

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF *NĀAMAKAMMATṬHĀNA*

(PRACTICE ON MENTALITY)

VOLUME II

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BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑĀTARA BHIKKHU

&

Dr. Khin Maung Aye (Ph.D, Messey)

Edited By

Venerble Ashin Sajjana (*dvipiṭakadhara*)

First Edition

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Cakkhana went to stretch of paddy field so as to search for rabbit. At that time a young rabbit also reached into paddy field in order to eat tender paddy. When Cakkhana followed that rabbit rapidly as soon as he saw young rabbit was caught by winding around with a creeper. That rabbit was crying, due to afraid of danger of death. Because of hearing that crying, Cakkhana went to rabbit and caught easily. He thought that it was ready for making suitable diet of his mother. Then he bore in mind that “if I cut out other’s life because of vitality of my mother, this killing misdeed is not suitable for me”. (He remembered fault of misdeed of killing being.) After bearing in mind in that way, he said rabbit that ... “Go away and take pasturage in the forest in company with group of rabbits,” and released it. When he reached at home his elder brother asked him whether he has got rabbit or not, and he replied about all happened. At that time his brother scolded him for releasing rabbit. At that time Cakkhana devotee approached to his mother and said true words that

“*yato aham jāto, nābhijānāmi sañcicca pāṇam jīvita voropetā*” *ti saccam vatva aṭṭhāsi.*

“I never kill other being intentionally since maturity”,
and stood besides his mother.

During saying true words Cakkhana’s mother was clear of disease. (*Abhi-A-1-146*). In this story the manner of abstaining from killing rabbit which was encountered to commit directly is *sampattivirati* (meeting by chance abstinence). It is obvious that this *sampattivirati* takes present object which is deserving to commit recently.

1. *samādānavirati* _____

Pāli Quotation (Abhi-A-1-146)

The nature of abstinence, which arises by means of observing precepts, is called *samādānavirati*. The nature of abstinence which arises in continuums of those persons who do not commit even though they give their lives up for the period during or after observing precepts, due to observing precepts with strong determination is called *samādānavirati*. It should be recognized in this way. (*Abhi-A-1-146*)

A devotee who dwelled at *Uttara vaṭṭamāna* mountain _____

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That devotee observed precepts in front of Venerable *Pingalabuddharakkhita Mahā Thero* who stayed in the monastery called *Ambariya* and then harrowed. After he harrowed he set free his bulls and those bulls lost. While he was searching and wandering lost bulls he climbed on the *Uttara vaṭṭamāna* Mountain. A boa constrictor wound around that devotee on the mountain. At that time that devotee thought to sever that snake’s head with very sharp adze. Then he bore in mind that “even though I have observed precepts in front of very respectable teacher, if I break down precept, it will be not suitable for me. After bearing in mind three times in this way _____

“*jvītam pariccajāmi, na sikkhāpadam,*” = “life will be given up but not precept.”

Then he thrown very sharp adze away into the forest. As soon as that moment boa constrictor released him and crawled away due to power of morality.

(*Abhi-A-146, 147*)

According to this story this *samādāna virati* also takes present object. In this kind of *virati* has got previous observance of precepts but in *sampattivirati* there is no observance of

precepts previously. The nature of abstinence between two kinds are the same each other but only difference in presence of previous observance of precepts.

Pāli Quotation (M-ṭī-1-305)

3. *samuccheda virati*

Pāli Quotation (Abhi-A-1-147)

“The nature of abstinence, which is associating with the Noble Path, which arises by means of absolute eradication of underlying tendency element (*anusayadhātu*) of every misdeed and wrong livelihood, is called *samucchedavirati*”, it should be recognized in this way. In the continuum of Noble Ones any way of consideration that “other being’s life would be killed” never arise since the arising of that *samuccheda virati*. (*Abhi-A-1-147*)

9.G. It is only wholesome deed

pañca sikkhāpadāni.... Pa....kusalāyeva. (Abhi-2-305)

Due to presence of preaching by the Exalted One that... “abstinence *dhammas* (=precepts) are wholesome deeds certainly”, abstinence *dhammas* always associate with impulses only but not registering.

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9.H. Object of abstinence *dhammas*

Pāli Quotation (Abhi-2-305) (Abhi-A-2-369)
(Abhi-A-2-369) (Mūlaṭī-2-190)

In accordance with preaching of above *Pāli* Text, commentary, subcommentary, mundane abstinence *dhammas* take present sensual object only.

In *Sikkhāpada Vibhanga* the Exalted One preached that precepts have got object of being only.

Because those precepts take object of corporeality-mentality, conditioned things which reach to designation as being in the aspect of conventional truth, all these precepts are instructed by means of *sampattavirati*. The Exalted One, therefore preached those *dhammas* are the *dhammas* with both object of sensual *dhamma* and present *dhamma*.

Furthermore it is abstained from such base; due to occurrence of real external *dhamma* of that base which is abstained, it should be recognized all precepts have got objects of external corporeality-mentality, conditioned things. (*Abhi-A-2-369*)

In above explanations of commentary it is found that the Exalted One instructed all precepts by means of *sampatta virati*. According to that word, ‘*sampattavirati*’, due to presence of misunderstanding on the word *sampattavirati* which is included in three kinds of *virati*, i.e., *sampatta virati*, *samādāna virati*, *samuccheda virati*, _____ sub commentator, *Mūlaṭīkā Sayadaw* explained as “*sampatte paccuppanne ārammaṇe*” etc.

Because only when present object which is deserving to commit reaches, in other words, only when the object which is deserving to commit reaches into present period, various misdeeds, killing being etc., which reaches toward can be abstained, sub-commentator explained the word, *sampatta*, as “*sampatte paccuppanme ārammaṇe*”. It is right. _____ The abstinence called *samādāna virati* also does not arise during still observing but only when present object which is deserving to commit is encountered either during

observing precepts or after observed later. The abstinence called *samuccheda virati*, actually, does not concern with this aspect of *vipassanā* practice, due to occurrence of pure Supramundane *dhamma*.

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Because during discerning on abstinence mental *dhammas* it is not the period when present object which is deserving to commit is not facing with practicing *meditator*, it is, therefore presented in above so as to discern abstinence mental *dhammas* by taking object of any kind of misdeeds or wrong livelihood which has been abstained for once upon any time.

9.I. Opinion of objects of *pañātipāta* (killing being)etc.,

Pāli Quotation (Abhi-A-2-366)

1. Volition of killing being has got the object of other's controlling faculty of life.
2. Volition of stealing has got object of either being or non-living conditioned things.
3. Volition of sexual misconduct has got objects of woman and man.
4. Volition of lying has got object of either being or non-living conditioned things.
5. Volition of using intoxicating drinks and narcotic has got object of non-living conditioned things. (*Abhi-A-2-366*)

9.J. The term, "*sikkhāpada* (=precept)," means

Pāli Quotation (Abhi-A-2-365)

According to explanation of above commentary_____

1. The abstinence mental concomitant is also called precept (*sikkhāpada*);
2. The volition is also called precept;
3. Not only both kinds of abstinence and volition but associating mental *dhammas* of volition are also precepts, due to occurrence of group of *dhammas* which are deserving to observe and practice.

9.K. Analyzing on object of abstinence

Pāli Quotation (Abhi-A-2-368)

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(Mūlaṭṭi-2-189) (Anuṭṭi-A-190)

As determination on object of misdeeds, killing being etc., should be understood, determination on objects of precepts, abstaining from killing being etc., should also be understood.

1. The precept, which is factor of abstaining from killing being, refrains from enmity volition (*veracetanā*) of oneself by taking object of other's controlling faculty of life which is deserving to commit.
2. The precept, which is factor of abstaining from stealing other's property which is not given through bodily and verbal actions, refrains from enmity volition of oneself by taking object of either being or non-living conditioned things which are deserving to commit.

3. The precept, which is factor of abstaining from sexual misconduct, refrains from enmity volition of oneself by taking object of either woman or man who is deserving to commit.
4. The precept, which is factor of abstaining from lying, refrains from enmity volition of oneself by taking object of either being or non-living conditioned things which are deserving to commit.
5. The precept, which is factor of abstaining from using intoxicating drinks and narcotic, refrains from enmity volition of oneself by taking object of non-living conditioned things called intoxicating drinks and narcotic which are deserving to commit.

It is right._____ All these abstinence volition refrain from enmity volition only by taking object of bases, other's controlling faculty of life etc., called *vīṭikkamitabbavatthu*, which are deserving to commit. (*Abhi-A-2-368*)

In above explanations of commentary some precepts are explained as presence of object of being, presence of object called woman or man. Sub-commentators, *Mūlaṭṭhā Sayadaw* and *Anuṭṭhā Sayadaw* explained the fact relating to these explanations as follows._____

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It should be recognized enmity volitions only are refrained by taking object of base which is deserving to commit (*vīṭikkamitabba vatthu*), which is called living conditioned things and non-living conditioned things which are obsessed through state of affair of being, state of affair of gold, silver in such way that “let being will be stolen; let gold, silver will be stolen; let woman or man will be committed sexually” etc. It means these abstinence volitions never arise by taking object of mass of concept called being, mass of concept called gold-silver etc. It is right. _____

“pañca sikkhāpadā parittārammaṇā.” (*Abhi-2-305*)

= “Five kinds of precepts have got object of *paritta dhamma* called sensuous corporeality-mentality,” preached by the Exalted One.

All these abstinence volition refrain from enmity volition only by taking object of bases, other's controlling faculty of life etc., called *vīṭikkamitabbavatthu*, which are deserving to commit.

It will be explained in the commentary (*Abhi-A-2-368*) in this way. (*Mūlaṭṭhā-2-189*) (*Anuṭṭhā-2-190*)

The meaning is as follows: _____

In this case with regarding to the word saying that “being is taken object”, there is no being, in the aspect of ultimate sense but corporeality-mentality, conditioned things only which are obsessed as being. Similarly with regarding to those words saying that “woman is taken as object,” “man is taken as object,” there is no real woman or no real man, in the aspect of ultimate sense but corporeality-mentality, conditioned things only which are obsessed as woman or man. Similarly___ with regarding to the word saying that “gold-silver are taken as object if those are scrutinized by eye of wisdom or eye of ultimate sense, there is no gold-silver but mass of conditioned things which are obsessed as gold-silver. Therefore it should be recognized there is only object of *sañkhārārammaṇa* (= object of living conditioned things, object of non-living conditioned things) although it is said there is object of *sattārammaṇatā* (= object of being). The term, *vīṭikkamitabba vatthu*, also means only sensuous corporeality-mentality which are designated as the bases which are deserving to commit.

Therefore abstinence *dhammas* refrains from misdeeds which are deserving to abstain through taking object of any kind of present sensuous corporeality-mentality, conditioned things which are bases of deserving to abstain (*vītikkamitabba vatthu*). During abstaining in that way, although precept is observed previously before encountering with base which deserving to commit it is only *samādāna* volitional morality but not *samādāna* abstinence. Only when one abstains not to commit, even though present base, which is deserving to commit, is encountered directly, it can become *samādāna* abstinence. Furthermore, while the base which is deserving to commit is encountering, if the precept is observed without committing it, it is also *samādāna* abstinence. It should be recognized during observing precept in recent days without obvious occurrence of object which is deserving to commit this way of observance is only volitional morality but not abstinence morality.

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9.L Two kinds of boundless mental concomitants (*appamaññā cetasika*)

Way of discerning on compassion mental concomitant (*karuṇā*)

Karuṇā = the nature of having or feeling pity or compassion by taking object of suffering being, the nature of desiring to save from suffering circumstance,

This mental concomitant compassion (*karuṇā*) usually associates with either absorption of compassion or sensuous great whole some consciousness. Way of discerning on mental *dhammas* of absorption concentration, including compassion can be seen and performed as shown in tables, page (107), this volume. Way of practice for attainment of absorption of compassion will be presented in Section of *Samatha* Practice, Volume V. In this section way of discerning on mental *dhammas* together with compassion, which are associating with great wholesome consciousness will be presented.

1. Develop concentration step by step.
2. Keep life-continuum mind-clear-element in mind.
3. Take object of any suffering being to whom the righteous *meditator* usually feels compassion.
4. When that object of concept of being impinges into life-continuum mind-clear-element, continuity of impulses, including compassion of mind-door-cognitive processes must be kept in mind continuously.

Table showing compassion (*karuṇā*) mind-door-cognitive process

Depended bases within heart = 54	54
Mind-door-adverting	(7) times of impulses
12	35
12	34
12	34
12	33

If previous faith-wisdom group mental *dhammas* are added with a mental concomitant called compassion (*karuṇā*), it will become (35/34/34/33) respectively. Discern (4) ways through changing knowledge, pleasurable interest. In this case, the faith is the nature of strong belief on action and consequence of action and the wisdom is the nature of well

understanding on action and consequence of action. Because compassion *dhamma* takes object of pure concept of suffering being, registering can not fall after impulsions.

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9.M Way of discerning on appreciative joy (*muditā*)

muditā = the nature of having or feeling appreciative joy (*muditā*) by taking object of happy being with full of wealth

This mental concomitant, appreciative joy, usually associates with either absorption of compassion or sensuous great whole some consciousness. Way of discerning on mental *dhammas* of absorption concentration, including appreciative joy, can be seen and performed as shown in tables, page (108), this volume. Way of practice for attainment of absorption of compassion will be presented in Section of *Samatha* Practice, Volume V. In this section way of discerning on mental *dhammas* together with compassion, which are associating with great wholesome consciousness will be presented.

1. Develop concentration step by step.
2. Keep life-continuum mind-clear-element in mind.
3. Take object of any happy being to whom the righteous *meditator* usually feels appreciative joy.
4. When that object of concept of being impinges into life-continuum mind-clear-element, continuity of impulsions, including appreciative joy of mind-door-cognitive processes must be kept in mind continuously.

Table showing appreciative joy (*muditā*) mind-door-cognitive process

Depended bases within heart = 54	54
Mind-door-adverting	(7) times of impulsions
12	35
12	34
12	34
12	33

If previous faith-wisdom group mental *dhammas* are added with a mental concomitant called appreciative joy (*muditā*), it will become (35/34/34/33) respectively. Discern (4) ways through changing knowledge, pleasurable interest. In this case, the faith is the nature of strong belief on action and consequence of action and the wisdom is the nature of well understanding on action and consequence of action. Because appreciative joy (*muditā*) *dhamma* takes object of pure concept of happy being, registering can not fall after impulsions.

Facts to be careful _____

These mental concomitants, compassion and appreciative joy can associate with mere functioning consciousness (*kiriya-citta*). However those kinds of mere functioning consciousness can arise in the continuum of Arahants only, resulting in omitting in this way of discerning.

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Furthermore noble teachers were disputing on the fact relating to whether neutrality feeling associates with these compassion and appreciative joy or not. Venerable *Anuruddha Maha Thero* preferred the opinion of association with neutrality feeling. Although it is difficult to arise neutrality feeling before practice of compassion and appreciative joy are powerful, when the practice becomes sharp and powerful neutrality feeling can associate with those mental concomitants”, suggested by Venerable *Anuruddha Mahā Thero*. It should be recognized it is similar to the circumstance in which although *vipassanā* practice performed by the consciousness which associated with knowledge, when *vipassanā* practice become sharp and powerful it can accomplish without knowledge sometimes.

According to this opinion, for a righteous *meditator* who is unable to develop absorption of compassion and absorption of appreciative joy up to the third absorption concentration, that person’s practice of compassion, appreciative joy will associate with agreeable feeling frequently. Therefore it should be recognized (35) kinds of mental *dhammas* and (34) kinds of mental *dhammas* will be frequent, if knowledge associates or not respectively at that time. It can be considered that in the continuums of only those persons who always practice compassion and appreciative joy, these mental concomitants will associate with neutrality feeling frequently. It will be possible the fact in the continuums of those persons who never practice compassion and appreciative joy, if those mental concomitants arise, knowledge will not associate frequently.

9.N. Abstinence boundless (*virati appamaññā*) and function of registering

kāmāvacara vipākānampi ekantaparittārammaṇattā, appamaññānam ca sattārammaṇattā, viratīnam ekanta kasalattā vuttam “appamaññāvirati vajjitā” ti. (Famous ṭīkā)

= “Due to certain presence of object of sensuous corporeality-mentality which are called *paritta* of sensuous consequence *dhammas*; due to presence of object of concept of being of boundless mental concomitants called compassion, appreciative joy; due to certain presence of nature of wholesome deed of three kinds of abstinence mental concomitants; boundless and abstinence mental concomitants are unable to associate with great consequence consciousness,” opinion of above famous *ṭīkā*.

Sensuous consequences take object of sensuous *dhammas* called *paritta* certainly. Registering consequences are also sensuous consequences. Those boundless mental concomitants called compassion, appreciative joy, take object of concept of being. Thus sensuous consequence and boundless have got different objects. Then mundane abstinenes have the nature of wholesome deed certainly, resulting in variation nature compared with consequence. Therefore tow boundless mental concomitants and three abstinence mental concomitants are not deserving to associate with registering consequence which are sensuous consequence with root causes.

Because three kinds of abstinence have object of sensuous *dhammas* called bases, which are deserving to commit (= *vītikamitabba vatthu*), which are deserving to refrain (= *vīramitabba vatthu*), registering can fall sometimes, if object is very obvious (*vibhūtā rammaṇa*) for sensuous impulsion, sensuous being, sensuous object. Therefore in way of discerning on abstinence mental concomitants, available registering is also shown after impulsions.

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It should be recognized, however, abstinence can associate with impulses only but not registering consequence, as mentioned above. Therefore although (35) kinds of mental *dhammas* are shown in impulses, (34) kinds only are shown in registering. Boundless *dhammas* take object of concept of being only, resulting in inability to fall registering which can take object of sensuous *dhammas* only after those impulses.

9.O A fact to be considered for wise virtuous person _____

In *Pāli* Text of *Appamaññā Vibhanga*, *Abhidhamma*, the Exalted One preached on compassion practice as follows. _____

Pāli Quotation (Abhi-2-286)

= How does the practicing *bhikkhu* stay and spread with the mind associating with compassion towards a direction ? Worldly simile is that _____ as compassion arises through seeing a person who is very poor and inferior lineage with great suffering, who has got dark life of misdeeds only _____ similarly one is staying by spreading with compassion on to all beings. (*Abhi-A-2-286*)

Then it is preached in section of appreciative joy as follows: _____

Pāli Quotation (Abhi-A-2-287)

= How does the practicing *bhikkhu* stay and spread with the mind associating with appreciative joy towards a direction? Worldly similarly is that _____ as joyful feeling arises through seeing lovely person who can proliferate heart and soul _____ similarly one is staying by spreading with appreciative joy on to all beings. (*Abhi-2-287*)

These ways of developing compassion and appreciative joy are accomplished through preaching methodology of *Suttanta bhājanīya* (= periphrasis method). Only when one develops those practices through taking objects of concepts of shape and form of beings, can he attain absorption of compassion and absorption of appreciative joy. If one develops those practices through taking object of ultimate nature of corporeality-mentality which are designated as being, compassion practice and appreciative joy practice can not be accomplished, resulting in inability to attain those absorption *dhammas*. The Exalted One, therefore, preached on those practices through preaching methodology of *Suttanta bhājanīya* only.

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Then the fact to be considered that whether or not abstinence mental concomitants also take object of concept of being as compassion and appreciative joy mental concomitant do.

In the commentary called *Sammohavinodanī (Abhi-A-2-369)*, it is explained that.....

ārammaṇattikesu pana yāni sikkhāpadāni ettha sattārammaṇānīti

vuttāni, (Abhi-a-2-369)

= some precepts have got object of being only. However that commentary continued to explain that even though those precepts take object of being, only conditioned things *dhammas* which are designated as being are taken as object. (It has already been mentioned in above section.)

There is a reasonable question whether or not being who is mass of conditioned things is also taken as object as corporeality-mentality, conditioned things, which are designated as being, are taken as object.

In this world there are foolish worldly persons, who never experience to hear and learn ultimate nature of corporeality-mentality, who can not reach up to the field of ultimate nature, though they have experience to hear and learn, who lack eye of wisdom. Those foolish worldly persons are unable to take object of the ultimate nature called conditioned things of bases which are deserving to commit when those bases are encountered. During encountering with base which is deserving to commit, if those foolish worldly persons abstain from that base which is deserving to commit by taking object of concept, woman, man etc., can *sampattavirati* not arise as above example of Cakkana devotee?

It needs thinking about very carefully for wise and virtuous persons. The next reasonable fact is that did Cakkana devotee take object of either vitality of young rabbit through guessing or ultimate nature of controlling faculty of vitality of young rabbit, due to ability to reach up to the field of ultimate nature by insight?

If one accepts the opinion that in the continuum of only virtuous persons who can take object of the ultimate nature of conditioned things, in other words, in the continuum of only virtuous persons who have got *vipassanā* knowledge, knowledge of Analyzing Mentality-Corporeality etc., during encountering with base which is deserving to commit, only when those person refrain from that base the abstinence (*virati*) arises, it will be very far to attain wholesome deed of abstinence for foolish worldly persons without eye of wisdom.

If a righteous person can accept the opinion that in accordance with above explanation, “*sattārammaṇani (Abhi-A-2-369)*, abstinence mental concomitants or precepts take objects of

1. both being which is mass of corporeality-mentality, conditioned things
2. and mass of *dhammas* of corporeality-mentality, conditioned things which are designated as being,

the fact that wholesome deeds of abstinence *dhammas* can arise in the continuum of worldly persons without eye of wisdom too”, will be accepted.

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If one accept the opinion that “precepts or abstinence mental concomitants can take object of being who is mass of corporeality-mentality, conditioned things,” it should be recognized registering can not fall after impulsions which are associated with those abstinence mental concomitants.

One should not misunderstand that this opinion opposes to commentary and sub-commentary. It is only discussion on the fact whether or not abstinence wholesome deeds are available in the continuum of worldly persons who have no experience to hear and learn the ultimate *dhamma*. However if it is considered that “those abstinence *dhammas* can take object of bulk of ultimate *dhamma*, which have not broken down compactness yet, which are worth designating as being,” there will be no contradict.

General Notes _____

Now ways of discerning on wholesome group mental *dhammas*, including wholesome impulsions which arise by taking (6) kinds of objects, called visible-object line, audible-object line, olfactory-object line, sapid-object line, tactile-object line, *dhamma*-object line have been presented.

In these examples of cognitive processes, registering are also shown as generally.

Only when object is *atimahantā-rammaṇa* which are numerous consciousness of cognitive processes for five-doors and only when object is *vibhutārammaṇa* (obvious object) for mind-door, registering is available. If those cognitive processes are *voṭṭhabbana vāra*, *javanavāra* in five-doors and unobvious object (*avibhūtārammaṇa*) fall in the mind-door, registering is unavailable, due to cessation of cognitive process at determining (*vuṭṭho*) or impulsion (*javana*) only. Because the practising *meditator* can understand whether registerings fall or not gradually, those cognitive processes without registerings are omitted. Due to omitting in that way, one should not misunderstand that those cognitive processes without registerings must not be discerned. Both kinds of cognitive processes with or without registerings must be kept in mind thoroughly. During discerning in that way, the righteous *meditator* has to endeavour in order to understand how numerous cognitive processes arise by separating of life-continuums between them.

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10. Section of way of discerning on unwholesome group unwholesome impulsions of cognitive processes

It will be presented on way of discerning mental *dhammas* of mind-door-cognitive process which includes unwholesome impulsions, which has less number of consciousness, as beginning, similar to way of discerning on wholesome group mental *dhammas*.

According to explanation found in the commentary that _____

Pāli Quotation (Abhi-A-1-271)

It will be presented on way of discerning on unwholesome mental *dhammas* which arise by taking object of corporeal *dhammas* beforehand. During showing in that way those unwholesome impulsions of mind-door-cognitive process which arise by taking object of transparent corporeality (*pasādarūpa*), subtle corporeality (*sukhumarūpa*) which are designated as *dhamma*-object will be presented previously.

In the commentary called *Āyatanapabba vaṇṇanā, Mahāsatipaṭṭhāna Sutta, Mūla paṇṇāsa* it is explained how (10) kinds of fetters (*samyojana*) arise by taking visible-object. It will be presented on way of discerning on unwholesome *dhammas* called fetters which arise by taking object of both corporeal *dhammas* which are inclusive in *dhamma*-object and remaining various corporeal *dhammas* through following on those explanations as example. Now it will be presented on explanatory notes from commentary.

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10.A How fetters (*samyojana*) arise by taking visible-object

Pāli Quotation (M-A-1-292)

Those words, “*yañca tadubhayam paṭicca uppajjati saññojanam*”, means _____ through basing on both kinds of that eye-transparent-element and that visible-object, (10) kinds of fetters *dhammas*, namely,

1. sensuous desire fetter (*kāmarāga*)
2. hatred fetter (*paṭigha*)
3. conceit fetter (*māna*)
4. wrong view fetter (*diṭṭhi*)
5. skeptics fetter (*vicikicchā*)
6. desire to existence fetter (*bhavarāga*)

7. rule and rite fetter (*sīlabbataparāmāsa*)
8. envy fetter (*issā*)
9. stinginess fetter (*macchariya*)
10. ignorance fetter (*avijjā*),

arise consequently; that fetter is also distinguished by means of each specific character as it really is. In the next method _____ it is distinguished through function (*kiicca rasa*) and specific character. How do these (10) kinds of fetters arise?

1. In the continuum of person who has heartfelt desire on visible-object which reaches into appearance, impingement, which is very desirable object, by means of pleasing with sensuality, the sensuous desire fetter arises. (It means strong attachment which is capable of desiring with defilement sensuality (*kilesākāma*), which is called craving on sensuous base (*kāmavatthu*) which is visible-object. It rejects two kinds of attachment, i.e., attachment on existence, attachment on wrong view. This sensuous desire fetter is the nature of heartfelt attachment on desirable visible-object by discerning as comely object.)

[Notes: _____ These fetters are shown as group-wise system, greed-group, hatred-group etc., so as to discern easily.]

2. In the continuum of person who has heartfelt desire on complete existence (*sampattibhava*) in a way that “because this desirable visible-object is available easily for us in this complete existence with various objects, visible-object etc., may complete existence with various-objects, visible-object etc., be become in future too,” the desire to existence fetter arises consequently.
3. In the continuum of person who practices rule and rite called cow’s practice dog’s practice through thinking in a way that “if rule and rite practices are well performed, it will be possible to attain visible-object with this nature in future, the rule and rite fetter arises consequently.

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4. In the continuum of person who obsesses that “this visible-object is permanent (*nicca*) and durable (*dhuva*),” the wrong view fetter arises consequently.

Pāli Quotation (M-ṭī-1-379)

[Notes: _____ Obsession on visible-object as permanent, durable etc., is wrong view of eternity (*sassata diṭṭhi*). Showing that eternity wrong view in commentary is accomplished through preaching methodology of *nidassana naya* (apparent one is shown). It is also worth desiring to count various wrong views, annihilation wrong view etc., which obsesses on the visible-object as “this visible-object will be ceased and annihilated.”

In this case these three kinds of fetters, i.e., sensuous desire, desire to existence, rule and rite fetter are generally group of mental *dhammas* which belong to greed-wrong view group. Sensuous desire fetter and desire to existence fetter can associate with wrong view generally. Sometimes they can associate with conceit (*māna*) or sometimes those do not associate with both kinds of wrong view and conceit. Rule and rite fetter, actually, can associate with wrong-view only.

Diṭṭhi (wrong-view) and *moha* (delusion)

If that visible-object is obsessed as (1)*nicca*, (2) as *sukha*, (3) as *atta* (4) as *subha*, greed-wrong view can arise consequently. The nature of wrong knowing on that visible-

object (1) as *nicca* (2) as *sukha* (3) as *atta* (4) as *subha* is called delusion (*moha*). The nature of wrong belief on visible-object (1) as *nicca* (2) as *sukha* (3) as *atta* (4) as *subha*, is called wrong view (= *diṭṭhi*). There are 20/19/22/21 mental *dhammas* in each impulsion of greed-wrong view group. It will be obvious in later.]

If one obsesses that “the self (*atta*) is eternal, it never cease when death,” it is called eternity wrong view. If one obsesses that “the self ceases after death, there is nothing beyond coffin,” it is called annihilation wrong view.

5. In the continuum of person who has a high esteem of himself in a way that “there is no one who can arise apparently this visible-object(=can perceive this visible-object), except me,” conceit fetter arises consequently. [Those are unwholesome impulsions which are inclusive in greed-conceit group. There are (20/19/22/21) kinds of mental *dhammas* in each impulsion.]
6. In the continuum of person who has anger with undesirable visible-object which impinges in the eye-door the hatred fetter arises consequently. [The term, *patigha*, means the nature of harshness of mind towards object. The basic meaning is hatred which desire to destroy object. There are (18/20) kinds of mental *dhammas* in each impulsion.]
7. In the continuum of person who has envious mind in a way that “it will be very nice, if no one, except me, attain this kind of visible-object,” the envy fetter (*issā samyojana*) arises consequently. [Those are mental *dhammas* which are inclusive in hatred-group. There are (19/21) kinds of mental *dhammas* in each impulsion.]

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8. In the continuum of person with stinginess by making his acquired visible-object so as not to concern with others the stinginess fetter arises consequently. [Those are mental *dhammas* which are inclusive in hatred-stinginess group. There are (19/21) kinds of mental *dhammas* in each impulsion.]

[Notes: _____ As hatred-envy, hatred-stinginess mental *dhammas* can arise by taking visible-object as object, hatred-remorse mental *dhammas* can also arise by taking visible-object as object. Unwholesome *dhammas* can arise appropriately by taking (6) kinds of objects. Now it will be presented continuously on hatred-remorse group mental *dhammas*.

Hatred-remorse

- (a) If one repentant through taking visible-object (=through taking object of misdeed), which was related with visible-object, which has been done in past period, hatred-remorse arise consequently. Others’ shirt with beautiful colour was toughed wit ink so as to destroy colour. It is a kind of repentance which arise after destroying other’s beautiful visible-object.
- (b) If one repentant through taking object of wholesome deeds which have not been done in past period, remorse arises consequently. It is a kind of repentance which arises through failure of offering beautiful flowers for pagoda, due to various factors although one has intention to offer beautiful flowers a pagoda in time. There are (19/21) kinds of mental *dhammas* in each impulsion.

9. In the continuum of person with sceptic in a way that “is this visible-object (= colour of corporeal units) being? (= self (*atta*)?); is it being’s property? (=is it self’s colour?) the sceptic fetter arises consequently. (There are (16) kinds of mental *dhammas* in each impulsion.)

[Notes: _____ Mental *dhammas* consisting restlessness (*uddhacca*) are also object of *vipassanā* practice. They take (6) kinds of objects appropriately. Therefore if one has wandering mind by taking visible-object, it is called ‘*uddhacca*’ (restlessness). (There are 16 kinds of mental *dhammas* in each impulsion.)]

10. Whenever various fetters mentioned above arise, due to simultaneous occurrence within same mind moment, the ignorance fetter arises by means of nature of nescience on real ultimate nature of object(= nature of wrong knowing).

These fetters never arise specifically but groupwise system of corporeality-mentality, ultimate nature of various associating mental *dhammas* within same moment as natural fixed law. Those groups of mental *dhammas* always arise by following the fixed route of cognitive process. Therefore the righteous *meditator* has to discern in order to reach up to the field of ultimate nature through breaking down (4) kinds of compactness of mentality called blocks of mentality. During discerning in that way, it will be presented on (12) kinds of unwholesome consciousness in groupwise system and in order previously so as to attain easy understanding.

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10.B Four varieties of greed-wrong view group mental *dhammas*

..... consciousness (<i>citta</i>).....	1
..... both sides mental concomitants.....	13
..... mental concomitants which concern with all unwholesome consciousness.....	4
..... greed-wrong view	2
in total	<u>20</u>

1. If it is unprompted and associates with agreeable feeling.....20
2. If it is unprompted and associates with neutrality feeling.....19
3. If it is prompted and associates with agreeable feeling, sloth, torpor....22
4. If it is prompted and associates with neutrality feeling, sloth, torpor....21

There are (4) varieties of groups of mental *dhammas* in total.

[Notes:____ Those mental concomitants which concern with all unwholesome consciousness (*akusalasādhāraṇa cetasika*) are, delusion (*moha*), consciencelessness (*a-hirika*), shamelessness (*anottappa*), restlessness (*uddhacca*). Unprompted (*a-sañkhārika*) means arising of unwholesome deeds without exhortation by oneself or others. Prompted (*sasañkhārika*) means arising of unwholesome deeds in the presence of exhortation by oneself or others. In brief it should be recognized in the aspect of both wholesome and unwholesome actions, if exhortation of oneself or others is essential, it is called prompted; if exhortation is not essential, it is called unprompted respectively.]

10.C Four varieties of greed-conceit group mental *dhammas*

It is similar to greed-wrong view group but wrong view is replaced with conceit. There are also (20/19/22/21) kinds of mental *dhammas* in each impulsion. However conceit associates with greed sometimes and it does not associate with greed sometimes. If both conceit and wrong view do not associate with greed in those group rooted in greed, there will be

1. If it is unprompted and associates with agreeable feeling.....19
 2. If it is unprompted and associates with neutrality feeling.....18
 3. If it is prompted and associates with agreeable feeling, sloth, torpor....21
 4. If it is prompted and associates with neutrality feeling, sloth, torpor....20
- respectively.

There are (8) kinds of consciousness rooted in greed, i.e., (4) varieties in greed-wrong view group and (4) varieties in greed-conceit.

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10.D Hatred group (2) varieties

1. If it is unprompted _____
 consciousness..... 1
 both sides mental concomitants without *pīti*..... 12
 mental concomitants which concern
 with all unwholesome consciousness 4
 hatred mental concomitant 1
in total 18
2. If it is prompted _____
 sloth and torpor must be added = 20

Hatred-envy group (2) varieties

1. If it is unprompted _____
 consciousness and mental concomitants of above hatred group..... 18
 envy mental concomitant 1
in total 19
2. If it is prompted _____
 19 + sloth + torpor = 21

Hatred-stinginess group (2) varieties _____

1. If it is unprompted _____
 consciousness and mental concomitants of above hatred group..... 18
 stinginess mental concomitant 1
in total 19
2. If it is prompted _____
 19 + sloth + torpor = 21

Hatred-remorse group (4) varieties

1. If it is unprompted _____		
..... consciousness and mental concomitants of above hatred group.....	18	
.....remorse mental concomitant	1	
	in total	<u>19</u>
2. If it is prompted _____		
19 + sloth + torpor	=	21

[Notes: _____ Two varieties of unprompted and prompted mind must be discerned by taking object of experienced misdeed which has been done. Then two varieties of unprompted and prompted mind must also be discerned by taking object of un-experienced wholesome deed which has not been done yet, resulting in (4) varieties in total.]

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10.E Delusion-restlessness group (1) way

.... Consciousness.....	1
.... mental concomitants which associate with all consciousness	7
..... <i>vitakka, vicāra, adhimokkha, vīriya</i> (<i>pīti, chanda</i> are absent)	4
.... mental concomitants which concern with all unwholesome consciousness.....	4
	in total
	<u>16</u>

Delusion-sceptical doubt group (1) way

.... Consciousness.....	1
.... mental concomitants which associate with all consciousness	7
..... <i>vitakka, vicāra, vīriya</i> (<i>adhimokkha, pīti, chanda</i> are absent)	3
.... mental concomitants which concern with all unwholesome consciousness.....	4
.....sceptical doubt	1
	in total
	<u>16</u>

Exhortation _____

In the *Abhidhammattha Sangha* it is explained that all (29) kinds of sensuous impulses can fall both five-doors-cognitive processes and mind-door-cognitive process. The Exalted One, himself, preached in section of *Cittanupassanā*, *Mahā satipaṭṭhāna Sutta* that “*sarāgam vā cittam sarāgam cittanti pajānāti (M-1-76)* = the consciousness with lust, the consciousness with hatred, the consciousness with delusion etc., or unwholesome mental *dhammas* must also be discerned as objects of *vipassanā* practice. According to instructions found in olden day commentary that “*tam rūpam ārammaṇam katvā uppannam (Abhi-A-1-271)* etc., the righteous *meditator* must keep unwholesome mental *dhammas* which arise by taking object of each corporeal *dhamma* among (28) kinds of corporealities in mind as being.

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10.F Way of keeping mental *dhammas* of unwholesome impulses of mind-door-cognitive processes in mind

During keeping unwholesome mental *dhammas* which arise by taking object of each ultimate nature of corporeal *dhamma* in mind, some *meditators* are unable to understand on some group of unwholesome mental *dhammas*, resulting in facing with difficulty. It is due to presence of habitual recurrence of taking objects of block of concept, i.e., man, woman, gold-silver etc., along with the very long rounds of rebirth. If unwholesome mental *dhammas* which arise by taking object of block of concept, gold, silver, clothe etc., are discerned beforehand, it will be easily understood. Therefore way of discerning on unwholesome mental *dhammas* which arise by taking object of block of concept, gold, etc., will be presented previously. Due to discerning in that way ____

1. unwholesome mental *dhammas* which arise by taking object of concept can be experienced to discern and
2. unwholesome mental *dhammas* which arise by taking object of ultimate nature of corporeal *dhamma* will be easier to discern consequently.

In this case, one should not misunderstand on the fact block of concept, gold etc., are discerned as object of *vipassanā* practice. It should be recognized it is similar to way of discerning on absorption mental *dhammas* which arise by taking object of concept of *ānāpāna paṭibhāga nimitta*, *kaṣiṇa paṭibhāga nimitta* etc. However when one can discern unwholesome *dhammas* which arise by taking object of concept he has to discern only unwholesome *dhammas* which arise by taking object of corporeal *dhamma*.

Greed-wrong view group (20) kinds of mental *dhammas* on object of gold

1. Life-continuum mind-clear-element must be kept in mind after developing concentration step by step.
2. Any kind of golden ring, necklace, ear-ring with a screw-on back piece, which is one's property, must be taken as object. (It must be a thing which is seen by the help of light of concentration.)
3. When that object of golden thing impinges in the life-continuum mind-clear-element continuity of impulsions of mind-door-cognitive processes will arise by taking object of block of golden thing.
4. Mind-door-adverting which includes in that mind-door-cognitive process must determine on that gold as *subha* (pleasant object). Due to occurrence of unwise attention, greed-wrong view group, unwholesome impulsions will arise consequently.

1. *citta* (= consciousness) = the nature of taking object of gold
2. *phassa* (= contact) = the nature of coming into contact with object of gold
3. *vedanā* (= feeling) = the nature of feeling (happily) on the taste of object of gold.
4. *saññā* (= perception) = the nature of making a mental note on object of gold as *subha*
5. *cetanā* (= volition) = the nature of exhortation on associating *dhammas* towards object of gold,

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6. *ekaggatā* (= one-pointedness) = the nature of one-pointedness of mind on single object of gold,
= the nature of ability to non-spreading out of associating *dhammas*.
7. *jīvita* (= vitality) = the nature of protecting on associating *dhammas*.

8. *manasikāra* (= attention) = the nature of attention of the mind towards object of gold
= the nature of taking into heart object of gold.
9. *vitakka* = the nature of initial application of the mind towards object of gold,
10. *vicāra* = the nature of sustain application of the mind on object of gold,
= the nature of repeated bearing in mind on the object of gold.
11. *adhimokkha* = the nature of determining on the object of gold as *subha*.
12. *vīriya* = the nature of endeavouring so as to arise unwholesome deed (= so as to arise lust), greed-wrong view etc. on the object of gold.
13. *pīti* = the nature of pleasurable interest on the object of gold.
14. *chanda* = the nature of heartfelt desire to attain object of gold.
15. *moha* = the nature of nescience on real *asubha* nature of object of gold.
16. *ahirika* = the nature of consciencelessness for arising of unwholesome deed, greed-wrong view etc., on the object of gold.
17. *anottappa* = the nature of shamelessness for arising of unwholesome deed, greed-wrong view etc., on the object of gold.
18. *uddhacca* = the nature of restlessness of mind on the object of gold.
19. *lobha* = the nature of obsession on the object of gold as ‘mine’.
= the nature of heartfelt desire on the object of gold.
20. *diṭṭhi* = the nature of obsession on the object of gold as ‘*subha*’,
= the nature of wrong view on the object of gold as ‘*subha*’.

Continuity of consciousness of cognitive process must be understood _____

During determining as ‘*subha*’ by taking object of block of concept of gold, due to taking into heart block of concept called gold, it is wrong way of taking into heart as ‘*subha*’ and unwise attention, continuity of unwholesome impulsions of cognitive process, which are led by greed-wrong view, will arise. That cognitive process consists of one time of mind-door-adverting and (7) times of impulsions. Due to taking into heart object of concept, registering is not available. However if pure colour of collectiveness of visible-object which are consisting in mass of gold is taken as object, registering is also available.

It should be understood similarly on obsession on that object of gold as ‘*nicca*’, ‘*sukha*’, ‘*atta*’. If *pīti* is associated, feeling will be agreeable feeling; if *pīti* is not associated, feeling will be neutrality feeling. If it is prompted mind so as to arise lust on the object of gold, it associates with sloth and torpor. If it is unprompted mind, it will be lacking of sloth and torpor. Each (4) varieties must be discerned thoroughly.

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10.G The ultimate nature (*paramattha sabhāva*)

If the righteous *meditator* has reached into the stage in which external corporeality-mentality, including non-living things can be discerned up to the field of ultimate nature when he discerns four great elements within that gold he will see corporeal units only. Each corporeal unit consists of eight kinds of ultimate nature of corporealities, i.e., earth-element, water-element, fire-element, air-element colour, smell, taste, nutriment. Those ultimate corporeal *dhammas* are group of corporealities produced by temperature (*utujarūpa*) which are proliferating generation by generation, due to fire-element occurring within each corporeal unit. Those *utujarūpa* are only corporeal *dhammas* which exist temporarily with very short instant about picosecond between two kinds of absence, i.e., absence before arising and absence just after arising. There is a reasonable question that if it perishes away just after

arising very quickly, why does it exist continuously as block of gold intact. Due to presence of efficiency of benefiting factor of fire-element as cause, resultant corporeal *dhammas* will arise continuously through connecting between preceding ones and succeeding ones. Those persons without eye of wisdom on the ultimate nature are unable to see that nature of incessant arising and perishing away of ultimate *dhammas*, resulting in seeing as block of gold. Those ultimate nature of corporeal *dhammas* are, actually, nature of *dhamma* which arises successively under the circumstances of *anicca, dukkha, anatta*.

Clothes _____ Greed-wrong view group mental *dhammas* can be discerned by taking object of one's clothes. The object of new clothes is very easy to arise *pīti* (pleasurable interest), agreeable feeling, and unprompted mind. If it is used clothes, neutrality feeling, but not *pīti*, will be frequent and prompted mind will arise frequently. Therefore the righteous *meditator* should like to discern somethings one owns, new clothes, used clothes etc., which are confiscated as 'mine'. If the righteous *meditator* is *abhikkhu*, he should like to discern any requisites, new robe, used robe etc., which are confiscated as 'mine'. Compactness of mentality must be broken down. The insight must reaches up to the field of ultimate nature of mentality. When all mental *dhammas* within cognitive process in sequence can be kept in mind thoroughly as a whole he must bear in mind as "mental *dhamma*, mental *dhamma*".

10.H Greed-conceit group (4) varieties (consciousness rooted in greed)

In the aspect of conventional reality ___ the nature of rivalry of one's properties with others, gold, money, house, car, son, daughter, husband, wife, diamond ear-ring, *dhamma*, etc., is conceit. It is not tolerant of competition of one's property which is always impressed as upper hand. It is the nature of think highly of oneself. In this greed-conceit group the righteous *meditator* must discern by following above greed-wrong view group as example by taking object of any kind of concepts, gold, money, clothes etc., which usually bring forth conceit oneself. Conceit is substituted in the place of wrong view. Discern (4) varieties as mentioned above.

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For instance ___ Let discern by taking object of gold. Conceit is the nature of think highly on ones own gold as better than other's gold.

In this greed-conceit group *vīriya* (effort) is the nature of endeavouring so as to arise conceit; *chanda* (intention) is the nature of desire or wish to arise conceit; *ahirika* (consciencelessness) is the nature of consciencelessness to arise unwholesome deeds, greed, conceit etc.; *anottappa* (shamelessness) is the nature of shamelessness to arise unwholesome deeds, greed, conceit etc.

Discern on various living and non-living objects by which one usually arises conceit through spreading knowledge as one has experience. Way of discerning in brief is _____

1. Life-continuum mind-clear-element must be kept in mind after developing concentration step by step.
2. Any kind of diamond, ear-ring with a screw-on back piece, which is one's property, must be taken as object. (It must be a thing which is seen by the help of light of concentration.)
3. When that object of diamond ear-ring impinges in the life-continuum mind-clear-element continuity of impulses of mind-door-cognitive processes will arise by taking object of diamond ear-ring.

4. Mind-door-adverting which includes in that mind-door-cognitive process must determine on that diamond ear-ring as “my diamond ear-ring is better than others”. Due to occurrence of unwise attention, greed-conceit group, unwholesome impulses will arise consequently.

Conceit usually arises sometimes. Those unwholesome impulses without both kinds of wrong-view and conceit, which are led by greed must also be discerned through spreading knowledge as one has experience. There will be (19/21/18/20) kinds of mental *dhammas* in each impulse respectively.

10.I Hatred group (2) varieties (consciousness rooted in hatred)

1. Life-continuum mind-clear-element must be kept in mind after developing concentration step by step.
2. Any kind of object on which hatred usually arises must be taken as object. For instance, a hate person must be taken as object.
3. When that object of hate person impinges in the life-continuum mind-clear-element continuity of impulses of mind-door-cognitive processes will arise by taking object of hate person.
4. Mind-door-adverting which includes in that mind-door-cognitive process must determine on that hate person as “I hate him”. Due to occurrence of unwise attention, hatred group, unwholesome impulses will arise consequently.

The nature of wrong knowing as hate person is delusion. The nature of harshness of mind = the nature of desire to destroy object is hatred (*dosa*). Prompted and unprompted mind must be discerned.

Hatred-envy group (2) varieties (Consciousness rooted in hatred)

1. Life-continuum mind-clear-element must be kept in mind.
2. Take any object of other’s thing which is better than one’s own.

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For instance _____ other’s diamond ear-ring which is better than one’s own must be taken as object.

3. When that object of diamond ear-ring impinges in life-continuum mind-clear-element _____ mind-door-adverting must take into heart in a way that “It is very nice, if she hasn’t got this kind of diamond ear-ring”. Unwholesome impulses which are led by hatred-envy will arise consequently. Prompted and unprompted mind must be discerned.

Hatred-stinginess group (2) varieties (consciousness rooted in hatred)

1. Life-continuum mind-clear-element must be kept in mind.
2. Take any object of one’s thing which is deserving to arise stinginess.
For instance _____ a razor with three blades or time-piece which usually brings forth stinginess must be taken as object.
3. When that object of time-piece which usually brings forth stinginess impinges in life-continuum mind-clear-element _____ mind-door-adverting must take into heart in a

way that “It is very nice, I don’t want to give it other”. Unwholesome impulses which are led by hatred-envy will arise consequently. Prompted and unprompted mind must be discerned.

Let us suppose. A child tears other’s book as nature of childhood. A kind of intolerance, but not stinginess, arises in continuum of book owner. This nature of intolerance to insult is also called *micchariya*. After keeping in mind life-continuum mind-clear-element take object of that book which is torn by other mind-door-adverting must take into heart as “the book which is torn by other”. Unwholesome impulses which are led by hatred-stinginess will arise consequently. Prompted and unprompted mind must be discerned.

Hatred-remorse group (4) varieties (Consciousness rooted in hatred)

1. Life-continuum mind-door-element must be kept in mind.
2. Take object of any kind of bodily misdeed which has been done.

For instance _____ an object of action of killing mosquito must be taken as object.

When that object of impinges in life-continuum mind-clear-element the mind-door-adverting must take into heart as “mosquito has been killed”. Unwholesome impulses which are led by hatred and remorse will arise consequently. Prompted and unprompted mind must be discerned.

The righteous *meditator* must discern hatred-remorse group by taking object of any kind of wholesome deeds which is failure to perform in similar way.

For instance _____ one has got intention to observe precepts but it is failure to observe, due to presence of any factor. In this case he has to scrutinize whether or not registrations fall after impulses.

10.J. Restlessness group (1) way (Consciousness rooted in delusion)

1. Life-continuum mind-clear-element must be kept in mind.
2. Take object of any kind of concepts on which one usually has got restlessness mind.

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For instance _____ Take object of a man as object. Greed-hatred never arise by taking object of that man. But restlessness mind frequently arises relating to that man. Take object of that kind of man. When object of that man impinges in the life-continuum mind-clear-element mind-door-adverting must taking into heart as “man”. Due to occurrence of unwise attention, continuity of unwholesome impulses together with delusion, restlessness will arise consequently.

The nature of wrong knowing as “man” is delusion.

The nature of wandering mind on the object of “man” is restlessness.

Sceptical doubt group (1) way (Consciousness rooted in delusion)

1. Life-continuum mind-clear-element must be kept in mind.
2. Take object of any kind of objects on which one usually has got sceptical doubt.

For instance _____ the object which is worth arising sceptic in a way that “is it true or not whether past life had got human’s life?” must be taken as object.

Due to occurrence of unwise attention, continuity of unwholesome impulses including sceptical doubts will arise consequently. These mental *dhammas* must be kept in mind and distinguished by insight.

During discerning in this way registering can not fall after unwholesome impulses which are led by hatred-remorse group. Because remorse takes object of experienced unwholesome misdeeds which had been done and unexperienced wholesome deed which has not been done yet, registering can or can not fall after those impulses with remorse.

Afterwards unwholesome mental *dhammas* which arise by taking object of each ultimate nature object of each ultimate nature of corporeal *dhamma* must be discerned continuously. It will be presented way of discerning on unwholesome *dhammas* of *dhamma*-object line previously as shown in wholesome mental *dhammas*.

10.K Way of discerning on greed-wrong view group (object of eye-transparent-element)

1. Life-continuum mind-clear-element must be kept in mind.
2. An eye-decad must be analyzed and eye-transparent-element must be taken as object.
3. When that eye-transparent-element impinges in the life-continuum mind-clear-element continuity of impulses of mind-door-cognitive process will arise consequently.

Mind-door-adverting which consists in those consciousness of cognitive process must take into heart that eye-transparent-element as '*subha*'. Due to occurrence of unwise attention, mental *dhammas* which are led by greed-wrong view will arise consequently. Unwise attention called *a-yonisomanasikāra* is proximate cause for arising of unwholesome impulses.

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It should be recognized similarly on other ways of taking into heart that eye-transparent-element as *nicca, sukha, atta*, it is very easy to attain in *sampatibhava* (complete life). Among (8) kinds of consciousness rooted in greed, those are (4) kinds which are associating with wrong view.

If it associates with agreeable feeling it also consists of *pīti*, if it associates with neutrality feeling, it does not consist of '*pīti*'. If it is prompted mind, sloth and torpor associate with it. If it is unprompted mind, sloth and torpor are lacking. Numbers of consciousness and mental concomitants within each mind moment of cognitive process will be shown in the following table.

Greed-conceit group

If one thinks highly on oneself in a way that "only I can discern ultimate nature of this eye-transparent-element", unwholesome impulses which are led by greed conceit will arise. Discern through (4) varieties. Sometime conceit does not associate with those impulses. Sometimes both kinds of conceit and wrong view do not associate with those impulses. Those are (4) kinds of consciousness rooted in greed which do not associate with wrong view, conceit.

Hatred ____

In the continuum of angry person, due to presence of causal *dhamma*, not clear sight on undesirable object of eye-transparent-element which appears in the mind-door or in the continuum of unhappy person, mental *dhammas* which are led by hatred will arise. Prompted and unprompted mind must be discerned.

Hatred-envy _____

In the continuum of person with envious mind in a way that “it is very nice, if no one get this kind of eye-transparent-element, other than me”, mental *dharmas* which are led by hatred-envy will arise. Prompted and unprompted mind must be discerned. If very comely eye-transparent-element which is obtained by other is taken as object, it will be easier to be understood.

Hatred-stinginess

In the continuum of person who has intolerance of concerning with other for his acquired eye-transparent-element, who has stinginess on his eye-transparent-element mental *dharmas* which are led by hatred-stinginess will arise. Prompted and unprompted mind must be discerned.

Hatred-remorse

If remorse arises through thinking about experienced misdeed relating to eye-transparent-element, mental *dharmas* which are led by hatred-remorse will arise. Prompted and unprompted mind must be discerned. It is a kind of worry, due to failure to take medical treatment, even though one has hot intention to take medical treatment for eye-transparent-element in time. Most *meditators* have got difficulty to discern mental *dharmas* of hatred-envy group, hatred-stinginess group and hatred-remorse group by taking object of ultimate nature of eye-transparent-element in this way. It is because they have reached into the field of ultimate nature by penetrative knowledge. The righteous *meditator* has to discern through following above examples of arising of (10) kinds of fetters by taking visible-object.

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Sceptical doubt _____

In the continuum of person who has got skeptical doubt in a way that “is this eye-transparent-element being (*satta*) (=self) (= property of being) (= property of self)?”, is it being’s eye-transparent-element? =is it self’s eye-transparent-element? etc., mental *dharmas* of skeptical doubt group will arise. Those are continuity of impulsions of mind-door-cognitive processes.

Restlessness _____

If neither greed nor hatred arises depending on eye-transparent-element but restlessness only arise in one’s continuum, it is called *uddhacca*. Those mental *dharmas* led by restlessness are continuity of impulsions of mind-door-cognitive process. Numbers of consciousness and mental concomitants within each mind moment of cognitive process will be shown in the following table.

Table showing unwholesome groups-*dhamma*-object line—mind-door-cognitive process

Depended bases within heart = 54	54	54	54
Mind-door-adverting	(7) times of impulsions	(2) times of registering without root cause (or)	(2) times of registering with root cause
1. greed-wrong view –12	20 (19/22/21)	12 (11/12/11) or	34/33/33/32
1. greed-conceit – 12	20 (19/22/21)	12 (11/12/11) or	34/33/33/32
3. hatred - 12	18 (20)	11 (11)	33/32

4. hatred-envy – 12	19/21	11 (11)	33/32
5. hatred-stinginess – 12	19/21	11 (11)	33/32
6. hatred-remorse – 12	19/21	11 (11)	33/32
7. restlessness – 12	16	12 (11/11)	34/33/33/32
8. skeptical doubt – 12	16	12 (11/11)	34/33/33/32

Registering (*tad-arammaṇa*) _____

Both kinds of registrations without root cause and with root cause are shown in table. It should not be misunderstood both kinds of registrations can arise within same cognitive process. It means any kind of registrations can fall within respective cognitive process. During falling registrations, generally impulsions and registrations have got same feeling. If impulsions associate with agreeable feeling, registering will also associate with agreeable feeling and so forth. However if impulsions associate with disagreeable feeling, registering cannot associate with disagreeable feeling, resulting in association with neutrality feeling. It means only registrations with neutrality feeling can fall after impulsions rooted in hatred.

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As shown in above table showing registrations, great consequence registrations can also fall after unwholesome impulsions appropriately. Due to unwise attention on very desirable objects, the object of appearance of the Exalted One etc., unwholesome impulsions fall consequently and after those impulsions great consequence registrations can fall accordingly. In this work, therefore, both kinds of registrations without root cause and with root cause are shown in table. The writer hopes that while the righteous *meditator* is discerning on unwholesome mental *dhammas* he will understand gradually.

Those unwholesome group mental *dhammas* which arise by taking objects of remaining real and non-real corporeal *dhammas* which are inclusive in list of *dhamma*-object line must be discerned by following this example of way of discerning unwholesome mental *dhammas* which arise by taking object of eye-transparent-element.

General knowledge relating to registering _____

In these consciousness rooted in greed only registering with *pīti* and agreeable feeling is shown, if impulsions associate with *pīti* and agreeable feeling. If impulsions do not associate with *pīti* but neutrality feeling, registering with neutrality feeling is shown.

Although impulsion and registering have got same feeling generally, if impulsions associate with disagreeable feeling (= impulsion with hatred), registering can not associate with disagreeable feeling, resulting in falling rootless neutrality investigating registering only. (*Abhi-A-1-317*)

Very desirable object, the appearance of Exalted One etc.,

As shown in table of registering after unwholesome impulsions great consequence registrations can also fall appropriately. Objects of living Exalted One and stature of the Exalted One, pagoda etc., are very desirable objects which can bring forth proliferation of wholesome *dhammas*. Those heretics with belief of out of *sāsanā* can not respect on very desirable object of those appearance of Exalted One etc., due to presence of unwise attention. When unwholesome impulsions fall depending on unwise attention on those kinds of very desirable object, Perfectly Enlightened One etc., wholesome consequence registrations can fall after those unwholesome impulsions appropriately. It is due to opportunity to encounter with this kind of very desirable objects through previous action. In this work rootless

consequence registerings are shown after unwholesome impulsions previously in tables. If great consequence registerings are available after unwholesome impulsions, the righteous *meditator* will understand gradually during discerning on unwholesome mental *dhammas*. Those great consequence registerings will consist of (34/33/33/32) kinds of mental *dhammas* appropriately.

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Now it will be presented on (20) kinds of mental *dhammas* of greed-wrong view group which arise by taking object of eye-transparent-element again for those persons with immatured knowledge.

10.L Greed-wrong view group (20) kinds of mental *dhammas*

1. *citta* (= consciousness) = the nature of taking object of eye-transparent-element
2. *phassa* (= contact) = the nature of coming into contact with object of eye-transparent-element
3. *vedanā* (= feeling) = the nature of feeling (happily) on the taste of object of eye-transparent-element.
4. *saññā* (= perception) = the nature of making a mental note on object of gold as *subha*
5. *cetanā* (= volition) = the nature of exhortation on associating *dhammas* towards object of eye-transparent-element,
6. *ekaggatā* (= one-pointedness) = the nature of one-pointedness of mind on single object of eye-transparent-element,
 - a. = the nature of ability to non-spreading out of associating *dhammas*.
7. *jīvita* (= vitality) = the nature of protecting on associating *dhammas*.
8. *manasikāra* (= attention) = the nature of attention of the mind towards object of eye-transparent-element
 - i. = the nature of taking into heart object of eye-transparent-element.
9. *vitakka* = the nature of initial application of the mind towards object of eye-transparent-element,
10. *vicāra* = the nature of sustain application of the mind on object of eye-transparent-element,
 - i. = the nature of repeated hearing in mind on the object of eye-transparent-element.
11. *adhimokkha* = the nature of determining on the object of eye-transparent-element as *subha*.
12. *vīriya* = the nature of endeavouring so as to arise unwholesome deed (= so as to arise lust), greed-wrong view etc. on the object of eye-transparent-element.
13. *pīti* = the nature of pleasurable interest on the object of eye-transparent-element.
14. *chanda* = the nature of heartfelt desire to attain object of eye-transparent-element.
15. *moha* = the nature of nescience on real *asubha* nature of object of eye-transparent-element.
16. *ahirika* = the nature of consciencelessness for arising of unwholesome deed, greed-wrong view etc., on the object of eye-transparent-element.
17. *anottappa* = the nature of shamelessness for arising of unwholesome deed, greed-wrong view etc., on the object of eye-transparent-element.
18. *uddhacca* = the nature of restlessness of mind on the object of eye-transparent-element.
19. *lobha* = the nature of obsession on the object of eye-transparent-element as ‘mine’.

i. = the nature of heartfelt desire on the object of eye-transparent-element.

20. *diṭṭhi* = the nature of obsession on the object of eye-transparent-element as ‘*subha*’,
= the nature of wrong view on the object of eye-transparent-element as ‘*subha*’.

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[Notes: _____ When object of eye-transparent-element is obsessed as *nicca, sukha,atta*, it should be understood in similar way. The nature of wrong knowing as *nicca, sukha, atta*, or the nature of nescience on real phenomena of *anicca, dukkha, anatta* is delusion (*moha*). The nature of wrong belief as *nicca, sukha, atta* is *diṭṭhi* (wrong view). If the feeling is agreeable feeling, it associates with ‘*pīti*’. If feeling is neutrality feeling, it does not associate with ‘*pīti*’. If it is prompted mind, it associates with sloth and torpor. If it is unprompted mind, it does not associate with sloth and torpor. If *pīti* does not arise during discerning on eye-transparent-element, it associates with neutrality feeling, resulting in consisting of (19) kinds of mental *dhammas*. If the mind is not powerful to take object of eye-transparent-element relating to arising of greed, wrong view, it is prompted mind, resulting in associating with sloth and torpor. If sloth and torpor associate with it, numbers of mental *dhammas* will be (22) and (21) respectively. The righteous *meditator* has to practice over and over through discerning individual mental *dhamma* in each mind moment and discerning all mental *dhammas* within each mind moment as a whole.]

10.M. Consciousness rooted in greed which associate with wrong view (4) kinds _____

1. *somanassa saḥagata diṭṭhigata sampayutta a-sañkhārika citta*

= unprompted consciousness with agreeable feeling, associated with wrong view and *pīti* but not sloth-torpor;

Mental *dhammas* = 20 kinds

2. *somanassa saḥagata diṭṭhigata sampayutta sa-sañkhārika citta*

= prompted consciousness with agreeable feeling, associated with wrong view and *pīti* and sloth-torpor;

Mental *dhammas* = 22 kinds

3. *upekkhā saḥagata diṭṭhigata sampayutta a-sañkhārika citta*

= unprompted consciousness with neutrality feeling, associated with wrong view but not *pīti*, sloth and torpor;

Mental *dhammas* = 19 kinds

4. *upekkhā saḥagata diṭṭhigata sampayutta sa-sañkhārika citta*

= prompted consciousness with neutrality feeling, associated with wrong view sloth and torpor, but not *pīti*;

Mental *dhammas* = 21 kinds

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Table showing greed-wrong view group cognitive process

Depended bases Within heart = 59	54	54	54
mind-door- adverting	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
1 <i>nicca (sukha-</i>	20	12 (or)	34 / 33

	<i>atta-subha</i>) = 12			
2	<i>nicca (sukha-atta-subha)</i> = 12	22	12 (or)	34 / 33
3	<i>nicca (sukha-atta-subha)</i> = 12	19	11 (or)	33 / 32
4	<i>nicca (sukha-atta-subha)</i> = 12	21	11 (or)	33 / 32

In this table, it is shown that great consequence registerings are also available after impulses rooted in greed. Rootless registering are also shown similarly. Among (11) kinds of registerings any kind can fall depending on desirable, very desirable or undesirable condition of object of eye-transparent-element which is taken as object by oneself. If it is moderate desirable called natural desirable one, any kind of (10) kinds of registering, i.e., (2) kinds of wholesome consequence registerings, can fall appropriately. If great consequence registerings with knowledge and *pīti* fall, there will be (34) kinds of mental *dhammas*. If any kind of knowledge or *pīti* is lacking, there will be (33) mental *dhammas*. If both kinds of knowledge and *pīti* are lacking, there will be (32) mental *dhammas*. If registerings without root cause which associates with neutrality feeling fall, there will be (11) mental *dhammas*, while if it associates with *pīti* and agreeable feeling, there will be (12) kinds of mental *dhammas* respectively.

The eye-transparent-element is corporeal *dhamma* which is sensuous object only. If sensuous impulses, sensuous being, sensuous object coincide and that object is obvious object, registering will be available. If unobvious object impinges in the mind-door, there is impossible to fall registering. Generally registerings usually associate with *pīti* and agreeable feeling arises frequently, if impulses associate with *pīti*. If impulses do not associate with *pīti*, registering also does not associate with *pīti* but neutrality feeling arises frequently. If impulses are unprompted, great consequence registering will be unprompted. If impulses are prompted, great consequence registering will also be prompted.

10. N. Greed-conceit group (4) varieties

In the continuum of person who thinks highly himself in a way that “only I can discern, other persons are unable to discern object of eye-transparent-element...”, through analyzing on eye-decad, conceit fetter arises consequently. As two lions can not hide inside the same cave, wrong view and conceit can not arise simultaneously within same mind moment. It should, therefore, be recognized while conceit is associating, wrong view will not associate in that mind moment.

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Table showing greed-conceit group cognitive process

	Depended bases Within heart = 59	54	54	54
	mind-door- advertising	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
1	Only I can discern ... = 12	20	12 (or)	34 / 33
2	Only I can discern ... = 12	22	12 (or)	34 / 33
3	Only I can	19	11 (or)	33 / 32

	discern ... = 12			
4	Only I can discern ... = 12	21	11 (or)	33 / 32

In this table it also shows great consequence registerings. If impulses are unprompted, those registerings are also unprompted and so forth.

10.O. Consciousness rooted in greed which do not associate with wrong view (4) kinds_____

1. *somanassa saḥagata diṭṭhigatavippayutta a-sañkhārika citta* = unprompted consciousness with *pīti* and agreeable feeling, it does not associate with wrong view, sloth and torpor;
Mental *dhammas* = 20 kinds
2. *somanassa saḥagata diṭṭhigatavippayutta sa-sañkhārika citta* = prompted consciousness with *pīti* and agreeable feeling, it does not associate with wrong view; sloth and torpor also associate with it.
Mental *dhammas* = 22 kinds
3. *upekkhā saḥagata diṭṭhigatavippayutta a-sañkhārika citta* = unprompted consciousness with neutrality feeling, it does not associate with wrong view, *pīti*, sloth and torpor;
Mental *dhammas* = 19 kinds
4. *upekkhā saḥagata diṭṭhigatavippayutta sa-sañkhārika citta* = prompted consciousness with neutrality feeling, it does not associate with wrong view, *pīti*; sloth and torpor associate with it;
Mental *dhammas* = 21 kinds

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10.P. Way of discerning

1. Life-continuum mind-clear-element must be kept in mind.
2. Take object of eye-transparent-element on which one usually has got conceit.
3. When that object of eye-transparent-element impinges in life-continuum mind-clear-element mind-door-adverting or *adhimokkha* (determining) which associates with mind-door-adverting must take into heart and determine as “only I can discern”.

Way of taking into heart as “only I can discern; other can not discern”, is unwise-attention. Mind-door-cognitive process including unwholesome impulses of greed-conceit group will arise basing on that unwise-attention. Those mental *dhammas* must be discerned individually or as a whole.

[Among those mental *dhammas*_____ *citta* (consciousness) is the nature of taking object of eye-transparent-element; *adhimokkha* is the nature of determining as “only I can discern”; *moha* is the nature of wrong knowing as “only I can discern” and so forth.

So far as this extent, the nature of remaining mental concomitants can be understood. Due to occurrence of *kadāci* mental concomitant, sometimes conceit can be lacking in some cognitive process which are led by greed only. At that time, due to lack of conceit (19/21/28/20) kinds of mental *dhammas* will consist in those mind moments with pure greed but not wrong view, conceit. Although registering is shown in table, only when the object is obvious one registerings are available.

There are (4) kinds of consciousness with wrong view, resulting in total of (8) kinds of consciousness rooted in greed.

Desire to existence fetter _____

Because this kind of very desirable eye-transparent-element is very easy to obtain in complete existence with objects, eye-transparent-element etc, in the continuum of person who has heartfelt desire to attain complete existence with various objects, eye-transparent-element etc., in future, desire to existence fetter arises consequently. That desire to existence fetter usually associates with wrong view on human existence, heavenly existence etc., generally. Sometimes complete existence can usually be desired through associating with conceit. Sometimes as a female heavenly being called “*Upasatha*”, desire to existence fetter which is heartfelt desire to attain complete existence in *Tāvātimsā* plane where very famous celestial garden called “*nandavana*”, can usually arise. (*Vimāna Vatthu-2-9*). Discern by following on examples as one’s experience and knowledge.

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In this case (4) kinds of consciousness rooted in greed, which associate with wrong view concern with various enormous aspects. Various wrong views are inclusive in those (4) kinds of consciousness. Even though those consciousness concern with how various aspects, if those consciousness with wrong view which arise by taking object of (28) kinds of corporealities can be discerned up to the field of ultimate nature after braking down each compactness, this work accepts it is sufficient for practising *meditator* who performs *vipassanā* practice.

Rules and rites fetter called *sīlabbata parāmāsa samyojana* is, actually, very difficult *dhamma* in order to arise in the continuum of virtuous persons who are disciples of the Perfectly Self-Enlightened One. As *Puṇṇa* and *Seniya* who can be found in *Kukkuravatika Sutta (M-2-50,54)*, only in the continuum of person who practices *sīlabbata* way through thinking in a way that “if rules and rites practice called cow’s practice, dog’s practice can be accomplished, it will be possible to attain these objects with this nature, eye-transparent-element etc”, this rules and rites fetter can arise.

Pāli Quotation (M-A-2-71,72)

= Because it is the opinion which arises through obsessing on the way of practice which can not lead to joyful existences of heavenly being etc, as way of practice leading to joyful existence, that rules and rite fetter of that person who practices rules and rites is called wrong view. (*M-A-2-71,72*)

10.Q. Hatred group (2) varieties

1. [*domanassa saḥagata paṭighasampayutta a-sañkhārika citta* = unprompted consciousness which associates with hatred;]
2. [*domanassa saḥagata paṭighasampayutta sa-sañkhārika citta* = prompted consciousness which associates with hatred;]

There are two kinds of consciousness rooted in hatred.

The term, *paṭigha*, means nature of harshness of mind. The basic meaning is hatred (=anger). Hatred is also the nature of desire to destroy object. If it is prompted mind by himself or other, it is called *sa-sañkhārika*. If hatred arises without prompting, it is called *a-sañkhārika*.

Way of discerning is as follows: _____

1. Life-continuum mind-clear-element must be kept in mind.
2. Take object of eye-transparent-element on which one usually has got hatred and it is undesirable object.
3. When that object of eye-transparent-element impinges in life-continuum mind-clear-element mind-door-adverting or *adhimokkha* (determining) which associates with mind-door-adverting must take into heart and determine as “undesirable object”.

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Due to occurrence of unwise attention, continuity of impulses of mind-door-cognitive process including hatred will arise.

Each impulse consists of (18) kinds of mental *dhammas*, if it is unprompted mind; each impulse consists of (20) kinds of mental *dhammas*, if it is prompted mind.

[Among those mental *dhammas* _____
citta (consciousness) is the nature of taking object of eye-transparent-element;
adhimokkha is the nature of determining as “undesirable object”;
moha is the nature of wrong knowing as “undesirable object” and so forth.

So far as this extent, the nature of remaining mental concomitants can be understood.

aniṭṭha (undesirable object) _____

Even though that object of eye-transparent-element might be whatever kind of either naturally undesirable one or naturally desirable one, the way of taking into heart as “undesirable one” plays important role in falling of impulses with hatred.

Table showing hatred group cognitive process

Depended bases Within heart = 59	54	54	54
mind-door-adverting	(7) times of impulses	(2) times of registering without root cause (or)	(2) times of registering with root cause
1 Take into heart as <i>aniṭṭha</i> = 12	18	11 (or)	33 / 32 (<i>upekkhā</i>)
2 Take into heart as <i>aniṭṭha</i> = 12	20	11 (or)	33 / 32 (<i>upekkhā</i>)

In above table the reason why registrations are available after impulse with hatred is especially referred to only worldly human who has got *paṭisandhi* with three roots and neutrality feeling. In the continuum of only that kind of person with *paṭisandhi* associating with neutrality feeling, neutral registrations can fall after impulse with hatred appropriately. By taking desirable object (5) kinds of registrations, i.e. one kind of rootless wholesome consequence neutral investigating registering and (4) kinds of great consequence neutral registering can fall. By taking undesirable object rootless unwholesome consequence neutral investigating registering, one kind only, can fall after impulses with hatred.

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[Notes: _____ Please see again on general knowledge about registrations shown in this volume page (125) etc. According to Venerable *Ledi Sayadaw*, if impulses with hatred fall through unwise attention by taking desirable and very desirable objects, (4) kinds of great consequence neutral registrations can fall through performing function of guest life-

continuum. It should be recognized on coming hatred-envy group, hatred-stinginess group hatred-remorse group in similar way].

Hatred-envy group (2) varieties

issā = the nature of envy on other's eye-transparent-element through considering in a way that "it is very nice, if no one can get this kind of eye-transparent-element"; (This is referred especially how envy arise by taking object of eye-transparent-element only).

Those two kinds of consciousness of hatred-envy group are inclusive in consciousness rooted in hatred. There are also two kinds, prompted and unprompted mind.

Way of discerning

1. Life-continuum mind-clear-element must be kept in mind.
2. Take object of other's eye-transparent-element on which one usually has got envy.
3. When that object of eye-transparent-element impinges in life-continuum mind-clear-element mind-door-adverting or *adhimokkha* (determining) which associates with mind-door-adverting must take into heart and determine as "unless this kind of eye-transparent-element is available for her, it is very nice"

Due to occurrence of unwise attention, continuity of impulsions which are led by hatred-envy group will arise. Each impulsion will consist of

1. (19) kinds of mental *dhammas*, if it is unprompted mind;
2. (21) kinds of mental *dhammas*, if it is prompted mind respectively.

Due to adding with envy into previous hatred group mental *dhammas* (18/20), there will be (19/21) kinds of mental *dhammas* respectively. This kind of mind is, actually, the nature of envy on other's acquired eye, which always dissatisfies so as not to attain that kind of beautiful eye for others.

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Table showing hatred-envy group cognitive process

Depended bases Within heart = 54	54	54	54
mind-door-adverting	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
Take into heart as "if she doesn't get, it is very nice" = 12	19	11 (or)	33 / 32 (<i>upekkhā</i>)
Take into heart as "if she doesn't get, it is very nice" = 12	21	11 (or)	33 / 32 (<i>upekkhā</i>)

In registering, number (11) means rootless unwholesome consequence neutral investigating registering mental *dhammas* which arise by taking undesirable object and rootless wholesome consequence neutral investigating registering mental *dhammas* which

arise by taking desirable object respectively. Those numbers of (33/32) are consisting in great consequence neutral registering mind moments. Registering is available after impulsions with hatred in the continuum of person who has got *paṭisandhi* with neutrality feeling.

In the continuum of persons with opinion of out of *sāsanā* when hatred-envy group *dhammas* arise by taking very desirable objects, the object of appearance of the Exalted One etc., if object is also obvious one, great consequence neutral registrations are available. If one has got *paṭisandhi* with agreeable feeling originally, (5) kinds of wholesome consequence neutral registrations can fall after impulsions with hatred through performing function of guest life-continuum after taking any kind of sensuous objects which had been experienced frequently in past period.

Hatred-stinginess group (2) varieties

macchariya = the nature of stinginess for others through making one's object of eye-transparent-element so as not to concern with others

= the nature of intolerance of one's object of eye-transparent-element so as not to concern with others;

The nature of heart felt attachment and non-desire to abandon object is greed (*lobha*). This '*macchariya*' is the nature of intolerance of one's property like eye-transparent-element so as not to concern with others. For instance Let us suppose. ___ A child tears other's book as nature of childhood. A kind of intolerance, but not stinginess, arises in continuum of book owner. This nature of intolerance to insult is also called *micchariya*.

Way of discerning

1. Life-continuum mind-clear-element of oneself must be kept in mind.
2. Take object of one's eye-transparent-element on which one usually has got stinginess.
3. When object of that eye-transparent-element impinges in one's life-continuum mind-clear-element continuity of mind-door-cognitive processes will arise consequently.

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4. Mind-door-adverting which consists in that continuity of consciousness of cognitive process must take into heart as "don't concern with others"; Or take into heart as "this eye-transparent-element must not be concerned with others"; Or take into heart as "my eye must not be concerned with others".

Due to occurrence of unwise-attention, impulsions of mind-door-cognitive process, which are led by hatred-stinginess will arise consequently. Each impulsion will consists of

1. (19) kinds of mental *dhammas*, if it is unprompted mind;
2. (21) kinds of mental *dhammas*, if it is prompted mind respectively.

Table showing hatred-stinginess group cognitive process

Depended bases Within heart = 54	54	54	54
mind-door- adverting	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
1 Take into heart as "it musn't be concerned with	19	11 (or)	33 / 32(<i>upekkhā</i>)

	others” = 12			
2	Take into heart as “if she doesn’t get, it is very nice” = 12	21	11 (or)	33 / 32(<i>upekkhā</i>)

During discerning on these hatred-stinginess group mental *dhammas* by taking object of ultimate nature like eye-transparent-element most *meditators* face with difficulty. However it is found that they are very easy to discern through taking visible-object, colour of numerous corporeal units.

For instance ___ it is similar to the nature of intolerance, due to destroying of one’s colour of shirt by touching with ink of others behavior. Similarly ___ it is found that they are very easy to discern through taking object of sound etc. When objects of blocks of concepts of living and non-living things, one’s own property etc., are taken as object it is easier to discern than other kinds of objects. Therefore if one faces with difficulty, he has to discern through changing from easy objects to difficult objects gradually. When one has got mastery he will be successful. Registering is referred for only the person who has got *paṭisandhi* with neutrality feeling. If one is the person who has got *paṭisandhi* with agreeable feeling, guest life-continuums can fall.

Hatred-remorse group (4) varieties

kukkucca = (a) the nature of remorse depending on unwholesome misdeed relating to eye-transparent-element

(b) the nature of remorse depending on wholesome deed, which has not be done yet, which is relating to eye-transparent-element

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- (a) It is the nature of worry, unhappiness with remorse by taking object of the eye-transparent-element in a way that “this is wrong bodily action, this is wrong verbal action” etc. Prompted and unprompted mind must be discerned.
- (b) It is the nature of worry, unhappiness with remorse by taking object of eye-transparent-element on which wholesome deed has not been done and thinking in a way that “this is wrong not to do in this way, this is wrong not to practise in this way”. Prompted and unprompted mind must be discerned.

Way of discerning

1. Life-continuum mind-clear-element of oneself must be kept in mind.
2. Take object of one’s eye-transparent-element on which one usually has got remorse.
3. When object of that eye-transparent-element impinges in one’s life-continuum mind-clear-element continuity of mind-door-cognitive processes will arise consequently.
4. Mind-door-adverting which consists in that continuity of consciousness of cognitive process must take into heart as “this is wrong bodily action”; Or take into heart as “this is wrong not to do in this way”; “this is wrong not to do in this way”.

Due to occurrence of unwise-attention, impulses of mind-door-cognitive process, which are led by hatred-remorse will arise consequently. Each impulse will consists of

1. (19) kinds of mental *dhammas*, if it is unprompted mind;
2. (21) kinds of mental *dhammas*, if it is prompted mind respectively.

Because these hatred-remorse group mental *dhammas* can also be discerned by taking object of ultimate nature, some *meditator* can face with difficulty. At that time as mentioned in hatred-stinginess group, the practising *meditator* has to try from easy way of discerning to difficult one gradually. There are also two kinds of consciousness in this group, prompted and unprompted ones.

1. The envious mind with a such kinds of thinking that “this kind of rabbit is present in every bush”, “every bird is beautiful as brown fish-owl”, etc., is the nature of *issā*.
2. The stingy mind with a kind of thinking that “don’t touch! It will lead to dire consequences”,
3. The worry mind with such kinds of thinking that “something is wrong”, “he has gone poor fellow!” etc., is the nature of *kukkucca*.

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Now ways of discerning on two kinds of consciousness rooted in hatred are finished through discerning on these four groups, i.e.,

1. hatred group,
2. hatred-envy group,
3. hatred-stinginess group,
4. hatred-remorse group.

Although commentary of *Mūlapaññāsa (M-A-1-292)* does not explain on *kukkucca* in explanation of how (10) kinds of fetters arise by taking visible-object, hatred-remorse group mental *dhammas* are shown in this work, due to presence of sayings in *Abhidhamma* that ...

1. (55) kinds of impulses are available in the mind-door-cognitive processes,
2. all kinds of sensuous impulses are available in five-doors-cognitive processes eye-door-cognitive process etc., respectively.

Table showing hatred-remorse group cognitive process

Depended bases Within heart = 54	54	54	54
mind-door- adverting	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
1 Take into heart as “something is wrong” = 12	19	11 (or)	33 / 32 (<i>upekkhā</i>)
2 Take into heart as “something is wrong” = 12	21	11 (or)	33 / 32 (<i>upekkhā</i>)

1. Discern two ways of discerning, unprompted and prompted mind by taking object of experienced unwholesome misdeed relating with eye-transparent-element.
2. Discern two ways of discerning, unprompted and prompted mind by taking object of unexperienced wholesome deed relating with eye-transparent-element.

Therefore there are (4) ways of discerning in hatred-remorse group in total.

To be noticed _____

In above section of way of determining on impulsion and registering (page-141, etc.) it has been presented about guest life-continuum. If the practising *meditator* is the person who has got *paṭisandhi* with agreeable feeling and three roots, registrations are not available after impulsions with hatred mentioned above groups but guest life-continuum can fall after those impulsions.

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It is essential to be precise during keeping mental *dhammas* in mind for this stage really. If the righteous *meditator* is the person who has got *paṭisandhi* with neutrality feeling and three roots (=there are (33) kinds of mental *dhammas* in *paṭisandhi* without *pīti*), neutral registrations can also fall appropriately as shown in tables. It should be recognized on five-doors-cognitive-processes in similar way.

10.R. Consciousness rooted in delusion (2) varieties

1. *upekkhāsahagata viccīkicchā-sampayutta citta*, = consciousness associated with neutrality feeling and skeptical doubt.
2. *upekkhāsahagata uddhacca-sampayutta citta*, = consciousness associated with neutrality feeling and restlessness.

Thus there are only two kinds of consciousness rooted in delusion. Due to lack of greed-hatred causes or roots but delusion only, it is designated as consciousness rooted in delusion (*mohamūla citta*).

viccīkicchā = the nature of skeptical doubt on eye-transparent-element in such ways that “is this transparent-element being?”, “is it *atta*?”, “is it being’s property?”, “is it *atta*’s property?” “is it transparent-element of *atta*?” etc.

(16) kinds of mental *dhammas* with skeptical doubt are ...

1. <i>citta</i> (consciousness) = the nature of taking object of eye-transparent-element	1,
2. both sides mental concomitants without <i>adhimokkha, pīti, chanda</i>	10,
3. <i>moha, ahirika, anottappa, uddhacca</i>	4,
4. <i>viccīkicchā</i> (skeptical doubt)	1,
in total	16

Way of discerning

1. Life-continuum mind-clear-element of oneself must be kept in mind.
2. Take object of one’s eye-transparent-element on which one usually has got skeptical doubt.
3. When object of that eye-transparent-element impinges in one’s life-continuum mind-clear-element continuity of mind-door-cognitive processes will arise consequently.
4. Mind-door-adverting which consists in that continuity of consciousness of cognitive process must take into heart as “Is this eye-transparent-element *atta*?”. Or take into heart as “is it *atta*’s property?”; “is it *atta*’s transparent-element? ”.

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Due to occurrence of unwise-attention, continuity of unwholesome impulsions of mind-door-cognitive process which are led by skeptical doubt will arise apparently. Each impulsion consists of (16) kinds of mental *dhammas*.

Table showing sceptical doubt group cognitive process

Depended bases Within heart = 54	54	54	54
mind-door- adverting	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
1 Take into heart as “is it <i>atta</i> ’s transparent- element?” = 12	16	12/11 (or)	34/33/33/32

Way of discerning on restlessness group mental *dhammas*

uddhacca = the nature of restlessness on object of eye-transparent-element

1. Life-continuum mind-clear-element of oneself must be kept in mind.
2. Take object of one’s eye-transparent-element on which one usually has got restlessness.
3. When object of that eye-transparent-element impinges in one’s life-continuum mind-clear-element continuity of mind-door-cognitive processes will arise consequently.
4. Mind-door-adverting which consists in that continuity of consciousness of cognitive process must take into heart as “an object which is worth wandering object”.

Due to occurrence of unwise attention, continuity of unwholesome impulsions which are led by restlessness will arise apparently. Each impulsion consists of (16) kinds of mental *dhammas*, viz.,

- | | |
|--|----------------|
| 1. <i>citta</i> (consciousness) = the nature of taking object of eye-transparent-element | 1, |
| 2. both sides mental concomitants without <i>pīti, chanda</i> | 11, |
| 3. <i>moha, ahirika, anottappa, uddhacca</i> | 4, |
| | in total |
| | 16 |

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During discerning on mental *dhammas* of consciousness rooted in delusion which are led by restlessness that object must be capable of bringing forth restlessness of mind but neither greed nor hatred. It is because those kinds of restlessness already which associate with greed and hatred are already included in those groups respectively. In this case the righteous *meditator* must choose any kind of object which can bring forth restlessness, object of eye-transparent-element etc., which can not bring forth greed or hatred. It means nature of restlessness, due to any circumstance of eye. In this group, *moha* (=delusion) is the nature of wrong knowing as my eye-transparent-element etc.

Table showing restlessness group cognitive process

Depended bases Within heart = 54	54	54	54
mind-door- adverting	(7) times of impulsion	(2) times of registering without root cause (or)	(2) times of registering with root cause
1	16 (<i>upekkhā</i>)	12/11 (or)	34/33/33/32

10.5 General knowledge relating to registering consciousness

According to opinion of *mahādhamma-rakkhita Mahā Thero*, __

1. Through taking desirable-object (=very desirable-object) after impulses rooted in delusion which might be whatever kind, skeptical doubt presence or not: restlessness arising or not; only wholesome consequence rootless agreeable investigating registering is available.
2. Through taking moderate desirable object (= desirable-object) only rootless wholesome consequence neutral investigating registering is available (*Abhi-A-1-317*) According to *samānavāda*, the opinion which is agreed with all noble teachers ____
 1. through taking undesirable-object after two kinds of impulses rooted in delusion, rootless unwholesome consequence neutral investigating registering is available.
 2. through taking ordinary desirable-object which is designated as both two terms, *iṭṭhārammaṇa*, *iṭṭhamajjattārammaṇa*, if impulses rooted in delusion fall, (10) kinds of registering, viz., one kind of rootless wholesome consequence agreeable investigating registering, one kind of rootless wholesome consequence neutral investigating registering, (8) kinds of great consequence registering are available after those impulses.
 3. through taking very desirable-objects, the eye-transparent-element of the Exalted One, eye-transparent-elements of male and female heavenly beings etc., if impulse rooted in delusion fall, (5) kinds of registering, viz., one kind of rootless wholesome consequence agreeable investigating registering and (4) kinds of great consequence registering are available. (See section of cognitive process, *tadārammaṇavara*, *Abhidhammattha Sangaha*)

It should be recognized on how registering fall after unwholesome impulses which arise by taking object of remaining corporeal *dhammas* in similar way.

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10.T The fact to be careful especially

In this section although it is shown only one kind of mind-door-cognitive process as example, the righteous *meditator* has to understand previously the fact numerous mind-door-cognitive processes which can know objects, eye-transparent-element etc., can arise by separation of many life-continuums between them. When mental *dhammas* of life-continuum can be kept in mind in one day those mental *dhammas* must also be kept in mind minglingly. Now only many mind-door-cognitive processes must be kept in mind systematically.

In this stage because the practicing *meditator* is unable to discern life-continuum systematically, the latter is omitted in tables showing mind-door-cognitive process. When the righteous *meditator* reaches into stage of dependent-origination (=the Knowledge of Discerning Cause and Condition) he can keep object of impulses adjacent to death of previous life in mind, resulting in ability to know object of life-continuum systematically. It is because those consciousness called *paṭisandhi*, life-continuum, death, which are inclusive in recent life or any life always take object of only impulses adjacent to death of respective past lives continuously. Only when object of life-continuum can be known systematically can he discern mental *dhammas* of life-continuum systematically. At that time when corporeality-mentality are kept in mind again life-continuum mental *dhammas* must also be kept in mind minglingly. Numerous mind-door-cognitive processes must also be kept in mind again.

Now it has been presented on ways of discerning on (12) kinds of unwholesome consciousness, viz.,

1. (8) kinds of consciousness rooted in greed,
2. (2) kinds of consciousness rooted in hatred,
3. (2) kinds of consciousness rooted in delusion, which arise by taking object of the eye-transparent-element.

If impulses are kept in mind as priority

In above section of ways of discerning on sensuous mental *dhammas* ways of discerning on mentality are presented through leading towards (8) kinds of wholesome impulses and (12) kinds of unwholesome impulses. Although impulses are shown as leader, functions keeping in mind on those *dhammas*, viz.

1. mere functioning indeterminate *dhammas* (*kriyāvvyākata dhamma*) called five-doors-adverting, mind-door-adverting (= determining) and
2. consequence indeterminate *dhammas* (*vipāka avyākata dhamma*) called five fold consciousness, seeing-consciousness etc., receiving, investigating, registering, have also been finished together with impulses. It is called *avinābhāva naya* (=inevitable method). Those are sensuous mental *dhammas* which are worth arising in the continuum of righteous person. However practice of *nāmakammaṭṭhāna* has not been finished and it will be presented continuously. Those real corporealities and non-real corporealities which must also be discerned as shown in way of discerning on unwholesome impulses through taking object of eye-transparent-element.

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10.T Real corporealities (10) kinds which must be discerned in similar way

1. *sotapasāda* = ear-transparent-element
2. *ghānapasāda* = nose-transparent-element
3. *jihvā pasāda* = tongue-transparent-element
4. *kāyapasāda* = body-transparent-element
5. *āpodhātu* = nature of flowing, cohesion
6. *itthibhāvarūpa* = femininity
7. *purisabhāvarūpa* = virility
8. *hadayavatthu* = depended base of mind-element, mind-consciousness-element (= heart-base)
9. *jvitarūpa* = vitality of *kammajarūpa*
10. *nutriment* = nature of essence of nourishment

[Notes: Real corporealities which are inclusive in list of *dhamma*-object line, including eye-transparent-element, are (11) kinds in total. The righteous *meditator* must select real corporeality which is intended to discern through analyzing on respective corporeal units. Among those corporealities, *meditator* must discern only virility internally and female *meditator* must discern only femininity internally. For external continuum both kinds of sex-corporealities can be discerned as a whole, due to same occurrence as external object.

10.U Non-real corporealities (10) kinds which must be discerned in similar way

1. *ākāsadhātu* = space-element
2. *kāyaviññatti* = bodily expression corporeality

3. *vaciviññatti* = verbal expression corporeality
4. *lahutā* = agility of *citajarūpa*, *utujarūpa*, *āhārajarūpa*
5. *mudutā* = elasticity of *citajarūpa*, *utujarūpa*, *āhārajarūpa*
6. *kammaññatā* = adaptability of *citajarūpa*, *utujarūpa*, *āhārajarūpa*
7. *upacaya*
 - (a) the nature of arising of real corporealities as beginning in one life,
 - (b) the nature of progressive development of real corporealities until controlling faculties are completed in one life,
8. *santati* = the nature of continuity of corporealities which arise successively through connecting between preceding and succeeding ones after controlling faculties are completed in one life.
9. *jaratā* = the nature of decaying, ageing of real corporealities (It means static phase of real corporealities.)
10. *aniccatā* = the nature of perishing away of real corporealities. (It means perishing phase of real corporealities.)

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11. Way of discerning on mental *dhammas* of unwholesome impulses of five-doors-cognitive processes
- 11.A Way of discerning on unwholesome group mental *dhammas* of visible-object, colour line

Pāli Quotation (dvārasangaha, Abhidhammattha)

In above commentary called compendium of *Abhidhamma*, it is explained that (29) kinds of all sensuous impulses can fall in five-doors-cognitive processes, eye-door-cognitive processes etc. Among those (29) kinds of impulses, in the continuum of righteous *meditator* who is still in the stage of worldly person with three roots, (12) kinds of unwholesome impulses and (8) kinds of great wholesome impulses can fall appropriately. Among those impulses ways of discerning on great wholesome impulses of five-doors-cognitive processes and mind-door-cognitive process are already presented in above sections. Now ways of discerning on mental *dhammas* which are occurring in unwholesome impulses of five-doors-cognitive process will be presented continuously.

11.B Factors of falling of unwholesome impulses with wrong view

Pāli Quotation (Abhi-A-1-290)

During arising of unwholesome *dhammas* which are associating with wrong view ___ due to these factors, viz.,

1. availability to listen *dhammas* of heretics with wrong view
2. association with scoundrels and vicious persons,
3. non-desire to see Noble Ones and virtuous persons, the Exalted One etc.,
4. unwise attention,
it should be recognized wrong philosophy (*micchā dassana*) arises in the continuum of a worldly person.

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1. *a-saddhammasavana* _____

In the Noble Admonishment of the Perfectly Self-Enlightened One, three kinds of right *dhammas* called *pariyattisaddhamma* (= learning and teaching scriptures in right way of *dhamma*), *paṭipatti saddhamma* (= practicing through following the instructions found in right *dhamma*), *paṭiveda saddhamma* (= realization on Supramundane *dhammas* through emancipating from defilements) exist really. Out of *sāsanā*, actually, vicious person's *dhammas* called *a-saddhamma*, which are contradictory to three kinds of right *dhammas* of the Exalted One, which are associating with wrong view, are present apparently.

Due to presence of listening to those vicious person's *dhammas* through cherishing on those wrong *dhammas* without ignoring but the mind without reasoning_____

2. *a-kalyāṇamittatā* _____ There are many false friends with destroying right view in the world. Due to approaching and association with those false friends who are vicious person through inclination towards in a way that "his speech is right; his action is right," after thinking highly on those vicious persons _____3. Due to occurrence of a person who has non-desire to see and approach towards both Noble Ones, the Exalted One etc., and virtuous person called *sappurisa-*4. Due to occurrence of a person who is not mastery in *dhammas* with (37) varieties of factors of association of Enlightenment (*bodhipakkiya dhamma*), which are called *ariya dhamma*, Four kinds of Mindfulness Foundations etc.,5. Due to occurrence of contradiction with both (5) kinds of restraints *dhammas* (*samvaradhamma*), Noble One's *dhammas* called *ariyadhamma*, and virtuous person's *dhammas* called *sappurisa dhammas*, (5) kinds of restraints *dhammas* are as follows _____

(a) *pātimokkhasamvara* = restraining with moral conducts in accordance with Monastic Codes preached by the Exalted One,

(b) *indriyasamvara* = restraining with (6) kinds of controlling faculties called eye, ear, nose, tongue, body, heart so as not to arise vicious unwholesome *dhammas*, covetousness (*abhijjhā*), disagreeable feeling (*domanassa*), etc, basing on (6) kinds of objects,

(c) *satisamvara* = tolerance with mindfulness when one is oppressed by opposite *dhammas*, cold, hot climate etc.,

[*satisamvaroti idha sītādīhi phuṭṭhasa appamajjanam khamanam daṭṭabbam. (Mūlaṭī-1-119)*]

[*"cakkhundriye samvaramājajjati tī ādīsu satisamvaro". (M-A-1-65)*]

It means in this, case, even though restraints with mindfulness so as not to arise covetousness disagreeable feeling etc., relating to (6) kinds of controlling faculties can be said *satisamvara*, due to that kind of restraint has already been said in *indriyadamvara*, it is not worth inferring as *satisamvara*.]

(d) *aggahitaggahaṇena pana dassanam paṭisevanā bhāvanā ca ñāṇasamvaro. (M-A-1-65)*

ñāṇasamvara = restraint with

- (1) Knowledge which knows and sees Four Noble Truths,
- (2) Reviewing Knowledge which can use four requisites properly.
- (3) Knowledge of *samatha* practice *vipassanā* practice,

- (e) *pahānasamvaroti vīriyasamvaro, (Mūlaṭī-1-119) pahārasamvara* = restraints with abandonment by effort so as not to arise whatever kind of initial applications called
- (1) *kānavitakka* = initial application and thinking with heartfelt desire on (5) kinds of sensuous objects,
 - (2) *vyāpāda vitakka* = initial application and thinking with ill will to destroy beings,
 - (3) *viḥimsavitakka* = unwholesome initial application called thinking to oppress beings

6. Due to presence of unwise attention called *ayonisomanasikāra*, which arises through above factors, listening on vicious person's *dhamma* etc.,

7. Due to presence of taking interest in worldly customs called *kotūhalamangalā dipasutatāya* _____

various unwholesome consciousness which associate with wrong view arise consequently. (*Abhi-A-1-290*)

These factors support in order to arise not only wrong view but also other unwholesome *dhammas*. Now it will be presented on wise attention- unwise attention worldly custom etc., continuously.

11.C *yonisomanasikāra* (wise attention) *a-yonisomanasikāra* (unwise attention)

Pāli Quotation (M-A-1-66, 67)

The attention (*manasikāra*) which is factor of arising of wholesome *dhammas*, in other words, the proper way of taking into heart so as to arise wholesome *dhammas*, is called *yonisomanasikāra* (wise attention). The following ways of taking into heart.....

1. on *dukkhasacca dhamma, samudaya sacca dhamma* as *anicca, dukkha, anatta, asubha*,
2. the arising of *vipassanā* wholesome impulses called *saccanulomika* by means of adaptability to know and see penetratively on Four Noble Truths *dhammas*, including unconditioned element, eternal peace called *nibbāna* through the Path-Knowledge and Fruit-Knowledge
3. bringing forth to rotate continuity of life-continuum; bringing forth to rotate life-continuum over and over again by mind-door-adverting; taking into heart nature of *anicca, dukkha, anatta* of conditioned things, other than object of life-continuum; bearing in mind those nature of *anicca, dukkha, anatta* well; taking into heart those nature of *anicca, dukkha, anatta* of conditioned things so as to tie with its adverting continuously by means of adaptability to know and see Four Noble Truths penetratively are called *yonisomanasikāra* (wise attention). Due to efficiency of that wise attention the righteous practicing person is able to know and see, realize on Four Noble Truths. (See *M-ṭī-1-149*)

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Way of taking into heart in order to arise unwholesome *dhammas* but not wholesome *dhammas*, in other words, wrong way of taking into heart so as to arise unwholesome *dhamma* but not wholesome *dhamma* is called *a-yonisomanasikāra* (unwise attention). These wrong ways of taking into heart on *dukkhasacca dhamma, samudayasacca dhamma*,

1. as *nicca*,
2. as *sukha*,
3. as *atta*,
4. as *subha*, are also called *a-yonisomanasikāra*.

5. Bringing forth to rotate continuity of life continuum over and over again by means of inadaptability to know and see Four Noble Truths penetratively by mind-door-adverting; taking into heart the object which is not conformed with penetrative knowing and seeing on Four Noble Truths; bearing in mind that unsuitable object; taking into heart that unsuitable object only so as to tie with its adverting continuously are also called *ayonisomanasikāra* (unwise attention). (*M-A-1-66,67*)

The wrong way of taking into heart the object which is encountered so as not to be adaptable to know and see penetratively on Four Noble Truths has the basic factors, listening vicious person's *dhamma*, association with scoundrels and vicious persons etc. Therefore there is a question that "it is no need to say unwise attention as specific one among factors of arising of unwholesome *dhammas*, wrong view etc?" The answer is so follows: _____

The basic meaning of *ayonisomanasikāra* is adverting (*āvajjana*) which is consisting in cognitive process. (It is accomplished through preaching methodology of *taggatika*.) (See page 45). If that adverting performs improper way of taking into heart (=unwise attention), unwholesome impulses arise consequently. Thus due to occurrence of proximate cause but not distant causes, as listening on vicious person's *dhamma* etc., unwise attention is explained as specific cause for arising of unwholesome *dhammas*.

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Furthermore previous factors, listening on vicious person's *dhamma* etc., are not certain factors of arising of unwholesome deeds. Although one listens vicious person's *dhamma* and one has association with scoundrels the person with reasoning knowledge can arise wholesome deed. Only when impulses of one cognitive process are available and unwise attention arises in him unwholesome deed can arise certainly. Due to occurrence of certain factor for arising of unwholesome deed, the commentator Sayadaw explained *ayonisomanasikāra* as specific factor.

āsannakāraṇattā ayonisomanasikārassa visum gahanam ekantakāraṇattā ca. (Mūlaṭṭi-1-119)

Nowadays these opinions, such as "no next coming-into-existence; wholesome and unwholesome deeds, wholesome result, unwholesome result which are deserving to do for parents are absent; there is no action and consequence of action" etc. are opposite of *saddhamma* and are wrong *dhammas* (*a-saddhamma*). If those persons with original right view knowledge listen or read those speech and writing of *asaddhamma* as general knowledge only through reasoning whether it is right or wrong after careful thought, wrong view cannot arise in continuum of those persons. Those persons with un-experienced in *saddhamma*, however, listen or read those speech and writing of those wrong opinions as cherishable and agreeable ones without reasoning any more. If one obsesses as "there is no action and consequence of action" through listening or reading in that way, consciousness with wrong view arise consequently.

11.D *kotūhalamangalādīpasuta*

In the world the opinion that "if an unusual thing is encountered and experienced to see, hear, smell, eat, touch it, it is blessing and benefit will be attained", bring forth rejection of consequences of action-knowledge-effort. Therefore those persons with practice on that opinion usually become heretics who reject action and consequence of action.

Nowadays the person who practices and memorizes olden days writings of Myanmar people, such as “travelling on auspicious day can benefit, travelling on ill-fated day can be dangerous” etc., deduces in a way that good consequence or bad consequence can be obtained through performing respective functions on that day, in that month. Due to presence of that opinion, if he obsesses in such way that “consequences are not resulted from action-knowledge-effort but are resulted from exact time of hour, day and date only,” the wrong view which rejects action and consequence of action can arise in the continuum of that person. However if one does not reject efficiency of action-knowledge-effort through presuming in a way that “ those exact times of hour, day, date and month are only supporting factor” after studying in that way, wrong opinion can not arise. It should be recognized similarly on those kinds of opinions, such as “bathing day must be Sunday, Tuesday, Thursday”, “don’t bathe on Wednesday, Saturday”, “hair cutting should not be made on birth-day Friday, Monday”.

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