

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

Page 751 – 768

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First Edition

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Then the second kind of preaching methodology was performed on all four kinds of departments commonly as “by means of such and such modes, all kinds of corporealities of that *bhikkhu* are situated, those kinds of corporealities must be known by means of that and that modes”. It should be recognized the fact that both kinds of preaching methodology refer to way of discerning on four departments.

However, *Ṭikā Sayadaw* explained another way as follows.

Pāli Quotation (M-ṭī-1-353)

In the first kind of preaching methodology, the Buddha preached primarily on bodily expression nonads and duodecads with bodily expression, physical agility etc. Conveyable corporeal *dhammas* play significant role in this way of preaching while all kinds of corporealities produced by four origins which are conveyed corporeal *dhammas*, are non-significant. Because the Buddha preached primarily on the significant corporealities of deportment by means of significant method (*padhāna naya*), discerning on non-significant corporealities produced by four origins has also been performed consequently. Then, in this second kind of preaching methodology, “*yathā yathā vā panassa*”, the Buddha instructed to discern primarily on conveyed corporealities of the whole body, which are produced by four origins. In this way of preaching, conveyed corporeal *dhammas* play significant role while conveyable corporeal *dhammas*, non-significant. If it is performed to discern significant conveyed corporeal *dhammas*, i.e., all kinds of corporealities produced by four origins, discerning on non-significant conveyable corporealities of deportment has also been performed consequently. In order to clarify this concept, the Buddha preached the second kind of preaching methodology. Thus the practising person must know on the significance of these two kinds of preaching methodology. (*M-ṭī-1-353*)

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A worldly simile

Let us suppose that a man carries a bag full of rice on his shoulder. If one sees primarily on carrying man, he will see on carried rice-bag also consequently. Then if one sees primarily on carried rice-bag, he will see carrying man also consequently. It should be understood in this way.

4.75 Way of discerning with clear comprehension (*sampajañña*)

Pāli-Quotation (M-1-72) (M-A-1-265)

According to instructions found in above Pāli Text and commentary, the practising person must discern corporeal and mental *dhammas* only for the purpose of way of discerning with clear comprehension (*sampajañña*), such as while walking forward, while walking backward, etc. In this case, the corporeal *dhamma* means form-aggregate (*rūpakkhanda*). Mind and mental concomitants within each mind moment (*cittakkhaṇa*) are four kinds of mental aggregates (*nāmakkhanda*). Thus the *meditator* must discern

1. five aggregates while he is walking,
2. five aggregates while he is standing,
3. five aggregates while he is sitting,
4. five aggregates while he is reclining,
5. five aggregates while he is walking forward and backward,
6. five aggregates while he is gazing and side glancing,
7. five aggregates while he is bending and stretching,
8. five aggregates while he is handling bowl, robe, etc ... ,
9. five aggregates while he is eating, drinking, lapping, chewing,
10. five aggregates while he is eliminating faeces, urinating,
11. five aggregates while he is walking, standing, sitting, sleeping, waking, talking, abiding silently etc...,
in order to perform way of discerning with clear comprehension.

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The Buddha preached on the facts relating with deportments, walking, standing, sitting, reclining, so as to intend long duration of deportments.

The Buddha preached on five conditions, i.e., while he is walking forward and backward, gazing, side glancing, bending and stretching so as to intend middle duration of deportments.

The Buddha preached on the facts relating with deportments mentioned in number 11, i.e., walking, standing, sitting, sleeping, waking, so as to intend very short duration of deportments (*khuddakacūṇṇika iriyāpatha*). (*M-A-1-273*)

In this section of *rūpa kammaṭṭhāna*, the *meditator* must emphasize on the corporeal *dhammas* only. It will be presented discerning on mental *dhamma*, discerning on five aggregates and discerning on corporeal and mental *dhammas* suggested by the most Venerable *Mahāsiva Thero* in later, Section (5), *Nāmakamaṭṭhāna, Volume II*.

4.76 The explanations found in *Aṭṭhasālinī aṭṭhakathā*

In order to attain clear understanding on way of discerning on departments and clear comprehension, the explanation of *Aṭṭhasālinī aṭṭhakathā* will be presented as follows.

Pāli Quotation (Abhi-1-177, rūpa kaṇḍa)

Which is that corporeality called bodily expression (*kāyaviññatti*)? Such nature of supporting of the body, such nature of well supporting, such nature of arising of well supportable corporealities, such nature of expression by which the inner desire is to be known by other, such mode which brings forth the nature to be known, such nature which is able to be known, exists in the continuum of a person whose consciousness is any kind of wholesome or unwholesome or indeterminate or walking forward or walking backward or gazing or side glazing or bending or stretching hands, legs etc. This nature is known as bodily expression (*kāyaviññatti*) of that corporeality. (*Abhi-1-177*)

Pāli Quotation (Abhi-A-1-124)

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While the consciousness with desire to walk forward or backward arises, that consciousness produces *cittaja rūpa* (= corporealities produced by mind). During arising of *cittaja rūpa*, such air-element exist within pure octad which consists of the four great elements and four derived corporealities. That air-element supports the whole body (= all kinds of corporeal *dhammas*) which are concomitant arising nature with itself. It maintains well; it brings forth moving; it brings forth walking forward; it brings forth walking backward nature of the latter. (*Abhi-1-124*)

Pāli Quotation (Abhi-A-1-124)

[Those cognitive processes of five doors which are consisting of five-door advertence and mind-door advertence, called two kinds of *āvajjana*, are unable to produce bodily expression. Mind-door-cognitive process which is consisting of mind-door advertence (*mano dvārāvajjana*) only is able to produce bodily expression. Therefore]

Among the air-elements consisting, in those corporeal units produced by mind, those air-elements consisting in corporeal units which are produced by the first consciousness of (7) impulses of mind-door cognitive process, are able to support and maintain the whole body (= all kinds of corporealities) which arises simultaneously with itself, but it is unable to move from here to there. Air-elements consisting in those corporeal units, which are produced by second, etc... consciousness of (7) impulses of mind door cognitive process, are also similar to this way.

Air-elements consisting in those corporeal units which are produced by the last consciousness of (7) impulses of mind-door-cognitive process are able to perform various functions to support and maintain concomitant body (= all kinds of corporeal *dhamma*); to move, to walk forward; to walk backward; to gaze; to glance; to bend; to stretch, due to attaining of supporting cause of air-elements consisting in those corporeal units which are produced by those previous consciousness of (6) impulses of the same cognitive process. Due to presence of ability of air-elements consisting in corporeal units produced by the consciousness of seventh impulse, the function called going can arise, the function called coming back can arise; the function called going and coming back can arise; it brings forth a condition which is deserving to say that “it has reached to one *yojana* (= about 12 miles); it has reached to (10) *yojana* had been reached”. (*Abhi-A-1-124*)

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Pāli Quotation (Mūlaṭī-1-72)

Air-elements consisting in those corporeal units which are produced by the first consciousness of (7) impulses are unable to move all kinds of corporealities. However, it should be known the fact that although it is unable to do like that, those air-elements arise together with bodily expression simultaneously.

It is because the fact that “among (10) directions, such direction is intended to go; it is desired to face such direction with various organs; that air-element support wells those corporealities facing with desired direction; it maintains well the latter. Thus significant gesture which is facing with that direction arises; that significant gesture which usually arises together with inner desire of himself is also known as bodily expression (*viññatti*). Therefore, it can be known the fact that “those air-elements arise together with bodily expression simultaneously. (*Mūlaṭī-1-72*)

Because of this reason, it is suitable to arise bodily expression by even mind-door advertence in accordance with inner desire to arise special expression corporeality (*vikāya rūpa*). Due to presence of suitable arising like that, it has been explained that (32) kinds of consciousness are able to produce ordinary *cittajarūpa*, deportment and bodily expression. Although bodily expression can be brought forth by mind-door advertence, only when numerous air-predominating corporeal units arise frequently, can it be said that “it has been reached, to one *yojana*; (10) *yojana* etc.”.

It means the fact that it is unable to reach any place with that distance by means of arising of only a few corporeal units which are predominated with the air-element. (*Mūṭī-1-72*)

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Pāli Quotation (Abhi-A-1-125)

For instance_____ In order to convey a loaded bullock-cart with heavy weight which can only be conveyed by (7) pairs of bullocks yoke together with (7) yokes, the first pair of bullocks yoked together, are able to support both yoke and cart well and able to maintain cart leading to it's direction well, but unable to roll wheels up any more. The second pair of bullocks yoked together, etc., are also similar to this way.

After 7th pair of bullocks have been yoked together and the skillful bullock-cart driver sits in front of the cart, handles the ropes tied with those bullocks and touches all of them with a cane stick in order to drive cart. At that time, due to presence of equal force of each bullock, the loaded cart can be conveyed and wheels are also forced to roll up. Then it reaches to a condition which is deserving to say the fact that “the bullock-cart had been conveyed and reached to ten *yojana*, (20) *yojana*”. In this way it should be understood the parallelism of this simile. (*Abhi-A-1-125*)

While a loaded cart is being conveyed by (7) pairs of bullocks yoked together, as previous (6) pairs of bullocks maintain and lead to desired direction, those air-elements consisting in corporeal units which are produced by those previous consciousness of (6) impulses, maintain concomitant corporeal *dhammas* so as not to reduce their ability and lead to desired direction well. However, as previous (6) pairs of bullocks yoked together are unable to roll wheels up, those air-elements consisting in corporeal units which are produced by previous consciousness of (6) impulses are unable to move the whole body (= all corporeal *dhammas*). When the supporting factors of those air-elements consisting in corporeal units which are produced by previous consciousness of (6) impulses are available those air-elements consisting in corporeal units which are produced by consciousness of seventh impulse are able to move (= to arise successively in new places) the whole body. It means like this. (In this case, numerous impulses of mind-door cognitive processes will arise as long as process of walking continuously.)

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4.77 The meaning of special expression corporeality (*Viññatti*)

Pāli-Quotation (Abhi-A-1-125)

Although the air-elements consisting corporeal units which are produced by the first consciousness of (7) impulses are unable to move the whole body (= all corporeal *dhammas*), those corporeal units which are predominated with the air-element arise together with special expression corporality called *viññatti*

simultaneously. It is right ____ If one desires to walk forward, those air-elements consisting in corporeal units which are produced by the first consciousness of impulsion also maintain, support and lead the whole body to forward direction indeed. The nature of leading to forward direction of the whole body is performed by means of special expression corporeality called *viññatti*. It should be recognized the second consciousness of impulsion etc., in similar way.

Among those kinds of corporealities, some kinds of corporealities produced by such mind are also included.

All kinds of corporealities produced by that mind are not special expression corporealities. Actually, there is a significant gesture which is concomitant of air-element produced by mind; which is able to bring forth a factor of maintenance, supporting, leading to desired direction, mobility, of the whole body (= all corporeal *dhammas*). This kind of significant gesture is called “*viññatti*” (= special expression).

That corporeality called “special expression” is not produced by mind while pure octad with nutriment as eighth factor is produced by the latter. (It means that “special expression corporeality” is non-real one with the result that it is not produced by mind.) Although it is not produced by mind, as the Buddha preached the fact that “decaying and death are impermanent *dhamma*, *sañkhata dhamma*, (*sam-1-264*)”, due to presence of static phase (= decaying or *jarā*) and perishing phase (= death or *maraṇa*) of *sañkhāra dhamma* (corporeality, mentality, causes and results), that special expression corporeality can be called *cittasamuṭṭhāna rūpa* (corporeality produced by mind), due to occurrence of significant gesture (*vikāra rūpa*) called special expression of corporeal *dhamma* produced by mind, similarly. (*Abhi-A-1-125*)

Pāli Quotation (Mūlaṭī-1-72)

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= There is a kind of significant mode of the four great elements which are produced by mind, which is able to bring forth the air-element in order to support and move all corporeal *dhamma* called *rūpa kāya* (= the whole body). This kind of significant mode is called “*viññatti*”.

[In *Aṭṭhasālinī aṭṭhakathā*, it is explained that “significant mode of air-element is called *viññatti*, while “significant mode of four great elements is called *viññatti*”, in *Mūlaṭīkā*. It should be recognized the fact that “in the *aṭṭhakathā*, it is explained only “significant nature” by means of “significant method” (*padhāna naya*), while it is explained both significant and non-significant nature in *ṭīkā*.]

= It is right ____ Due to presence of significant mode of those four great elements produced by mind, the air-element is able to support and move all corporeal *dhammas* called *rūpakāya*.

According to this phrase, “special expression is not produced by mind”, it show that “there is no special expression in the aspect of ultimate reality (*paramatha sacca*)”. This is due to the fact there is no corporeal *dhamma* in the aspect of ultimate reality without apparent cause”. Therefore, it can be known the fact that special expression is not real ultimate corporeality, according to the phrase, “special expression is not produced by mind”.

Due to absence of permanent ultimate *dhamma*, except *nibbāna*, it can not be said that “special expression is *apaccaya dhamma* which is void of cause. That special expression, therefore, is called corporeality produced by mind, due to occurrence of significant mode which is able to know inner desire to other. It should be accepted the fact that special expression corporeality is not only *cittasamuṭṭhāna rūpa* but also derived corporeality of the four great elements, due to occurrence of significant mode of the latter. (*Mūlaṭī-1-72*)

[It means the fact that as that special expression is called *cittasamuṭṭhāna rūpa* by means of indirect way of preaching methodology (*thānupacāra*) the former can be called derived corporeality because it arises apparently depending upon the four great elements.

It is explained by adding the suffix *nāma* with *cittasamuṭṭhānā* in the commentary (*Abhi-A-1-125*), because it is intended to show the fact that “special expression can be termed as *cittasamuṭṭhāna rūpa* by means of *thānupacāra*, a kind of metaphor, in which real term, *cittasamuṭṭhāna* of corporeal units produced by mind called *thāna* (dwelling place), becomes metaphorical term of special expression called *thānī* (dweller).]

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4.78.1 *Manoviññeya dhamma*

(*dhamma which can be known by only mind door cognitive process*)

Pāli Quotation (Abhi-A-1-125)

= According to explanation of the term “*viññāpetīti viññattī*”, due to presence of significant gesture which can be known, it is called *viññattī*. Which is able to be known? The significant gesture or desire of the mind is able to be known. This is the answer.

If a person who is situated at the direction of eye-clear-sensitivity, raises either hand or leg up; shakes either head or eyebrow, this gesture of each kind can be seen by eye-consciousness. But bodily expression (*viññattī*) can no be known by eye consciousness. It can be known by consciousness of mind-door cognitive process (*mano viññāṇa*). It is right ____ Only colour called moving shape can be seen by the eye by means of peculiar gesture of hand etc. Bodily expression, actually, can be known by continuity of consciousness of mind-door cognitive process by means of reasoning that “this person seems to do this function”. (*Abhi-A-1-125*)

Pāli Quotation (Mūlaṭī-1-72,73)

According to the phrase, “*kāreti maññe*” (= “this person seems to have desire to do this function”), such inner desire (= such bodily manner) can be known through bodily expression (*viññattī*) which is deserving to know by following consciousness of eye-door cognitive process and mind-door cognitive process which are causes of taking the object of colour. Bodily expression shows its ability of expression by knowing that inner desires (= that bodily manner).

This is because, such knowing that “this tree seems to have desire to do this function”, can not arise by seeing movement of a tree, etc., which lacks bodily expression.

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It is right ____ Only coming in contact with visible-object is the function of seeing-consciousness (*cakkhu viññāṇa*). Taking the object of special expression called movement associated with inner desire is actually, not the function of seeing-consciousness. Although seeing-consciousness is unable to know special expression associated with inner desire, due to presence of very rapid function of mind, worldly person who are unable to know the significance of ultimate *dhamma*, suggest that special expression corporeality can be seen by seeing-consciousness. As “worldly person without eye of wisdom is unable to know significant difference between two kinds of cognitive processes, i.e., seeing-consciousness of eye-door cognitive process which arises by means of coming in contact with brown colour and the consciousness of mind-door cognitive process which arises by means of knowing as brown colour, the bodily expression corporeality which arises simultaneously with mind; which is significant gesture; which is able to support and move the whole body (= all corporeal *dhammas*), can be known by consciousness of mind-door cognitive process which is misunderstood as seeing-consciousness of eye-door cognitive process after taking the object of special expression corporeality. Then these kinds of knowing that “this person seems to have desire to do this function, this intention is that person’s desire,” is arisen consequently. (*Mūlaṭī-1-72, 73*)

4.78.2 The cognitive process that knows bodily expression (*viññattī*)

Pāli QuotaitonPāli verse page 760 vol I

There are four successive cognitive processes through which bodily expression can be known as follows.

1. seeing-consciousness of eye-door cognitive process which is able to know only colour,
2. consciousness of following mind-door cognitive process which are able to know previous colour object (*tadanuvattika manodvāravīthi*),
3. consciousness of mind-door cognitive process which are able to know bodily expression (*viññattī*),

4. consciousness of mind-door cognitive process which are able to know inner desire through bodily expression,

In this case, according to the words “*vaṇṇaggahaṇānusārena*”(Mūlaṭṭī-1-72), it shown that those successive processes which follow visible-object are seeing consciousness of eye-door cognitive process and consciousness of mind-door cognitive process.

According to this phrase “*gahitāya viññattiyā*” (Mūlaṭṭī-1-72), it shows number (3) mind-door cognitive process which is the cause of knowing as bodily expression.

According to these phrases, “*yam karaṇam viññātabbam, tassa vijjānanena*” (Mūlaṭṭī-1-72), it shows number (4), mind door cognitive process which knows inner desire through bodily expression.

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4.78.3 *Kāretimaññe* (Abhi-A-1-125)

According to the phrase, “this person seems to have desire to do this function”, it shows how the seer comprehends inner desire of the person who moves hand, leg etc. According to this phrase, “*kāreti maññe*”, bodily expression corporeality which is the source of knowing of inner desire has also been comprehended, due to showing like that. It is right ____ It should be recognized the fact that the inner desire of the person who moves hand, leg, etc., is comprehended by consciousness of fourth mind-door cognitive process after bodily expression corporeality had been known by third mind-door cognitive process, which follows the second mind-door cognitive process knowing previous visible object which is taken by the first seeing-consciousness of eye-door cognitive process.

4.78.4 Clarification by comparison

Pāli Quotation (Abhi-A-1-125, 126)

It will be clarified by the following comparison. ____

In the forest during summer time, people usually make symbols tying palm leaf, etc., up on top branch of tree with intention that “everyone can know that there is water in this place by this symbol”.

There is a flag at the entrance of pub.

Furthermore ____ the wind causes shaking of high tree. When the fish moves under surface of water, small swirls will be arisen. Along with the both sides of upper drainage basin, grasses, leaves and rubbish were left after heavy flood.

According to mentioned above, palm leaf, flag, shaking of tree, swirl, grasses, leaves and rubbish can be seen by seeing-consciousness of the eye-door cognitive process for every person with visible eye. Due to seeing by that ways, although it is invisible by seeing-consciousness, one can reason these facts ____

1. there is water in this place with tied palm leaf,
2. there might be alcohol in this place with flag,
3. this tree might be shaken by wind,
4. there might be a fish in the water,

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5. it might be a phenomenon that about this range of drainage basin had been flooded, etc., through consciousness of mind-door cognitive process.

Similarly, bodily expression can not be seen by the seeing-consciousness but by the consciousness of mind-door cognitive process. It is right ____ the visible-object can be seen by the seeing-consciousness of eye-door cognitive process through hand’s significant gesture etc. Bodily expression, actually, can be known by reasoning of continuity of consciousness of mind-door cognitive process and it is comprehended that “this person seems to have desire to do this function and this function also”. (Abhi-A-1-125, 126)

The palm leaf tied up on top branch of tree in the forest during summer time and the flag set up at the entrance of pub, etc., are similar to visible-object of moving hand. After those palm leaf, flag, etc., had been seen, comprehension on the presence of water, alcohol, etc., is similar to comprehension on bodily expression

by means of mind-door cognitive process after the seeing-consciousness together with eye-door cognitive process and successive following mind-door cognitive processes which know the colour object. This is a parallelism drawn roughly between them. There are more detailed cascade of cognitive processes had been explained in *Mūlaṭṭkā* as follows.

Pāli Quotaiton (Mūlaṭṭ-1-73)

The meaning of this subcommentary is as follows.

When the palm leaf tied up on top branch of tree, etc, has been seen,

1. eye-door cognitive process (*cakku-dvāra vīthi*) which is able to know visible-object of palm leaf etc and
2. mind-door cognitive process which is able to know previous visible-object taken by eye-door cognitive process, arises successively. Just after that mind-door cognitive process called *tadanuvattika manodvāra vīthi*,
3. successive number (3) mind door cognitive process which is impossible to be understood for worldly persons without eye of wisdom, is able to know correlation between symbol of palm leaf, etc., and presence of water.

It should be recognized the fact that correlation between symbol of palm leaf etc., and presence of water which is known by number (3) mind-door cognitive process, and comprehension on recognition mark of presence of water after symbol of palm leaf, are similar to comprehension on bodily expression with inner desire by two successive mind-door-cognitive processes respectively.

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It will be continued.____ Regarding to the phrase, “the water would be present in this place”, it should be recognized the fact that the presence of water is deserving to comprehend by successive mind-door cognitive process which follows previous mind-door cognitive process, i.e., the process of knowing visible-object, due to presence of correlation with water etc... With regard to knowing that water etc., it should be recognized the fact that mode of that symbol of presence of water had been comprehended.

Then it should be recognized the fact that relation of determinative dependence is previous mind-door cognitive process which takes the object of correlation for either mind-door cognitive process which takes the object of gesture arisen in this body-door (= bodily expression) in the aspect of subject of comparison (*upameyya*) or mind-door cognitive process which takes the object of water etc.. in the aspect of object of comparison (*upamāna*).

In those explanations of above sub-commentary _____

With regarding to the phrase, “*tālapaṇṇādirūpāni dīssvā*” (= after colour object of palm leaf, etc., has been seen), it shows eye-door cognitive process and successive mind-door cognitive process which continues to take that previous colour object.

With regarding to the phrase, “*tadanantarappavattāya manodvāravīthiyā*” (= by mind-door cognitive process which is contiguous to that two kinds of cognitive processes), it shows mind-door cognitive process which comprehends correlation between palm leaf and water, and mind-door cognitive process which comprehends the fact that palm leaf is recognition symbol of presence of water.

With regarding to the phrase, “*udakādiggahaṇam*”, (= comprehension on the presence of water ..etc..,) it shows mind-door cognitive process which comprehends the nature of presence of water. This kind of mind-door cognitive process is similar to mind-door cognitive process which comprehends inner desire of person who shows hand’s shake etc.

With regarding to the phrase, “*udakādisahacārippakāratam saññāṇākāram gahettvā udakādiggahaṇam viya*” (= As taking the object of usual occurrence of palm leaf, etc., associated with water, etc., and the object of presence of water through recognition symbol of that water etc..), it shows the fact that mind-door cognitive process which takes the object of deduction by which comprehends the fact that palm leaf, etc, usually occurs together with water, etc., and mind-door cognitive process which takes the object of recognition symbol of that water etc., are similar to mind-door cognitive process which comprehends bodily expression. It should be recognized the fact that “in order to comprehend bodily expression, another kind of mind-door cognitive process which comprehends correlation between hand’s shake and desire to come is also present”. That kind of mind-door cognitive process is not included in above mentioned verse, “*rūpam pathamacittena*” etc ... According to these words, there is also one kind of cognitive process. If the palm leaf

which is recognition symbol for “presence of water”, is seen, it can be remembered on correlation between palm leaf and water.

The cognitive process which recollects that previous correlation is called *purimasiddha sambandhaggahaṇa vīthi*. It should be recognized similarly on the recollection of previous correlation between hand’s shake and desire to come in this way.

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4.78.5 Explanation by another way

* *Atha panātiādīnā viññattiyā anumānena gahetabbatam dasseti. (Anuṭṭī-1-79)*

With regarding to the phrase, “*manodvāraviññāṇena gahite tasamin cittena saheva anuparivatte kāyathambhanavikāra copanasankhāte*” (*Mūlaṭṭī-1-73*), it shows special expression called *viññatti* is deserving to be known directly by consciousness of mind-door cognitive process. Furthermore, it is explained on bodily expression which can be known by deductive reasoning (*anumāna*) as follows.

In other words, although bodily expression is not taken directly as an object of consciousness of mind-door cognitive process, the former is able to benefit for the cognitive process which comprehends inner desire called gesture of body-door in order to take previous experienced correlation by means of efficiency of relation of determinative dependence (*upanissaya paccaya*). It is because it is impossible to arise mind-door cognitive process which arises together with inner desire and bodily expression; which is contiguous process of mind-door cognitive process taking visible-object; which comprehends inner desire of person who shows hand’s shake, in the absence of bodily expression with inner desire of that person.

[It is a question that how bodily expression is able to benefit cognitive process which takes object of inner desire called gesture of body-door although it is not deserving to take as direct object of mind-door consciousness. The answer is _____ “If any one has desire to come, he shows hand’s shake”, for that instance, by means of efficiency of relation of determinative dependence of mind-door cognitive process which recollects correlation between “desire to come” and “hand’s shake”, bodily expression can be the cause of comprehension on inner desire called gesture of body-door nevertheless it is directly taken by the mind-door consciousness. While hand is shaking, the shape of hand arises together with bodily expression. That bodily expression, in turn, arises together with inner desire of person who shows hand’s shake. In the absence of bodily expression, it is impossible to arise mind-door cognitive process which comprehends inner desire; which is contiguous process of eye-door cognitive process and mind-door cognitive process called *tadanuvattika manodvāravīthi*. It, therefore, means that “special expression called *viññatti* benefits for arising of cognitive process which comprehends inner desire called gesture of body-door by means of efficiency of relation of natural determinative dependence (*pakatūpa nissaya*) nevertheless it is directly taken by the mind-door consciousness. With regarding to these words, it shows that special expression called *viññatti* is deserving to know by deductive reasoning on inner desire.

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This is the meaning of explanations found in *Mūlaṭṭikā*. However, it is instructed to discern and keep in mind all kinds of both real and non-real corporeal *dhammas* commonly in the *nāmarūpapariccheda ṇāṇa* in *Visuddhimagga-2-225*. Whereas the mind-door consciousness of practising *meditator* who is able to discern and keep in mind both corporeal and mental *dhammas* up to the field of ultimate reality, is possible to take the object of bodily expression directly. It should be recognized on the fact that above explanation of *Mūlaṭṭikā Sayadaw*, “special expression called *viññatti* is deserving to be known by deductive reasoning on inner desire”, refers to worldly persons who are unable to see the ultimate corporeality by insight. It should be reviewed on the word of *Mūlaṭṭikā*, “*Aviññāyamānantarāya*” (*Mūlaṭṭī-1-73*).

As it is apparent that “palm leaf is recognition symbol of presence of water without special regard to it but by means of arising of mind-door cognitive process that comprehends water contiguously after cognitive process which comprehends visible-object of palm leaf etc., during showing hand’s shake, bodily expression (*viññatti*) is also apparent by means of deductive reasoning (*anumāna*), due to contiguous arising of mind-door cognitive process which comprehends inner desire just after arising of mind-door cognitive process which comprehends hand’s shake. With regarding to the phrase, “this person seems to have desire to

do this function”, it, therefore, means the fact that the commentary explained that bodily expression (*viññatti*) is also apparent by means of deductive reasoning (*anumāna*), due to comprehension on inner desire accordingly.]

4.78.6 The *dhamma* that should be known

Pāli-Quotation (Abhi-A-1-126)

It will be continued. _____ This bodily expression corporeality is known as *viññatti*, due to not only the comprehensible nature but also the nature that should be known. [With regarding to this phrase, it should be recognized that it showed “*viññāyatīti viññatti*”, (= It is known as *viññatti*, due to occurrence of nature that should be known), which is a kind of grammatical interpretation.]

For instance _____ The bodily expression is apparent in at least animal behavior. It is right. _____ If a group of domestic dogs, foxes, crows, cows, etc., in such place are shown by an aggressive gesture with something, such as stick, stone piece etc., they comprehend that “this person seems to have desire to beat or throw” and flee away from here to there.

Then, that bodily expression is unobvious in such time for other’s mind who is separated by wall, partition, etc. Whereas it is unobvious in such moment while separation of that wall, partition is present. Though it is unobvious one for that moment, it is known as bodily expression (*viññatti*), due to occurrence of obvious nature for faced person’s mind. (*Abhi-A-1-126*)

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Pāli-Quotation (Mūlaṭī-1-73)

With regarding to the phrase, “this person seems to have desire to beat or throw”, (*Abhi-A-1-126*), it shows obvious arising of the bodily expression (*viññatti*), due to comprehension with inner desire of beater or thrower. It is right _____ It is actually, impossible to comprehend inner desire, unless that bodily expression is obvious.

With regarding to the phrase, “it is known as bodily expression (*viññatti*), due to occurrence of obvious nature for faced person’s mind”, (*Abhi-A-1-126*), as it is finished to explain the fact that due to absence of face to face direction, the visible-object, etc ... which never strike eye-clear-sensitivity and *bhavanga* mind-clearness, is the *dhamma* that should be known by seeing-consciousness (*cakkhuvīññeya dhamma*), it is also finished to explain bodily expression called *viññatti*, which is a kind of genuine nature, by two kinds of interpretations,

1. *viññāpetīti viññatti* = it is known as *viññatti*, due to occurrence of comprehensible nature,
2. *viññāyatīti viññatti* = it is known as *viññatti*, due to occurrence of nature that should be known, similarly.

That bodily expression which arises together with mind, is comprehensible to bring forth walking forward, etc., without desire to be known by other. Bodily expression, itself is also should be known and it is deserving to know. It should be recognized bodily expression with two varieties.

4.79.1 Mode of arising of movement

Pāli Quotation (Abhi-A-1-126)

There is a question in this case, that whether three kinds of corporeal *dhammas* produced by *kamma*, temperature, nutriment, are moving or not, while all corporealities produced by mind (call corporeal units produced by mind) are moving. The answer is that _____ those corporeal *dhamma* produced by three origins will be moved as well as all corporeal *dhamma* produced by mind. There are the same nature of arising of the former which always follows all corporeal *dhammas* produced by mind.

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It will be clarified by parallelism.____

When heavy water current flows along with a stream or river from high mountain, dry sticks, dry leaves, dry grasses etc., which fall into water have the same phenomenon with water current.

It should be understood this parallelism with simile in which when that water current stops they will be stopped and when the former flows they will be flowed.

Thus it should be recognized that among all kinds of corporealities produced by mind, this bodily expression corporeality is known as *kāyakamma dvāra* (= the function of body-door). (*Abhi-A-1-126*)

4.79.2 The meaning of movement

desantaruppatti hetubhāvena, (Mūlaṭī-1-72)

The nature of corporealities is indeed, the process in which they perish away at the same place where they arise just after arising phase. It is no time to move from one place to another. However, if there are producing causes of corporealities apparently, those benefit production of new ones even though old ones perished away. The movement, indeed, means the successive arising of new corporeal units in another place without arising in previous place. That kind of production of new corporeal units is caused by ability of the air-element consisting in corporal units produced by seventh consciousness of impulsion which are supported by the air-element consisting in preceding corporeal units produced by mind. If corporeal units produced by mind arise in new places, those corporeal units produced by *kamma*, temperature, nutriment also arise that new places concomitantly. Worldly persons usually misunderstand on that inconstant arising in different places as “movement”.

Therefore, if the practising person discerning on deportment (*iriyāpatha*) and clear comprehension (*sampajañña*) reaches to this sage of *rūpakammaṭṭhāna*, he must discern and keep in mind previously

1. conveyable corporeal *dhammas*, and
2. conveyed corporal *dhamma*,
in other words,
 1. corporeal *dhammas* which are able to support and maintain the whole body
 2. the whole body (= all kinds of corporealities) which are supported and maintained,

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in other words,

1. significant corporealities of deportment (= corporealities with special expression)
2. non-significant corporealities produced by four origins (= all kinds of corporealities produced by *kamma*, mind, temperature, nutriment, except corporealities with special expression),

in order to reach the field of ultimate reality by penetrative knowledge which is able to break down compactness of corporeality. It will be continued to present way of discerning on five-aggregates related with those deportments (*iriyāpatha*) and clear comprehension (*sampajañña*) in the next section, Volume 2. *Nāmakammaṭṭhāna*.

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