both preceding preliminary work and succeeding full absorption;
go = *gotrabhu* = trans-lineage which can sever sensual lineage
jh = *jhāna* = absorption which is capable of discerning fixedly and penetratively on object of *paṭibhāga nimitta*;

(It is called *ārammaṇūpanijjhānajhāna* = the consciousness which discerns steadfastly and efficiently the object of *paṭibhāga nimitta*.)

4.E. *parikamma-upacāra-anuloma-gotrabhu*

Pāli Quotation (Vs-1-134) (Mahāṭṭ-1-161)

Parikamma ____ A kind of sensuous access concentration impulsion which can accommodate to arise full absorption impulsions called *mahaggata*, is called *parikamma* (= preliminary work).

PAGE-97

Pāli Quotation (Mahāṭṭ-1-161)

As any place which is adjacent to a village or town is called *upacāra* (=access of village or town) sensuous access concentration impulsion which arises just after preliminary work can be designated as *upacāra* (access), due to adjacent occurrence from full absorption, in other words, due to capable of arising adjacent to full absorption.

There may be ambiguous fact that if it is designated as *upacāra*, due to adjacent occurrence from full absorption, only trans-lineage called *gotrabhu* is ought to be designated as *upacāra*, resulting in explaining again as *samīpacārattā* (vicinity). According to this word, it should be recognized sensuous impulsions, which arise vicinity of full absorption impulsions, which arise anterior to the translineage, are called *upacāra* but the trans-lineage is not called *upacāra*. It is right ____ the *dhamma* which arises vicinity place without very far can be said *samīpacārī* (= the *dhamma* which arises access place) even though it is not adjacent one. (*Mahāṭṭ-1-161*)

anuloma ____ Sensuous access concentration impulsion called *anuloma* (=adaptation) is capable of not only performing function of preceding preliminary works continuously but also arising of succeeding full absorption. It is, therefore, designated as adaptation (*anuloma*). In this case, the term, preceding preliminary works, means all kinds of impulsions which arise within preceding cognitive processes with various adverting before full absorption cognitive process, but not *parikamma* (preliminary work) which exists within the full absorption cognitive process, because those are capable of providing to arise full absorption impulsions. (*Vs-1-134, Mahāṭṭ-1-161*)

gotrabhu ____ Among these sensuous access concentration impulses, the last one is designated as **gotrabhu** (**gotrabhū** = trans-lineage), due to occurrence of not only overcoming on the sensuous lineage but also proliferating lofty lineage.

Those (4) times of impulses in the continuum of retarded wisdom person, and (3) times of impulse in the continuum of sharp wisdom person, which have got characteristics mentioned above are sensuous **dhammas**, which are more powerful and efficient than normal sensuous consciousness; which have got five factors of absorption called **vitakka**, **vicāra**, **pīti**, **sukha**, **ekaggatā**.

If it is said through preaching methodology called **a-gahitaggahananaya** (= untaking one must be inferred method), among (4) times of sensuous access concentration impulses within full absorption cognitive process which arises in the continuum of retarded wisdom person,

1. the first impulse is called **parikamma**;

PAGE-98

2. the second impulse, **upacāra**;
3. the third impulse, **anuloma**;
4. the fourth impulse, **gotrabhu**;
5. the fifth impulse, full absorption consciousness, respectively, while among (3) times of those impulses which arise in the continuum of sharp wisdom person,

1. the first impulse is called **upacāra**;
2. the second impulse, **anuloma**;
3. the third impulse, **gotrabhu**;
4. the fourth impulse, full absorption consciousness, respectively. (**Vs-I-134**)

All kinds of these consciousness of cognitive process, from beginning of mind-door-adverting, take object of any kind of **paṭibhāga nimitta** (sign of full concentration) of mindfulness of breathing, **kaṣiṇa**-object etc. Life-continuum take object of any kind of three objects called action emblem of action emblem of destination; which had been taken by impulses adjacent to death of past life. Those objects are different from each other. The righteous **meditator** has opportunity to know how the life-continuum takes what kind of object when he reaches to the stage of Knowledge of Discerning Cause and Condition in Section of Dependent-Origination.

F. Diagrams showing **jhānasamāpatti vīthi** (Cognitive process of attainment of absorption)

Retarded wisdom person } **na-da-ma-pa-up-nu-go-jh-jh-numerous times**

Sharp wisdom person } **na-da-ma-up-nu-go-jh-jh-numerous times**

The continuity of consciousness cognitive process, which enters into acquired absorption over and over again with the purpose of these intentions, i.e.,

- (a) in order to be steadfast the acquired absorption
- (b) in order to reach mastery condition;
- (c) in order to attain bliss of absorption in recent life;
- (d) in order to make fundamental of Super-Psychic-Knowledge (**Abhiññāṇa**);
- (e) in order to make fundamental of **vipassanā** practice,

is called *jhānasamāpattivīthi*. In this section, only (4) kinds of *jhānasamāpattivīthi* i.e.,

- (1) first *jhānasamāpattivīthi*;
- (2) second *jhānasamāpattivīthi*;
- (3) third *jhānasamāpattivīthi*;
- (4) fourth *jhānasamāpattivīthi*, in the aspect of tetrad method, are presented.

Furthermore way of keeping in mind absorption mental *dhammas* through mindfulness of breathing route will be presented previously because only practice of mindfulness of breathing is presented as priority in the section of concentration in this work.

PAGE-99

G. Mental *dhammas* of the first absorption of mindfulness of breathing

The righteous *meditator* must take into heart practice of mindfulness of breathing again. He has to develop concentration by taking object of brilliant sign of full-concentration of mindfulness of breathing (= he has to enter the first absorption concentration again).

When five factors of absorption called *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*, become apparent, he must keep those factors' of absorption in mind previously after emerging from absorption. He has to try to see synchronous arising of five factors of absorption over and over again. When factors of absorption become apparent extremely ____

1. life-continuum mind-clear-element must be kept in mind, and then
2. sign of full concentration of mind-fullness of breathing must be taken as object again.

At that time that object of sign of full-concentration will be present without disappearing because it is the period just after emerging from absorption. When sign of full concentration of mindfulness of breathing appears in the life-continuum mind-clear-element factors of absorption can be kept in mind easily because those factors of absorption are very obvious in his continuum.

To be noticed ____ Although mind-door-adverting, preliminary works access, adaptation, trans-lineage which are sensuous consciousness are also included in the continuity of *jhānasamāpattivīthi*, it is instructed to keep factors absorption and associating absorption *dhammas* in mind beforehand, due to presence of instruction in a way that ____

***“*vitakkādīni jhānaṅgāni tamsampayuttā ca dhammā lakkaṇarasādivasena pariggahetabbā.*” (Vs-2-222)**

After keeping those *dhammas* in mind thoroughly consecutive order of consciousness of absorption cognitive process must be kept in mind again.

Although there are variation as sensuous *dhammas*, lofty *dhammas* in sensuous access concentration impulses called *parikamma*, *upacāra*, *anuloma*, *gotrabhu* and full absorption impulse numbers of consciousness and mental concomitants are the same as each other within this first absorption cognitive process. They have got the same nature of impulses which are capable of arising forcefully. They have also got the same objects, i.e., sign of full-concentration of mindfulness of breathing. (This is said *ānāpāna* as priority because this section emphasis on the mindfulness of breathing.)

Therefore those impulses called *parikamma*, *upacāra*, *anuloma*, *gotrabhu* are called sensuous access concentration impulses because they associate with the concentration which usually arises access of full absorption impulse (*appanājhāna javana*). During that access concentration moment factors of absorption become apparent too.

However they do not reach into the stage of completion of efficiency called *thāmagata*. Therefore those persons with weak knowledge in *Abhidhamma* can not differentiate those terms called *parikamma*, *upacāra*, *anuloma*, *gotrabhu* but only impulses which arise adjacent to the full absorption consciousness.

PAGE-100

When factors of absorption and associating absorption *dhammas* which are occurring within full absorption impulse can be kept in mind successfully the righteous *meditator* can keep mental *dhammas* within access absorption impulses in mind easily. Therefore those practicing persons who face with difficulty must discern numerous arising of impulses together with mind-door-adverting sometimes. That way of discerning is not conformed with sequence of continuity of consciousness of cognitive process but it is very easy and practical way for those person with retarded wisdom.

Way of discerning as beginning

When five factors of absorption appear apparently in the insight the righteous *meditator* try to see incessant arising of those factors in each mind moment occurring in *jhānasamāpatti vīthi*, one after another. Afterwards associating absorption *dhammas* within each mind moment must be kept in mind through any kind of three ways of discerning on mental *dhammas*, viz.,

1. consciousness as beginning,
2. feeling as beginning,
3. contact as beginning, until all (34) mental *dhammas* are thoroughly discerned. For those persons with retarded wisdom, (34) kinds of the first absorption mental *dhammas* will be presented again in this place as follows:_____

(34) kinds of mental *dhammas* of first absorption

1. *citta* (consciousness) = nature of acquiring object of *ānāpānaṭṭibhāga nimitta*; [*vijānanam ārammaṇassa upaladdhi*, (*Mūlaṭṭi-1-87*) = knowing object means nature of acquiring that object only. Unless object is acquired, it can not be said that object is not known.]
2. *phassa* (contact) = the nature of touching with the object of *ānāpāna ṭṭibhāga nimitta*(characteristic);
= the nature of connecting between object of *ānāpānaṭṭibhāga nimitta* (function);

PAGE-101