

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF *NĀAMAKAMMATṬHĀNA*

(PRACTICE ON MENTALITY)

VOLUME II

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First Edition

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11.E Way of discerning on (8) kinds of consciousness rooted in greed

Four kinds of consciousness which associate with wrong view

In above pages (213) etc., it has been presented on (10) kinds of fetters which arise by taking visible-object. Ways of discerning on how (10) kinds of fetters arise are ways of discerning on unwholesome impulses of eye-door-cognitive process and mind-door-cognitive process. The righteous *meditator* must discern all (28) kinds of corporealities by following example of that way of discerning. It has also been presented on ways of discerning on unwholesome group mental *dhammas* which arise by taking *dhamma*-object. Now way of discerning on mental *dhammas* of unwholesome impulses of cognitive processes which are led by greed wrong view, which arise by taking visible-object will be presented previously.

Way of discerning

1. Keep both eye-transparent-element and life continuum mind-clear-element in mind simultaneously.
2. Take object of visible-object (= colour) of corporeal units which are desirable ones.
3. When that visible-object impinges in the eye-transparent-element and life-continuum mind-clear-element simultaneously continuity of impulses of eye-door-cognitive process and mind-door-cognitive process will arise consequently through taking that visible-object only.
4. Those consciousness, i.e., five-doors-adverting determining, mind-door-adverting which are consisting in those cognitive processes.....
 - (a) must determines as *subha* (= comly one).
Mental *dhammas* of eye-door-cognitive process and mind-door-cognitive process, which are led by greed-wrong view, which attach on that visible-object, colour as *subha*, will arise consequently. In the next method, that visible-object, colour must be determined as desirable one (*iṭṭha*). Mental *dhammas* of eye-door-cognitive process and mind-door-cognitive process which are led by greed-wrong view, which attach on that visible-object, colour as *iṭṭha* will arise. Similarly mind-door-adverting must determine on that visible-object, colour,
 - (b) as *nicca* (= permanence)
 - (c) as *sukha* (= happiness)
 - (d) as *atta* (= self) respectively.

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Continuity of consciousness of mind-door-cognitive process which are led by wrong view, which obsesses wrongly as *nicca*, or *sukha*, or *atta* will arise apparently.

The nature of wrong knowing on visible-object, colour, as *nicca, sukha, atta, subha* is delusion. The nature of wrong opinion on visible-object, colour, as *nicca, sukha, atta, subha* is wrong view called *diṭṭhi*. The nature of attachment on that visible-object, colour is greed (*lobha*).

1. *somanassasahagata diṭṭhigata sampayutta*, the first unprompted consciousness rooted in greed consists of (20) kinds of mental *dhammas* of greed wrong view group, due to presence of *pīti*.

2. *somanassasahagata diṭṭhigatasampayutta*, the second prompted consciousness rooted in greed consists of (22) kinds of mental *dhammas*, due to presence of sloth and torpor (*thina-middha*).

11.F Second consciousness rooted in greed

In the continuum of person who can consider wrongly with wrong view in such ways that “being body, living body, butterfly body, consciousness body” etc., “man, woman, person, being” etc., this second consciousness rooted in greed arises through bringing forth heartfelt desire, due to presence of agreeable feeling, as the first one arises; however, due to occurrence of prompted mind, it arises through object, attention together with instigation, expedience. Due to arising in that way___

For such time one gentle man has heartfelt desire to marry bride who is a daughter of lineage with wrong view. Parents of that bride do not agree to marry by saying that “you have got different religious with us”. At that time other relatives ask formally for the hand of a girl in marriage after saying that “this bridegroom will do traditional functions relating to your religious as you do”. After marriage that man approaches to heretic teachers together with other relatives who have different religious. At the beginning stage he has got doubt on that religious with wrong view. Later his mind changes through thinking in a way that “the behaviours of these heretic teachers can proliferate the heart and mind and are deserving to cherish”; then he is pleased with and accepts religious with wrong view. It should be recognized this second unwholesome consciousness is available at this time with this circumstance. (*Abhi-A-1-296, 297*)

In this case, the righteous *meditator* must discern desirable visible-object by taking object of prompting by himself or others in order to obsess as *nicca, sukha, atta, subha*.

3. *upekkhāsahagata diṭṭhigatasampayutta a-saṅkhārika citta*,
= unprompted consciousness with neutrality feeling, which associates with wrong view,

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4. prompted consciousness with neutrality feeling, which associates with wrong view,

These two consciousness associate with neutrality feeling but those are lacking *pīti*. Therefore numbers of consciousness and mental concomitants are (19/21) respectively. Way of discerning is similar to previous two kinds of consciousness. Now it will be continued to present way of discerning on (4) kinds of consciousness rooted in greed which do not associate with wrong view.

11.G Consciousness which dissociate from wrong view, (4) kinds

5. *somanassasahagata diṭṭhigata vippayutta asaṅkhārika citta* ___
= unprompted consciousness with agreeable feeling which does not associate with wrong view,
6. *somanassasahagata diṭṭhigata vippayutta sasaṅkhārika citta* ___
= prompted consciousness with agreeable feeling which does not associate with wrong view,
7. *upekkhāsahagata diṭṭhigata vippayutta asaṅkhārika citta* ___
= unprompted consciousness with neutrality feeling which does not associate with wrong view,

8. *upekkhāsahagata diṭṭhigata vip̐payutta sasañkhārika citta* ____
= prompted consciousness with neutrality feeling which does not associate with wrong view,

In these (4) kinds of consciousness without wrong view, the conceit associates with it sometimes. Conceit is the mental concomitant which associate occasionally (*kadāci cetasika*), resulting in associating in these four kinds sometimes. Due to inability to arise simultaneously within same mind moment for conceit and wrong view, the latter never associate in these four kinds.

5. In the continuum of any kind of such persons who look at festivals in honour of *nats* (deity), such as comely appearance of the Hindu deity Vishnu etc., boxing show, public entertainments through bringing forth heartfelt desire, due to presence of agreeable feeling but not considering with wrong view as “I, other, man, woman, person, being, human being, heavenly being, brahma, living body, butterfly body, consciousness body, *atta*’s body” etc.; those persons who indulge in some activities, listening stage shows of famous singers and listening *dhamma* talk of preacher, which can bring forth pleasingness; and in the continuum of those persons who indulge in some activities of pleasurable smell, taste and touch etc., this number (5), unprompted consciousness with agreeable feeling which does not associate with wrong view, arises. (*Abhi-A-1-297*)
6. In stage shows seats for audience are put tier upon tier. When audience who sit on higher seats spit out or shake foot-dusts off those audience who sit on lower seats try to avoid from those spittle, foot-dusts. In the continuum of both spectators who look at the show with the mind trying to avoid in that way and ____

when female attendants to the king and queen come out escorts clear the road of traffic, due to presence of overcrowded spectators; at that time spectators give way for others to pass and peep from away or they look at festival by standing on tip-toes; in the continuum of persons who look at festival with suppressed feelings ____

this prompted consciousness with agreeable feeling which does not associate with wrong view arises. (*Abhi-A-1-297*)

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7.8. Those consciousness shown in number (7) and number (8) associate with neutrality feeling. It should be recognized similarly on those kinds of consciousness.

Above explanations are accomplished to explain how (8) kinds of consciousness rooted in greed arise, in the aspect of conventional reality. Now it will be continued to present how these kinds of consciousness which do not associate with wrong view arise by taking visible-object, in the aspect of ultimate reality. Way of discerning on those consciousness which do not associate with wrong view is as follows: ____

Way of discerning

1. Keep both eye-transparent-element and life continuum mind-clear-element in mind simultaneously.
2. Take object of visible-object (= colour) of corporeal units which are desirable ones.

3. When that visible-object impinges in the eye-transparent-element and life-continuum mind-clear-element simultaneously continuity of impulses of eye-door-cognitive process and mind-door-cognitive process will arise consequently through taking that visible-object only.
4. Those consciousness, i.e., five-doors-adverting determining, mind-door-adverting which are consisting in those cognitive processes must determine or take into heart as “visible-object, colour of these corporeal units can be discerned by me only”.

Due to occurrence of unwise attention, greed-conceit group unwholesome impulses of eye-door-cognitive process and mind-door-cognitive process will arise consequently. Each impulse consists of (20/22/19/21) kinds of mental *dhammas* respectively. In revivacious greed-wrong view group, the wrong view is substituted by conceit. However due to the conceit is a mental concomitant which associates with those consciousness occasionally, if it is lacking, those consciousness will consist of (19/21/18/20) kinds of mental *dhammas* respectively.

In these (8) kinds of consciousness rooted in greed, if it is agreeable feeling, ‘*pīti*’ associates with it; if it is neutrality feeling, *pīti* will be lacking. If it is prompted mind, sloth and torpor associate with it; if it is unprompted mind, sloth and torpor do not associate with it.

Numbers of consciousness and mental concomitants of every mind moment within continuity of cognitive processes are shown in table. If impulses are agreeable feeling, investigating and registering are also shown as agreeable feeling; if impulses are neutrality feeling, investigating and registering are also shown as neutrality feeling.

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However with regarding to registering the righteous *meditator* should like to understand as mentioned previously, page 141, 240 etc.

Numbers of mental *dhammas* consisting in five-doors-adverting, seeing-consciousness, receiving, investigating, determining, mind-door-adverting are the same as shown in wholesome group but variations in impulses of wholesome group and unwholesome group.

As shown in table of registering, (11) kinds of registering can fall after (8) kinds of impulses rooted in greed; (6) kinds of registering can fall after (2) kinds of impulses rooted in hatred; (11) kinds of registering can fall after (2) kinds of impulse rooted in delusion accordingly. It should be recognized numbers of mental *dhammas* occurring in those registering as shown in wholesome group similarly.

It should be recognized appropriate occurrence of registering, such as....

- (a) through taking desirable object, (without root cause and with root cause) wholesome consequence registering,
- (b) through taking very desirable object (without root cause and with root cause) wholesome consequence registering with agreeable feeling,
- (c) through taking undesirable object rootless unwholesome consequence registerings
- (d) after impulses with agreeable feeling, registerings with agreeable feeling,
- (e) after impulses with neutrality feeling, registering with neutrality feeling
- (f) after impulses with hatred registerings with neutrality feeling or guest life-continuum will be available appropriately, through following above examples.

In the following table after unwholesome impulses rootless wholesome consequence and unwholesome consequence registerings are also shown so as not to confuse in understanding.

Great consequence registerings are also available depending on desirable, very desirable objects. If great consequence registerings fall after unwholesome impulsion appropriately, the writer hopes that the practicing *meditator* will understand gradually during discerning on those unwholesome impulsions. Therefore, in the column of registering numbers (34/33) are shown as great consequence; (12) is shown as rootless wholesome consequence joyful investigating; (11) is shown as wholesome consequence and unwholesome consequence neutral investigating registerings respectively. However in the single cognitive process only one kind of registering can be available. Now it will be continued to explain ways of discerning on impulsions rooted in hatred and impulsions rooted in delusion of eye-door-cognitive processes and mind-door-cognitive processes in brief.

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11.H Ways of discerning on impulsions rooted in hatred group

1. Keep both eye-transparent-element and life-continuum mind-clear-element in mind simultaneously.
2. Take undesirable visible-object, colour as object.
3. When that visible-object, colour impinges in the eye-transparent-element and life-continuum mind-clear-element simultaneously, if that visible-object, colour is taken into heart as *aniṭṭha* (undesirable one, eye-door-cognitive process and mind-door-cognitive processes which are led by hatred will arise successively, as a result of unwise attention.

If undesirable visible-object brings forth arising of hatred group, hatred fetter called *paṭighasamyojana* arises (= hatred group mental *dhammas* arise.) Those are (18/20) kinds of mental *dhammas* in each impulsion.

Take into heart as “it is very nice, if none of others, except me can get this visible-object, colour.” It is unwise attention. In the continuum of the person with this kind of envy mind envy fetter arises. Those are hatred envy group mental *dhammas*, which are (19/21) kinds in each impulsion.

Take into heart that visible-object, colour so as not to concern with other. It is unwise attention which can bring forth arising of stinginess fetter. Those are hatred-stinginess group mental *dhammas*, which are also (19/21) kinds in each impulsion.

After both kinds of eye-door and mind-door are kept in mind simultaneously one must take into heart as “I’ve done misdeed” through taking object of visible-object, colour which has been destroyed by oneself (if one has experienced to touch with ink on other’s shirt in order to destroy colour, that colour of shirt must be taken as object). Hatred-remorse group mental *dhammas* will arise.

Furthermore if one has got worry, due to failure to offer flower to pagoda while flowers are fresh and beautiful, one must take into heart as ‘it has gone’ through taking object of colour of those flowers. Hatred-remorse group mental *dhammas* will arise. These are (19/21) kinds of mental *dhammas* in each impulsion.

11.I Ways of discerning on impulsions rooted in delusion group

After both kinds of eye-door and mind-door are kept in mind simultaneously, one must take into heart visible-object, colour which usually bring forth arising of restlessness. When wandering mind arises, mental *dhammas* of restlessness group will arise consequently. Those are (16) kinds of mental *dhammas* in each impulsion.

After both kinds of eye-door and mind-door are kept in mind simultaneously, one must take into heart as “is this visible-object being? (= *atta*)?; is this visible-object being’s property? (= *atta*’s property?) (= *atta*’s colour?) after taking visible-object, colour of corporeal units. Due to occurrence of unwise attention, sceptic fetter (sceptic group mental *dhammas*) will arise. Those are (16) kinds of mental *dhammas* in each impulsion.

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Table showing visible-object (= colour) line, unwholesome group, impulsion of cognitive processes

Depended base	Eye-door-cognitive process							Mind-door-cognitive process			
	<i>hadaya</i> =54	<i>Cakkhu</i> = 54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54	<i>hadaya</i> =54
	F.D.A*	Seeing <i>consci</i> :†	Receivi ng:	Investi gating	Determ ining	Impulsions	Registrings (2)	Life- continuum	M.D.A+	Impulsions (7)	registrings (2)
1. Greed-wrong view	11	8	11	12	12	20	34/33/12/11	34	12	20	34/33/12/11
2 Greed-wrong view	11	8	11	11	12	19	33/32/11/11	34	12	19	33/32/11/11
3 Greed-wrong view	11	8	11	12	12	22	34/33/12/11	34	12	22	34/33/12/11
4.Greed-wrong view	11	8	11	11	12	21	33/32/11/11	34	12	21	33/32/11/11
5. Greed-conceit	11	8	11	12	12	20	34/33/12/11	34	12	20	34/33/12/11
6. Greed-conceit	11	8	11	11	12	19	33/32/11/11	34	12	19	33/32/11/11
7. Greed-conceit	11	8	11	12	12	22	34/33/12/11	34	12	22	34/33/12/11
8. Greed-conceit	11	8	11	11	12	21	33/32/11/11	34	12	21	33/32/11/11
9. Hatred	11	8	11	11	12	18	33/32/11/11	34	12	18	33/32/11/11
10. Hatred	11	8	11	11	12	20	33/32/11/11	34	12	20	33/32/11/11
11. Hatred-envy	11	8	11	11	12	19	33/32/11/11	34	12	19	33/32/11/11
12. Hatred-envy	11	8	11	11	12	21	33/32/11/11	34	12	21	33/32/11/11
13. Hatred-stinginess	11	8	11	11	12	19	33/32/11/11	34	12	19	33/32/11/11
14. Hatred-stinginess	11	8	11	11	12	21	33/32/11/11	34	12	21	33/32/11/11
15. Hatred-remorse*	11	8	11	11	12	19	33/32/11/11	34	12	19	33/32/11/11
16. Hatred-remorse*	11	8	11	11	12	21	33/32/11/11	34	12	21	33/32/11/11
17. Restlessness	11	8	11	11	12	16	33/32/11/11	34	12	16	33/32/11/11
18. Sceptical doubt	11	8	11	11	12	16	33/32/11/11	34	12	16	33/32/11/11

[In hatred-remorse group two ways of discerning must be performed by taking object of misdeed which has been done; two ways of discerning must also be performed by taking object of wholesome deed which has not been done.]

* F.D.A = Fivefold-doors-adverting consciousness

† *consci*: = conscienee

+ M.D.A = Mind-door-adverting consciousness

11.J. Nature of *rajjana-dussana-muhyana*

Pāli Quotation (Abhi-A-2-341) (Mūlaṭṭ-2-181) (Abhi-A-2-341,342) (Anuṭṭ-1-200) (Maṇimañjū) (Mūlaṭṭ-1-72,73)

According to explanations found in above commentary, sub-commentaries, in fivefold consciousness cognitive processes selfish desire, hatred, delusion called strong attachment (*rajjana*), sin against (*dussana*), wavering or vacillating (*muhyana*) do not arise through knowing as “this person is man; this person is woman”... etc.

1. *niyamita* ___ One has got fixed mind in doing unwholesome deed as “I should do unwholesome deed only”;
2. *pariṇāmita* ___ One’s mind is incline to do unwholesome deed only, but falling back from doing wholesome deed;

3. *samudācāra* ___ habitual recurrence of the mind in unwholesome deed through performing incessantly unwholesome deeds;
4. *ābhujita* ___
 - (a) in-availability to dwell suitable place where Noble and Virtuous persons, the Exalted One etc., are dwelling;
 - (b) in-availability to approach virtuous persons but association with vicious persons;
 - (c) in-availability to listen virtuous person’s *dhammas* but listening to vicious persons;
 - (d) lacking in previous experienced acquired wholesome deeds; etc

due to presence of above kinds of supporting factors of relation of determinative dependence, while any kind of objects is encountered one cannot take into heart that object in proper way (=wise attention) but unwise attention in such way as *nicca, sukha, atta, subha, iṭṭha* etc. These are factors of arising of unwholesome deeds.

During impinging of each object into respective fivefold doors, if five-doors-adverting and determining are unwise attention called improper way of taking into heart, selfish-desire or hatred arise depending on the visible-object, colour of woman etc., which is desirable or undesirable appropriately, due to presence of efficiency of that five-doors-adverting which is capable of taking into heart wrongly and determining, which determines wrongly. (However it cannot recognize as men, woman, white, yellow etc.) Due to ability to recognize as woman, man in the mind-door-cognitive process, *rajjana* (strong attachment), *dussana* (sin against) etc., arise consequently.

Those consciousness, from adverting until determining in the eye-door, arise together with associating mental *dhammas* and then they cease just after arising. If they cease in that way those impulses, which arise within the same cognitive process, which have also got the nature of perishing away just after arising in those mind moments, should not be pleasing with that object by means of strong attachment, sin against, wavering. (*Abhi-A-2-341, 342*) The sequence of phenomena is as follows:_____

When those objects, visible-object etc., impinge in fivefold-doors, due to presence of efficiency of factors of arising of wholesome deed, arising of unwholesome deed etc., i.e., *niyamita*, fixed mind in a way that “I ought to do wholesome deed only or I ought to do

unwholesome deed only” etc., wholesome impulses or unwholesome impulses fall; afterwards it falls into life-continuums and then impulses of mind-door-cognitive process take that object and it falls into life-continuums again. (These words show three cognitive processes, i.e., (1) *pañcadvāra vīthi* (2) *tadanuvattaka manodvāra vīthi* (3) *suddhamanodvāra vīthi*.)

Then after distinguishing and keeping as “woman, man” etc., in mind in that mind-door only, impulses fall and it falls into life-continuum. This is the fourth mind-door-cognitive process.

By the time the next mind-door-cognitive process arises ____

1. wholesome impulses fall by means of revering or
2. unwholesome impulses fall by means of strong attachment etc., on that object. (It is the fifth mind-door-cognitive process.) (*Anuṭṭ-1-200*)

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According to above sayings, any kind of visible-object impinges in eye-door and mind-door, these five kinds of cognitive processes, i.e.,

1. eye-door-cognitive process which take visible-object;
2. one time of following mind-door-cognitive process (*tadanuvattika manodvāra vīthi*), which takes object of past visible-object which is object of eye-door-cognitive process;
3. one time of pure mind-door-cognitive process (*suddha manodvāra vīthi*) which can discriminate past visible-object as “brown, yellow, blue, black” etc.;
4. one time of pure mind-door-cognitive process (*suddha manodvāra vīthi*) which knows meaning, concept, such as man, woman, pot, garment etc., in accordance with experienced perception of emblem of man, woman, pot, garment etc., basing on visible-object which has been seen, known and discriminated by those three times of cognitive processes;
5. one time of pure mind-door-cognitive process (*suddha manodvāra vīthi*) falls by taking object of any kind of meaning, concept, man, woman, pot, garment etc., of that visible-object.

Only when this fifth cognitive process falls (if it is wise attention) revering or (if it is unwise attention) strong attachment, love, hatred etc., arises consequently. This is shown according to traditional teaching methodology of successive olden day teachers. (See *Minexhine Sayadaw’s* Diagram showing *vīthi*, planes etc., page 26, 27)

In some preaching, such as “*cakkhunā rūpam disvā* = after seeing visible-object by seeing-consciousness,” the Exalted One preached on second and third mind-door-cognitive processes through adding in eye-consciousness-cognitive process (= eye-door-cognitive process) without discriminating. (*Mañimañjū*)

Due to occurrence of very swift arising phenomena of consciousness, foolish worldly persons, who can not differentiate between significance of eye-door-cognitive process and mind-door-cognitive process, who are lacking eye of wisdom on ultimate nature, consider the occurrence of knowing meaning, concept of man, woman, pot, garment etc., and the occurrence of revering, strong attachment, love, sin against etc., through mind-door-cognitive processes which arise contiguously after eye-door-cognitive process, as seeing on those man, woman, pot, garment etc., through seeing-consciousness (=eye) only. (*Mūlaṭṭ-1-72, 73*)

As mentioned above, meaning, concept of man, woman, pot, garment etc., are, actually, known by mind-door-cognitive processes. It should be recognized the fact only when the fifth mind-door-cognitive process arises, revering, strong attachment, love, sin against etc., occur consequently.

If that visible-object impinges in eye-door and mind-door again, similar processes of (5) times of cognitive processes, i.e. one time of eye-door-cognitive process and four times of mind-door-cognitive processes arise successively. This kind of saying is accomplished through *ukkaṭṭhaniddesa naya* which says maximum range with referring to only object which has been experienced habitually over and over. Through taking object which is not experienced habitually five-doors-cognitive processes arise at the intervals of those cognitive processes and then mind-door cognitive process, which conforms with that five-doors-cognitive processes, also arises. It should be recognized presence of connection between door, life-continuum etc., and impulses is as a result of being inclusive in the single continuity of corporeality-mentality. (*Anuṭṭ-1-200*)

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In accordance with explanation of this sub-commentary called *Anuṭṭkā*, more or less numbers of mind-door-cognitive processes can arise contiguously after one eye-door-cognitive process appropriately. It should be recognized five-doors-cognitive process, eye-door cognitive process etc., can arise at the intervals of mind-door-cognitive processes appropriately, basing on some circumstances, such as coincidence of door and object etc. It should be recognized on ear-door-cognitive process etc., in similar way.

Especially in this stage, during keeping mental *dhammas* in mind by taking object of ultimate *dhammas* of corporeality-mentality after one time of any kind of five-doors-cognitive processes numerous mind-door-cognitive processes can arise by separating with life-continuums at intervals. It refers especially on cognitive processes which take object of pure ultimate nature. The accomplishment to know that visible-object as *nicca, sukha, atta, subha* is concern with mind-door-cognitive processes only. Five-door-cognitive processes are merely arising of strong attachment on desirable visible-object or sin against on undesirable-object or wavering nescience in real nature of object. Therefore the righteous *meditator* must discern the nature of knowing as *nicca, sukha, atta* etc., in the mind-door-cognitive processes only.

Pāli Quotation (Abhidhamma vatāraṭṭika)

11.K Audible-object with one consonant

While present audible-object with one consonant, such as *gô* (cow), is hearing, these cognitive processes, viz.,

1. first ear-door-cognitive process which recognizes present audible-object, *gô* (cow);
2. second following mind-door-cognitive process which recognizes past audible-object which has been recognized by that ear-door-cognitive process;
3. third pure mind-door-cognitive process which recognizes concept of designation as cow (*gô*);
4. fourth pure mid-door-cognitive process which takes object of shape and form of cow;
5. fifth pure mind-door-cognitive process which takes audible-object, concept of designation or shape and form of cow (*gô*); arise successively.

Only when this fifth cognitive process arises can he recognize as cow, resulting in arising of revering, love, strong attachment etc.

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Audible-object with two consonants

While present audible-object with two consonants, such as *paṭa* (garment), is hearing, these cognitive processes, viz.,

1. through taking audible-object of ‘*pa*’, one ear-door-cognitive process;
2. one following mind-door-cognitive process;
3. through taking audible-object of ‘*ṭa*’, one ear-door-cognitive process;
4. one following mind-door-cognitive process
5. afterwards, through taking audible-object of two consonants, *paṭa*, one pure mind-door-cognitive process;
6. afterwards through taking object of concept of designation of ‘*paṭa*’ (garment) one pure mind-door-cognitive process;
7. afterwards through taking object of meaning of shape and form of ‘*paṭa*’ (garment)”, one pure mind-door-cognitive process; arise successively.

Thus during hearing sound of two consonants, *paṭa* (garment), only when (7) cognitive processes arise successively, can he recognize meaning of shape and form of garment. This phenomenon of falling of cognitive processes does not concern with recognizing on inner desire of others through bodily expression corporealities. It should be recognized on many consonants by following this example.

While hand-foot etc., are shaking as gesture

While hand, foot, head are shaking as gesture ____

1. through taking present visible-object which lies on shaking hand, foot etc., one eye-door-cognitive process;
2. afterwards through taking that past object, one following mind-door-cognitive process;
3. afterwards, third pure mind-door-cognitive process which can determine that past visible-object as brown, yellow etc.;
4. afterwards fourth mind-door-cognitive process which recognizes bodily expression (= shaking hand etc.)
5. afterwards fifth mind-door-cognitive process which understands inner desire of person in a way that “this persons wants to perform this work”, arise successively.

Sound of Verbal expression

For a person who hears sound of calling of other etc., ____

1. through taking present audible-object, sound, one ear-door-cognitive process;
2. afterwards, through taking that past audible-object, one following mind-door-cognitive process;
3. afterwards, through taking object of concept of designation, third pure mind-door-cognitive process;
4. afterwards, through taking object of verbal expression, fourth pure mind-door-cognitive process;
5. afterwards, fifth mind-door-cognitive process which understands inner desire of that person who calls, arise successively.

During showing cognitive process which understands verbal expression in this way the reason why sub-commentators did not show cognitive process recognizes the meaning is that it is inclusive in the fifth cognitive process. In this case, before cognitive process which understands inner desire the cognitive process which understands the meaning arise

beforehand frequently. (See *Minekhine Sayadaw's* Diagram showing *vīthi*, planes etc., page 28, 29)

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11.L *niyatayogī-aniyatayogī*

Pāli Quotation (Abhidhammattha Sangaha)

Mental concomitants which always associate with their usual associating consciousness are called *niyatayogī cetasika* (fixed associating mental concomitants while those mental concomitants which do not associate with their usual associating consciousness but sometimes are called *aniyatayogī cetasika* (non-fixed associating mental concomitants). Those *aniyatayogī cetasika* are namely,

1. envy, stinginess, remorse
 2. right speech, right action, right livelihood (= three abstinences)
 3. compassion, appreciative joy (two boundless mental concomitants)
 4. conceit
 5. sloth, torpor,
- in total, (11) kinds. Remaining (41) kinds of mental concomitants, among (52) kinds, are *niyatayogī cetasika*.

nānā-kadāci cetasika

Some *aniyatayogī cetasika* can not associate with their usual associating consciousness forever, but in sometimes (*kadāci*). Even though they have opportunity to associate with their usual associating consciousness, both kinds of two or three of them can not associate but specifically in different mind moments, due to presence of variation of objects.

Those mental concomitants, envy, stinginess, remorse do not associate with consciousness rooted in hatred whenever the latter arises in one's continuum. Envy associates with it only when envious mind arises by taking object of others property. When stingy mind arises by taking object of one's own property to which one can not tolerance to concern with others stinginess associates with that consciousness rooted in hatred. When remorse arises by taking objects of unwholesome deed which has been done and wholesome deed which has not been done yet in a way that "it has been done wrongly; it is very sorry not to do" etc., remorse associates with that consciousness rooted in hatred. While some kinds of consciousness rooted in hatred, such as killing being, arising of lamentation etc., are arising above three kinds of mental concomitants do not associate with those consciousness.

During arising of consciousness rooted in hatred_____

1. envy takes object of other's property;
2. stinginess takes object of one's own property;
3. remorse takes object of either unwholesome deed which has been done or wholesome deed which has not been done yet; respectively.

Due to presence of variation in objects in this way, those mental concomitants are unable to associate within same mind moment simultaneously. Only when respective objects are available to take as object each can associate with respective consciousness rooted in hatred, resulting in designation as *nānākadaci cetasika*.

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Right speech, right action, right livelihood_____

In this case, only mundane abstinences are *nānā-kadāci cetasika*. Supra-mundane abstinences of all three kinds arise simultaneously within same mind moment, due to presence of object of *nibbāna* only. Each abstinence associates with mundane sensuous wholesome deeds specifically sometimes.

1. Right speech means the nature of abstinence from any kind of four verbal misdeeds, which are not relating with livelihood.
2. Right action means the nature of abstinence from any kind of three bodily misdeeds, which are not relating with livelihood.
3. Right livelihood means the nature of abstinence from any kind of four verbal and three bodily misdeeds, which are relating with livelihood.

Due to presence of variation of sensuous objects of corporeality-mentality which are deserving to abstain, abstinence mental concomitants can associate with mundane great wholesome consciousness specifically sometimes. Although they associate with great wholesome consciousness, they can not associate whenever great wholesome consciousness arises. While donation is performing; while *samatha* practice is performing through mind of meditation which associate with concentration of preliminary work (*parikamma samādhi*) and access concentration (*upacāra Samādhi*); while *vipassanā* practice is performing; great wholesome consciousness arises (in the continuum of worldly persons and fulfilling persons). During arising of great wholesome consciousness in that way those abstinence mental concomitants are wanting. Due to infrequent association with respective great wholesome consciousness, these abstinence mental concomitants are also called *nānākadāci cetasika*.

Compassion, appreciative joy_____

These boundless mental concomitants can associate with

1. great wholesome consciousness (8) kinds,
2. in the aspect of tetrad method, (3) kinds of absorption called first absorption, second absorption, third absorption sometimes.

While compassion, appreciative joy are arising through taking object of concept of being; while compassion practice, appreciative joy practice are performing through taking object of concept of being; while compassion absorption, appreciative joy absorption are entering these mental concomitants associate with respective consciousness specifically. They do not associate with those consciousness while donation is performing; while noble qualities, the Exalted One's noble qualities etc., are taking as object; while concentration is being developed through taking objects of concepts of *kasiṇa*-objects, earth-*kasiṇa* etc. Therefore those two boundless mental concomitants are also called *kadāci cetasika*. Furthermore_____

1. compassion takes object of concept of suffering being;
2. appreciative joy takes object of concept of happy being.

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Due to presence of variation of object, compassion and appreciative joy can not associate within same mind moment, resulting in designation as *nānā cetasika*. If two words are added, those two kinds of boundless mental concomitants are called *nānā-kadāci cetasika*.

Conceit____ The mental concomitant called conceit, does not always associate with consciousness rooted in greed (4) kinds which do not associate with wrong view. It can associate with those consciousness while one is priding with thinking highly on oneself. Due to association with consciousness rooted in greed which do not associate with wrong view, it is called only *kadāci cetasika* but not *nānācetasika*. If conceit is lacking, the consciousness rooted in greed will consist of (19/21/18/20) kinds of mental *dhammas* respectively.

Sloth-torpor_____

These mental concomitants which associate with (5) kinds of prompted consciousness, (4) kinds of consciousness rooted in greed and one kind of consciousness rooted in hatred also do not always associate with prompted consciousness. For instance____ while other's property is being stolen; while sexual misconduct is performing through prompted mind sloth-torpor can be lacking. It is deserving to associate only when mind is full of sloth and torpor. During associating in that way, the sloth oppresses the mind so as not to be adaptable and then the torpor oppresses mental concomitants so as not to be adaptable simultaneously, resulting in inability to separate each other. These mental concomitants are, therefore, called not only *saha* (together) but also *kadāci* (sometimes) *cetasika*.

According to these specifications, if sloth-torpor do not associate with (5) kinds of unwholesome prompted consciousness, it should be recognized numbers of mental *dhammas* will be similar to unprompted consciousness. At that time it should be recognized there is no variation in numbers of consciousness and mental concomitants depending on prompted or unprompted unwholesome consciousness as shown in wholesome consciousness.

11.M Depended base corporealities

In above tables showing visible-object line, *dhamma*-object line etc., seeing-consciousness and associating mental *dhammas* arise depending on eye-base corporeality (*cakkhuvatthu*) and so forth.

Remaining all consciousness i.e, five-door-adverting, receiving, investigating, determining, impulses, registering, mind-door-adverting, impulses, registering and their associating mental *dhammas* arise depending on heart-base corporeality only. In the aspect of preaching methodology of *Suttanta*, due to necessary to discern through breaking down each compactness of corporeality, it is shown as (54) kinds in the eye and (54) kinds in the heart in tables without showing pure eye-base, heart-base etc. All these (54) kinds of corporealities are real corporealities. However the righteous *meditator* must discern all available non-real corporealities in this stage of Knowledge of Analyzing Mentality-Corporeality. When he reaches into *vipassanā* stage he can omit non-real corporealities.

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If one counts by omitting corporealities which have been counted, there will be (12) kinds of real corporealities, i.e. *paṭavī, āpo, tejo, vāyo, vaṇṇa, gandha, rasa, ojā, jīvita, cakkhupasāda, kāyapasāda, bhāvarūpa* and (9) kinds of non-real corporealities, i.e., *ākāśadhātu, lahutā, mudutā, kammaññatā, kāyaviññatti, upacaya, santati, jaratā, aniccatā*, (21) kinds in total in the eye. It should be understood remaining doors in similar way.

11.N Audible-object (sound)line

As mental *dhammas* of visible-object line are kept in mind, mental *dhammas* of remaining object line, audible-object line etc., must also be kept in mind. In impulses, if wise-attention arises, there will be wholesome impulses; if unwise-attention arises, there will be unwholesome impulses. Ways of discerning on mental *dhammas* of wholesome impulses have been presented. Now it will be presented on ways of discerning on unwholesome impulses in brief: _____

After ear-transparent-element and life-continuum mind-clear-element are kept in mind simultaneously when audible-objects which are varied as desirable and undesirable ones are discerned as object, as shown in visible-object line, if unwise-attention arises, continuity of ear-door-cognitive process and mind-door-cognitive process, viz., five-doors-adverting, hearing-consciousness, receiving, investigating, determining (7) times of impulses which are unwholesome ones, (2) times of registerings, mind-door-adverting, unwholesome impulses (7) times, registerings (2) times will arise successively. Unwholesome impulses of various group must be kept in mind thoroughly. Among those consciousness, hearing-consciousness and associating mental *dhammas* arise depending on ear-transparent-element with middle life-span which arises simultaneously with past life-continuum. Remaining all consciousness and associating mental *dhammas* arise depending on heart-base corporeality which arises simultaneously with respective preceding mind-moment. In this case both kinds of internal audible-object and external audible-object can be discerned appropriately.

11.O Olfactory-object (smell)line

After ear-transparent-element and life-continuum mind-clear-element are kept in mind simultaneously when **olfactory**-objects which are varied as desirable and undesirable ones are discerned as object, as shown in visible-object line, if unwise-attention arises, continuity of **nose**-door-cognitive process and mind-door-cognitive process, viz., five-doors-adverting, **smelling**-consciousness, receiving, investigating, determining (7) times of impulses which are unwholesome ones, (2) times of registerings, mind-door-adverting, unwholesome impulses (7) times, registerings (2) times will arise successively. Unwholesome impulses of various group must be kept in mind thoroughly. Among those consciousness, **smelling**-consciousness and associating mental *dhammas* arise depending on **nose**-transparent-element with middle life-span which arises simultaneously with past life-continuum. Remaining all consciousness and associating mental *dhammas* arise depending on heart-base corporeality which arises simultaneously with respective preceding mind-moment.

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11.P Sapid-object (taste) line

After ear-transparent-element and life-continuum mind-clear-element are kept in mind simultaneously when **sapid**-objects which are varied as desirable and undesirable ones are discerned as object, as shown in visible-object line, if unwise-attention arises, continuity of **tongue**-door-cognitive process and mind-door-cognitive process, viz., five-doors-adverting, **tasting**-consciousness, receiving, investigating, determining (7) times of impulses which are unwholesome ones, (2) times of registerings, mind-door-adverting, unwholesome impulses (7) times, registerings (2) times will arise successively. Unwholesome impulses of various group must be kept in mind thoroughly. Among those consciousness, **tasting**-consciousness and associating mental *dhammas* arise depending on **tongue**-transparent-element with middle life-span which arises simultaneously with past life-continuum. Remaining all consciousness

and associating mental *dhammas* arise depending on heart-base corporeality which arises simultaneously with respective preceding mind-moment.

11.Q Tactile-object (touch) line

Because touching-element called tactile-object line are of three kinds, viz., earth-element, fire-element, air-element. The righteous *meditator* must discern through taking objects of

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

Both body-transparent-element which is intended to be discern in any part of body and life-continuum mind-clear-element must be kept in mind simultaneously. Take object of the earth-element which is consisting in corporeal units which are varied as desirable and undesirable ones. When that earth-element impinges in body-transparent-element and life-continuum mind-clear-element simultaneously, if that earth-element is taken into heart through improper way (= unwise attention), continuity of consciousness of body-door-cognitive process and mind-door-cognitive processes will arise successively but separated by many life-continuums between two cognitive processes and those consciousness are namely,

1. five-doors-adverting,
2. touching-consciousness,
3. receiving
4. investigating,
5. determining

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6. unwholesome impulses (7) times,
7. registerings (2) times (many life-continuums)
8. mind-door-adverting,
9. unwholesome impulses (7) times,
10. registerings (2) times (many life-continuums).

The righteous *meditator* must keep those mental *dhammas* together with associating *dhammas* in mind by breaking down each compactness of mentality called mass of mentality in order to reach the field of ultimate nature. Discern in similar way by taking objects of both fire-element and air-element.

11.R Way of keeping mental *dhammas* in mind through brief method

It has been shown ways of keeping mental *dhammas* in mind easy *dhamma*-object line as beginning. All (6) lines from *dhamma*-object line to olfactory-object line are shown thoroughly. After discerning on mental *dhammas* in this way, the righteous *meditator* must discern mental *dhammas* in sequence from visible-object as beginning until *dhamma*-object as end.

During keeping pure unwholesome groups mental *dhammas* in mind in that way, some meditators have got dim light of concentration, resulting in ability to see gropingly. Sometimes even corporeal units can not be seen obviously. Due to frequent discerning on unwholesome *dhammas* mind of meditation usually becomes not clear. At that time meditation practice usually falls back. Therefore it is found that alternate ways of discerning

on wholesome *dhammas* and unwholesome *dhammas* of each line are more suitable for most meditators. When one is skilled in discerning efficiency of Knowledge of Practice becomes powerful, resulting in shining of light of wisdom.

Dhamma-object line consists of (5) kinds of transparent-element corporealities and (16) kinds of subtle corporealities. Thus if all (6) lines called visible-object line, audible-object line, olfactory-object line, sapid-object line, tactile-object line, *dhamma*-object line are added it will be finished to discern mental *dhammas* which arise by taking objects of (28) kinds of corporealities.

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This is way of keeping mental *dhammas* in mind by base-door wise system. It is way of discerning on mental *dhammas* in brief method. It is way of discerning on mental *dhammas* through brief account of four element meditation. This way of discerning will be presented in brief with the help of tables as follows: ___

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Table showing compendium of (6) lines (section of corporeality)

1. visible-object line	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
2. audible-object line	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
3. olfactory-object line	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
4. sapid-object line	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
5. tactile-object line	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
6. <i>dhamma</i> -object line	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
(a) real corporealities (10/11)	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall
(b) non-real corporealities (10)	Wholesome group in which wholesome impulses fall	Unwholesome group in which unwholesome impulses fall

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

	M.D.A *	Impulsions (7) times	Registering with root cause (2) times	Registering without root cause (2) times
1. right speech	12	35/34/34/33	34/33/33/32	12/11/11
2. right action	12	35/34/34/33	34/33/33/32	12/11/11
3. right livelihood	12	35/34/34/33	34/33/33/32	12/11/11
4. compassion	12	35/34/34/33		
5. appreciative joy	12	35/34/34/33		

6. recollection of the Buddha's quality	12	34/33/33/32	34/33	12
7. recollection of death	12	34/33/33/32	34/33/33/32	12/11/11

*M.D.A. = mind-door-adverting

(d) Table showing *dhamma*-object line, mental *dhammas* of absorption (*jhāna*)

1. mindfulness of breathing	First absorption, second absorption, third absorption, fourth absorption
2. bone meditation	First absorption
3. white- <i>kaṣiṇa</i>	First absorption, second absorption, third absorption, fourth absorption
4. <i>mettā</i>	First absorption, second absorption, third absorption
5. foulness	First absorption

Notes: *Dhamma*-object line is shown by dividing (4) groups as (a) (b) (c) (d) with same nature.

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Explanation on table (c) *dhamma*-object line

In this table, as mentioned previously, each impulsion of right speech, right action, right livelihood, compassion, appreciative joy consists of (35/34/34/33) kinds of mental *dhammas* respectively depending on agreeable feeling or neutrality feeling; association with knowledge or without knowledge. Due to inability to associate with abstinences, each registering consists of (34/33/33/32) kinds of mental *dhammas* respectively. However registerings without root cause are also available. After impulsions of compassion and appreciative joy, registerings are, actually, impossible to fall.

In the practice of recollection of the Supreme Buddha's quality, each impulsion consists of (34/33/33/32) kinds of mental *dhammas* respectively depending on association with or without knowledge and *pīti*. Registerings always associate with *pīti*. However it can or can not fall.

Recollection of death _____ Impulsions of the practice of recollection of death also consist of (34/33/33/32) kinds of mental *dhammas* depending on association with or without knowledge and *pīti*.

“*iti jīvitindriyupaccheda saṅkhā tassa maraṇassa saraṇam maraṇassati. (Vs-1-222)*”

Because mind of meditation called recollection of death takes object of nature of death called cessation of controlling faculty of life, in other words takes object of vitality which will cease, registering is available resulting from occurrence of object of ultimate nature. However during taking object of concept of one's corpse registering can not fall.

Explanation on table(d) *dhamma*-object line mental *dhammas* of absorption

If the righteous *meditator* has experienced to develop concentration through cascade of practice as follows: _____

Basing on fourth absorption concentration of mindfulness of breathing, when light of absorption concentration becomes powerful, (32) bodily parts are discerned, then bone meditation is changed until the first absorption concentration, and then white *kaṣiṇa*-object is

discerned through emerging from internal or external one object until fourth absorption concentration, after developing fourth absorption concentration, four protective meditation, viz.,

1. *mettā* (loving kindness)
2. recollection of the Buddha's Noble Quality
3. recollection of death
4. meditation on foulness nature,

he must keep mental *dhammas* of absorption in mind as shown in that table (d) *dhamma*-object line. Recollection of the Buddha's Noble Qualities and recollection of death can bring forth sensuous access concentration only and those practice never fall more than (7) times of impulsions. Therefore mental *dhammas* of those practices must be kept in mind as shown in table(c) *dhammas*-object line.

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If the righteous *meditator* has got absorptions of (10) kinds of *kasīṇa*-object up to the fourth absorption and (8) kinds of attainments for (8) *kasīṇa*-object from earth-*kasīṇa* to white *kasīṇa*, he must keep mental *dhammas* of absorption in mind continuously as shown in table of page (106-108).

11.S. Way of keeping mental *dhammas* in mind through detailed method

In the commentary called *Visuddhi Magga (Vs-2-226)* it is instructed that.....

kese pathavīdhātu kakkhalalakkhaṇā.... pa.... assāsapassāse pathavīdhātu kakkhaḷa lakkhaṇā.....

= both mental *dhammas* which are led by *phassapañcamaka dhamma* called contact, feeling, perception, volition, consciousness which arise by taking object of the earth-element which consists in (5) kinds of corporeal units (= 44 kinds of corporealities) within bodily part called hair...R.... and those mental *dhammas* which are led by *phassapañcamaka dhamma* which arise by taking object of the earth-element which consists in sound nonad of in-breath and out-breath (=9 kinds of corporealities) must be kept in mind.

According to that instruction, there are (44) kinds of corporealities in hair and then mental *dhammas* which arise by taking object of each corporeal *dhamma* must be kept in mind thoroughly. Those mental *dhammas* include both wholesome group impulsions and unwholesome group impulsions and all those mental *dhammas* which arise by taking objects of remaining (43) kinds of corporealities must also be kept in mind thoroughly.

Those corporeal *dhammas* which are inclusive in (42) bodily parts shown in *rūpakammaṭṭhāṇa* are, if it is counted through omitting corporealities which have been counted, only (18) kinds of real-corporealities. Those (18) kinds of real-corporealities are inclusive in (6) kinds of objects accordingly. Therefore, those corporeal *dhammas* which are consisting in (42) bodily parts, viz.,

1. *vañña* = visible-object must be kept in mind as shown in visible-object line.
2. *sadda* =R.....
3. *gandha* =R.....
4. *rasa* =R.....
5. *pathavī, tejo, vāyo* = tactile-object must be kept in mind as shown in tactile-object line;

6. remaining kinds of real corporealities must be kept in mind as shown in *dhamma*-object line, way of discerning mental *dhammas* through taking objects of real-corporealities respectively.

Pāli Quotation (Vs-2-227)

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According to above explanation of commentary not only mental *dhammas* which arise by taking objects of each corporeality occurring in (42) bodily parts but wholesome impulses, unwholesome impulses of five-doors-cognitive process and mind-door-cognitive processes which arise by taking object of each corporeal *dhamma* occurring in (6) doors (= 54/44 kinds of corporealities), eye-transparent-element etc., must also be kept in mind continuously.

11.T Way of keeping mental *dhammas* which arise by taking object of mental *dhammas* in mind

Way of keeping mental *dhammas* which arise by taking object of mental *dhammas* are omitted to present in this Volume because it is difficult to distinguish by insight for *meditators* who are beginners of practice of mentality. However in the way of discerning of non-corporeal saptad (*arūpasattaka naya*), (*Vs-2-261, 262*) and in the stage of Knowledge of Dissolution (*bhanga ñāṇa*), (*Vs-2-278*) it is instructed to discern mental *dhammas* which arise by taking object of mental *dhammas* through generalizing as three characters called *anicca, dukkha, anatta*. Therefore when the *meditator* reaches into that stage he will see those ways of discerning well. (It can be read in Volume V *vipassanā* section.)

11.U. Discern as “mental *dhamma*, mental *dhamma*”

so sabbe pi te arūpadhamme namanalakkhaṇena ekato katvā “etam nāma” nti passati. (Vs-2-223)

During keeping mental *dhammas* in mind through base-door wise system as mentioned above, the righteous *meditator* must discern each mental *dhamma* of every mind moment which arises in the continuity of cognitive process through discerning any one of three mental *dhammas*, i.e., consciousness, contact, feeling as priority. When he is successful he can discern two mental *dhammas*, consciousness and contact, and then he can discern three mental *dhammas* consciousness, contact, feeling of each mind moment through adding one kind of mental *dhammas* gradually and so forth. When all mental *dhammas* shown in each row of tables can be discerned, in other words, when those mental *dhammas* consisting in each mind moment of each row appear in the insight as a whole, he has to keep in mind as either

1. these are mental *dhammas* or
2. mental *dhammas*, mental *dhammas* by taking object of nature of inclining towards various objects, visible-object etc.

Unless simultaneous arising of all mental *dhammas* within every mind moment can be seen one must not discern in that way. Only when one can see simultaneous arising of mental *dhammas* within each mind moment can he discern all mental *dhammas* shown in each row as a whole in that way.

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Row means ____ Please see table of *nāmakammaṭṭhāna* again. For instance, in table showing visible-object line wholesome group, the first row must be taken into heart. In that row there are mental *dhammas* of eye-door-cognitive process and mind-door-cognitive process. (One should understand that numerous mid-door-cognitive processes can arise.) In those cognitive processes each impulsion consists of (34) kinds of mental *dhammas*, due to presence of association with both knowledge and *pīti*. This row can be designated as first row. Those rows with impulsions which consist of (33) kinds of mental *dhammas* are designated as second row, third row etc., and so forth. The righteous *meditator* should like to discern row by row. Both wholesome groups and unwholesome groups must be kept in mind thoroughly. The righteous *meditator* has to discern mental *dhammas* through both kinds of in-brief and detailed methods systematically.

PAGE-275**2. Section of rūparūpapariggaha****section of way of keeping corporeality-mentality in mind**

1. In the section of *rūpakammaṭṭhāna* it is presented that through taking object of different occurrence of preceding continuity of corporealities and succeeding continuity of corporealities (= nature of alteration), due to factors of coldness and hotness etc., way of discerning on all kinds of real and non-real corporealities existing in (6) doors, (42) bodily parts (= all kinds of corporealities produced by *kamma, utu, citta, āhāra*) as “corporeal *dhamma*, corporeal *dhamma*”.
2. Now it has been presented that through taking object of nature of inclining towards various objects, visible-object etc., way of discerning on mental *dhammas* as a whole.....
As *mental dhamma, mental dhamma*.
Afterwards way of practice that should be continued to perform is instructed in *Visuddhi Magga* as follows:
3. Differentiate corporeality-mentality keep in mind corporeality-mentality

Pāli Quotation (Abhi-A-1-260)*(Vs-2-222) (Vs-2-225)*

According to instructions found in above commentaries, after keeping corporeality in mind and keeping mentality in mind the righteous *meditator* must endeavour to perform these two functions, i.e.,

3. Differentiating corporeality-mentality
4. Distinguishing and keeping corporeality-mentality in mind.

Because mental *dhammas* are kept in mind through base door-wise system, it is also appropriate to differentiate corporeality-mentality through base-door wise system. During keeping in mind in that way corporeality-mentality must be kept in mind through discerning on real corporealities as priority, as shown in tables in which depended bases are shown. Non-real corporealities must also be kept in mind minglingly.

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In tables real corporealities which are deserving to discern as object of *vipassanā* practice are shown as priority. (It should be noticed only each (54) kinds of real corporealities can be found in eye-door, ear-door, nose-door, tongue-door, and mind-door, only (44) kinds of real corporealities in body-door respectively.) Here it will be presented how corporeality-mentality which are consisting in the first row of table, wholesome group impulsions, can be discerned as example.

1. In five-doors-adverting ____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (11) kinds are mental *dhammas*;
2. In seeing-consciousness ____
Depended bases (54) kinds within eye and visible-object are corporeal *dhammas*; consciousness and mental concomitants (8) kinds are mental *dhammas*;
3. In receiving-consciousness
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (11) kinds are mental *dhammas*;
4. In investigating-consciousness
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (12) kinds are mental *dhammas*;
5. In determining-consciousness ____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (12) kinds are mental *dhammas*;
6. In the first impulsion ____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (34) kinds are mental *dhammas*; (second impulsion etc., must also be discerned in similar way.)
7. In the first registering ____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (34) kinds are mental *dhammas*; (second registering must also be discerned in similar way.)

In life-continuum ____

Depended bases (54) kinds within heart are corporeal *dhammas*; life-continuum consciousness and mental concomitants, (34) kinds are mental *dhammas*.

All life-continuums must be discerned in similar way. Because life-continuum takes any object of three objects, i.e, action – emblem of action-emblem of destination (*kamma-kammanimitta-gati nimitta*) which are objects of impulsions adjacent to death of previous life, the righteous *meditator* might not discern its object correctly and mental *dhammas* of life-continuum can be omitted to discern. When the practicing *meditator* reaches into stage of dependent-origination he can discern life-continuum systematically and then those mental *dhammas* of life-continuum must be kept in mind.

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At that time he has to scrutinize his life-continuum accurately in order to know what kind of feeling associates with it, agreeable feeling or neutrality feeling, knowledge and *pīti* associate with it or not and how many kinds of consciousness and mental concomitants consist in life-continuum. Depended base corporealities (54) kinds means base corporealities

of life-continuum of present life. Those depended base corporealities of first life-continuum after *paṭisandhi* can deficit *āhārajarūpa* (corporealities produced by nutriment). In the second life-continuum etc., depended base corporeality is lacking *āhārajarūpa* throughout the period at which mother's ingested nutriment do not spread into the body of foetus. It will be continued to present way of keeping corporeality-mentality in mind as a whole.

1. In mind-door-adverting____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (12) kinds are mental *dhammas*;
2. In the first impulsion____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (34) kinds are mental *dhammas*; (second impulsion etc., must also be discerned in similar way.)
3. In the first registering____
Depended bases (54) kinds within heart and visible-object are corporeal *dhammas*; consciousness and mental concomitants (34) kinds are mental *dhammas*; (second registering must also be discerned in similar way.

Now it will be explained for those persons with weak knowledge in *Abhidhamma*. It will be no need to present for those persons with sufficient knowledge in *Abhidhamma*. Significance differences only will presented ____

In hearing consciousness____

Depended bases (54) kinds within ear and audible-object are corporeal *dhammas*; consciousness and mental concomitants (8) kinds are mental *dhammas*;

In smelling consciousness____

Depended bases (54) kinds within nose and olfactory-object are corporeal *dhammas*; consciousness and mental concomitants (8) kinds are mental *dhammas*;

In tasting consciousness____

Depended bases (54) kinds within tongue and sapid-object are corporeal *dhammas*; consciousness and mental concomitants (8) kinds are mental *dhammas*;

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In touching-consciousness____

Depended bases (54) kinds within body and tactile-object are corporeal *dhammas*; consciousness and mental concomitants (8) kinds are mental *dhammas*;

Remaining all mind moments consisting in ear-door-cognitive process, nose-door-cognitive process, tongue-door-cognitive process, body-door-cognitive process, arise depending on heart-base corporeality only. The righteous *meditator* should like to understand way of differentiating and keeping corporeality-mentality in mind. For *dhamma*-object line a mind-door-cognitive process which arises by taking visible-object as *dhamma*-object will be presented as example.

1. In mind-door-adverting____
Depended base corporealities (54) kinds within heart and eye-transparent-element are corporeal *dhammas*; consciousness and mental concomitants, (12) kinds are mental *dhammas*.
2. In the first impulsion____

Depended base corporealities (54) kinds within heart and eye-transparent-element are corporeal *dharmas*; consciousness and mental concomitants, (34) kinds are mental *dharmas*. (Remaining impulses must be discerned in similar way.)

3. In the first registering __

Depended base corporealities (54) kinds within heart and eye-transparent-element are corporeal *dharmas*; consciousness and mental concomitants, (34) kinds are mental *dharmas*. (Second registering must be discerned in similar way.)

Summary to be recognized is that _____ depended base corporealities (54) (44) kinds together with respective object-corporeality must be discerned as corporeal *dharmas*. Mental *dharmas* must be kept in mind as shown in tables. When corporeality-mentality consisting in each row can be discerned the righteous *meditator* must keep in mind as “corporeal *dharmas* mental *dharmas*”, “corporeal *dharmas* mental *dharmas*” through seeing each row as a whole.

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18.7.06 FINISHED