

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF *NĀAMAKAMMATṬHĀNA*
(PRACTICE ON MENTALITY)

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NĀMARŪPAVAVATTHĀNA
DETERMINATION OF *NĀMA* AND *RŪPA*

4. *Nâmarûpavavatthâna* = Determination of *Rûpa* + *Nâma*

So evum phassâdînam vasena upatthite cattâro arûpino khandhe nâmantî, tesam arammanabhûtâni cattâri mahâbhûtâni, catunnañca mahâbhûtâni upâdâyarûpam rûpanti vavatthapeti. Iti atthârassa dhâtuyo dvâdasâyatanâni pañcakkhandhâti sabbepi tebhûmake dhamme khaggena samuġgam vivaramâno viya yamakakâlakandam phâlâya-mâno viya ca nâmañca rûpañcâtî dvedhâ vavatthapeti. Nâmarûpamattato uddam añño satto vâ puggalo vâ devo vâ byahmâ vâ nattîti nittam gacchati (Visuddhi-2: 227 - 228).

When the meditator has clearly discerned the *rûpa* phenomena in his conscious-ness, so would the *nâma* phenomena be. In such a discernment of the *nâma* factors, there are three ways:

1. The method of concentration starting with *phassa* (contact),
2. The method of concentration starting with *vedanâ* (suffering),
3. The method of concentration starting with consciousness *viññâṇa* (perception).

If the meditator concentrated on the *nâma dhammas* via one of these three ways, then *vedanâ-saññâ-sañkhâra-viññâṇa*, referred to as the four-fold *nâmakhandhâ*, are recognized as the ***nâmadhammas*** which will be acquired in his conscious mind. *Mahâbhûta* = the four great elements and all the *upâdârûpas* which take the four great elements as their object, are recognized as ***rûpa dhammas***. In this way the 18 elements, 12-fold *âyatanas*, the five-fold *khandhâs* and all those factors in the three planes of existence = these innumerable *rûpa-nâma dhammas* have been definitely and clearly defined. It comes to the realization that there are just the *nâma* and *rûpa* in the three planes of life, above which there exist no higher ***individuality-sentient being-life-self-human-devâ-byahmâ*** (*Visuddhi-2: 227 - 228*).

According to the above instruction, when one is able to discern both *rûpa+nâma* at every thought along the path of *cittaniyâma*, then these *rûpa + nâma* are taken as object of concentration to discern that in these there are **no “individuality-sentient being-life-self-human-devâ-byahmâ**, but **just the *rûpa + nâma***.

The determination is made of the *rûpa+nâma* as explained above. (When one has acquired the ability to extend his consciousness to *bhahiddha* and collectively meditate on the *bhahiddha rûpa+nâma* in the 31 planes, then one would clearly realize the non-existence of human-*devâ-byahmâ*).

An Invaluable Resolution

The Venerable Sayâdaw Mathera, referred to respectfully by the *desanâ* as **Ācariyadhammapâla**, has made an invaluable resolution in the domain of meditation in his *Mahâtîkâ* with respect to the above opening commentary.

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Sabbepi tebhûmake dhamme nâmañca rûpañcâtîti ittha kiñcâpi sabba saddo anavasesapariyâdâyako, nâmarûpabhâvo pana aññamaññavidhuyoti na tadubhâyam samudâyavasena parissamâpayetabbam, tasmâ “yadatthe namanlakkhanam, tam nâman. Yam ruppanalakkhanam, tam rûpa”ti evum vavatthepetîti attho. Evum vavatthapan-toyeva

ca tadubhayavinimuttassa tebhûmakadhammesu kassaci dhamassa abhâvato “sabbepi tebhûmakedhamme nâmañca rūpañcâti dve dhâ vavatthapeti”ti vuccati. “Nâmañca rūpañcâ”ti eteneva tassa duvidhabhâve siddhe “dvedhâ vavatthapeti”ti idam nâmarûpavinimutthassa aññassa abhâvadassattham. Tenevâha “nâmarûpamattato uddha”tiâdi. “Sabbepi tebhûmake dhamme”ti pana sabbaggahanañcitha sammāsānupagassa dhamamasānavasesetabbatâya vuttam. Tahñi anavasesato pariññeyam ekamsato virajji tabbam tato ca cittam virâjayam pamocetabbam. Tenâha bhagavâ —

*“Sabbam bhikkhave anabhijânāṃ aparijânāṃ (tattha cittam)
Avirâjayāṃ appajahāṃ abhabbo dukkhakkhayâya. R.
Sabbāñca kho bhikkhave abhijânāṃ parijânāṃ (tattha citta)
Virâjayāṃ pajayāṃ bhabbo dukkhakkhayâya”ti.
(Sam.-2:249 - 250 Parijānana Suttana; Mahâti-2: 358).*

Iti imassamim sutte tissopi pariññâ kathitâ hunti. “Abhijānan”ti hi vacanena ñâtapariññâ kathitâ, “parijānan”ti vacanena tīrana pariññâ, “virâjayam pajahan”ti dvīhi pahānapariññâti (Sam.-T̄tha-3: 6).

The commentator in the above Visuddhimagga commentary has explained as: *Sabbepi tebhûmake dhamme nâmañca rūpañcâti dvedhâ vavatthapeti* = *tebhûmakas*, within the three planes of life referred to as all of the *kâma-rûpa-arûpa*, are recognized as *rûpa dhammas* as well as *nâma dhammas* (mental factors, material factors) as two distinct groups.

Here, the word *sabba* = completeness = all is meant to include the entire *dhammas* of the *sañkhâra* phenomena. *Nâma* and *rûpa*, however, are taken to be far apart from one another. (They are not the associated *sampayutta dhammas*, but are dissociated *vippayutta dhammas*). Therefore, the *nâma* and *rûpa dhammas* should not be analyzed together as a composite group, but be recognized as two distinct groups, and are to be taken as given below:

1. The *dhammas* that are of the nature of being attracted towards the object are *nâma*,
2. The *dhammas* that are subject to change are the *rûpa*.

Only when so recognized can the non-existence of a certain *dhamma* (such as the living being, soul, *viññâna*, self) of the *tebhûmaka dhammas* present in the three planes of life and being free from both *nâma* and *rûpa* — the entire *tebhûmaka dhammas* of the three planes of life are recognized as two distinct *nâma* and *rûpa dhammas*. And this is what the commentator has stressed in his explanation.

The expression “*Nâmañca rūpañca*” = *nâmadhamma* and *rûpadhamma* is an adequate indication that the *nâma* and *rûpa* are two distinct words, yet they are further expressed as *dvedhâ vavatthapeti* = recognized as two distinct groups. It was expressed

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so to vindicate the non-existence of a certain *dhamma* (such as the living being, soul, *viññâna*, self) of the *tebhûmaka dhammas* present in the three planes of life and being free from both *nâma* and *rûpa*.

It was expounded in this way to arrive at the determination that there exist no individual--sentient being-life-self-human-deva-brahmâ beyond the *nâmarûpa*.

Again, it was expatiated as *sabbepi tebhûmake dhamme* = *tebhûmakadhamma* — in the word *sabba* = all is used for purpose of concentration on the three general characters *anicca-dukkha-anatta* = so as not to leave any of *sammāsānupaggadhamma*.

Indeed, the *tebhûmakadhamma* in the three planes of existence is the *dhamma* which should entirely be understood analytically; the attachment on to these *tebhûmaka-dhammas* via craving should be eradicated through practice. By practicing to eradicate the craving on these, one should acquire freedom. That is the reason why the Buddha has admonished as follows:

“Bhikkhus if the craving for the entire *rûpanâma* phenomena

1. are not understood penetratively by *ñâtapariññâ paññâ*,
2. are not known analytically by *tîranpariññâ*,
3. cannot practice to eradicate and be relieved of the attachment to them by craving, then one is not worthwhile to be relieved of the sorrows of the sansâric circus.

“Bhikkhus in fact, if the entire *rûpanâma* phenomena

4. are understood penetratively by *ñâtapariññâ paññâ*,
5. are known analytically by *tîranpariññâ*,
6. has practiced to eradicate the attachment to them by craving, then one is worthwhile to be relieved of the sorrows of the sansâric circus (*Sam.-2: 249 - 250*).

This resolution has been made in Mahâtîkâ with reference that of Aparijânanasuttana of Samyuttapâli Salâyatanavaggasamyutta.

1. A statement that Nibbâna can be attained by meditating on just a single *rûpa* element,
2. A statement that Nibbâna can be attained by meditating on just a single *nâma* element, and
3. A statement that Nibbâna can be attained by meditating on just a single *rûpa* element and just a single *nâma* element.

These three statements are definitely the opposite of the resolution described in Mahâtîkâ. He who is in search of the right dhamma, however, should not turn his back on the resolution made in Mahâtîkâ. In fact he should obediently follow that resolution which has been made with reference the Buddha’s verbally delivered discourse. [The three kinds of *Pariññâpaññâ* have been explained in Bhuddekarata.]

DITTHIVISUDDHI **(PURITY OF VIEW)**

Lakkhana-rasa-paccupaṭṭhâna-padaṭṭhânavasena nâmarûpapariggaho ditthivisuddhi nâma. (Abhidhammatthasaṅgaha).

= Cultivation of *nâmarûpa* by the power of the *lakkhana-rasa-paccupaṭṭhâna-padaṭṭhâna* (salient feature-taste-manifestation-proximate cause) is the purity of the *paramattañâna* view = *ditthivisuddhi*. (Abhidhammatthasaṅgaha).

It is the word explained on the basis of the Atthakâthâs such as Dîghanikâya Mahâvagga Atthakâthâ = (*Dî-Ṭṭha-2: 53*), Sayuttanikâya Nidânavagga Atthakâthâ = (*Sam.-Ṭṭha.-2: 44*) etc. Therefore, *ditthivisuddhi* = for the sake of the purity of *paramat-thañâna* view *nâmarûpa* factors have still to be cultivated via the power of the *lakkhana-rasa-paccupaṭṭhâna-padaṭṭhâna*. The way of such cultivation will be described in separate section

on *Lakkhanādicatukka*. Here, in continuation, the meditation on the nāmarūpa phenomena by

1. Method of 18 element
2. Method of 12 *Āyatanas* and
3. Method of five-fold *Khandhās* will be described.

Table 4.1. The 18 elements, the six doors, the six objects and the six viññāna

The Six Doors	The Six Objects	The Six <i>Viññānas</i>
Receptor Element	Reacting Element	Resultant Element
1. Visual Element (= Eye clearness)	Material Element (= Material object)	Element of visual Cognition
2. Sound Element (= Ear Clearness)	Sound Element (= Sound object)	Element of auditory Cognition
3. Odor Element (= Nose Clearness)	Smell Element (= Smell object)	Element of nasal Cognition
4. Taste Element (= Tongue Clearness)	Taste Element (= Taste object)	Element of gustatory Cognition
5. Body Element (= Body Clearness)	Contact element (= Contact object)	Element of physical Cognition
6. Mind Element	Dhamma element (= Dhamma object)	Element of mental Cognition

Dhātu = element - *attano sabhāvum dhāretīti dhātu*

It is named *dhātu* because it possesses its own natural character (*Visuddhi-2:116*).

The *atta* (self), which is the thought of wrong viewers and whose way of thinking is outside the *sāsanā*, when investigated by *paramattha* eye of wisdom, does not clearly exist. Its non-existence becomes more clearly realized especially when the *rūpa* and *nāma* are investigated by way of the eye of wisdom after realization of their ultimate truth. Nothing other than *rūpa* and *nāma* is realized, nor is there the *atta*, as visualized by *ñāna*. *Atta* is functionally *karaka* (producer); *atta* can appreciate *vedaka* (feeling). In this way *atta* has been designated to be *karaka* and *vedaka*, but they are not to be. It cannot function nor feel. It is because the *atta* itself, is claimed to have functioning or

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feeling property, is non-existent.

The ultimate truth, such as *cakkhu* (eye) etc., are capable of performing and existing their own nature. For instance

*Rûpabhīghâtārahabhûtappasādalakkhanam,
Dalukāmatānidānakammasamutthānabhûtappasādalakkhanam vā cakkhu
(Visuddhi-2: 74).*

Element of vision (= eye clear element), upon which impinges on the *bhūtarūpa* (mental qualities of sense-fields) = possesses nature of giving clear vision on the Four Great Elements. In other words, it has the nature of giving clear vision of the Four Great Elements caused by *kamma* arising from wishing to see the material object which are based on *kāmatahnā*.

As indicated in Section on *Rûpakammatthāna*, *rūpa* phenomena are made up of subatomic particles called *kalāpas*. The *kalāpa* is the smallest particle of *rūpa* factors in the sphere of *rûpaparamatta*. Element of vision too does not exist as individuality but according

rûpakalâ called *cakkhudasakakalâpa*. Included in this *cakkhudasaka kalâpa* are 10 *rûpa* phenomena. These *rûpa dhammas* are the *kamma*-produced corporeality which resulted from *kamma* cultivated in the past based on causes *avijja-tahnâ-upâdâna*. The Four Mahâbhûta Elements are also included in these 10 *rûpas* of the *cakkhudasaka kalâpa*. These Mahâbhûta Elements are the *dhammas* on which impinges the *rûpa* objects. It is the natural character of element of vision which causes the clearness of the *mahâbhûta* factors; in every element of vision is present this natural character. Therefore, element of vision has its own nature, and performs in its own nature, and existed in the nature of its own. Note that it also applies to other elements. Since all these 18 *dhammas* can exhibit the phenomena of the natural characters of their own, they are, therefore, nominated as “*dhātu* = element.”

Among these 18 elements, the element of vision etc., are by now clearly explained. A slight treatment on those still not clear will be made. First, mind element, *pañcaviññâ-dhātu* (the five mind element) element of mental cognition will be described.

MANODHĀTU (ELEMENT OF APPRECIATION)

Tîni manodhâtucittâni ekâ manodhātu. (Visuddhi-2: 224).

1. *Pañcadvârâvajjan;* (2) *Ahitakusalavipâkasampatcchan;* (3) *Ahitaakusala vipâkasampatcchan,* the three kinds of mind are called the *manodhātu* (element of appreciation).

Antâdikâ manodhātu, manoviññânanadhâtuyâ.

Pavesâpagane dvâra-pariyâyene titthi (Nâmarûpapariccheda).

Among the three *citta* named the *manodhātu*, the *bhavañga* referred to as the *manoviññâna* (mind cognition) get dissolved when *pañcadvârâvajjâna* is attained and is thought to have entered into the state of *pañcadvârâvajjâna*. Therefore, *pañcadvârâvajjâna* is the *dvâra* (door) through which *bhavañgamano* enters. Again, the *manoviññâna* called the *santîrana* (investigation, decision) made its appearance following the *sampaticchana* (acceptance). *Sampaticchana*, again, functions

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as the outlet for *manoviññâna*. With reference to instructions of this nature, the three *manodhātu* can be taken as the doors for the *manoviññâna*. In other words, it means it unusual appreciation.

It is explained in the earlier pages of the section on *Nâmakammatthâna* etc. that

1. Element of *bhavañgamano* clearness is the *manodvâra* (mind door),
2. *Bhavañgamano* together with *âvajjana* (adverting mind) is the *manodvâra*,
3. From point of view of *Tthânûpacâra* (by way of place) or *phalûpacâra* (by way of contact, the *hadayavattthu* (heart-based corporeality) is called the *manodvâra* too. (see pages etc.). Taking of *bhavañga* as the *manodvâra*, and of *bhavañga* together with *âvajjana* as *manodvâra* is the usual way of appreciation.

In *pañcadvârâvajjana* (five door contemplation) and *sampaticchânadve* named as *manodvâra* (mind door), *pañcadvârâvajjana*, when taken as object, is not effective as taking object of concentration following others nor as repetitively taken object of concentration, because the newly formed object in earlier stage of concentration has been taken only once. That is why the *manodvârâvajjana* and *sampaticchanadve* are — *mano evadhātu manodhātu*— referred to as the *manodhātu* because it is an element which could bring about just the consciousness.

PAÑCAVIÑÑĀNADHĀTU

The *paññaviññānas* have to simply capture the object which directly appear on the receptive corporeality. Therefore, the force of concentration is more than that of the *manodhātu*, and that is the reason why it is nominated as the *viññānadhātu*. It is also named *visesanajātīti viññānam* = takes the object more forcefully than the *manodhātu*. Because it is supported by *anantara* force from the *āvajjana* (adverting mind), having different objects, and has to support the *sampaticchana* having different object, it used to be less forceful than the *manoviññāna* supporting the *viññāna* of similar objects. As instructed in Vibhaṅga Pāli referred to as Aññatara Abhinipātamatta it is just that falling upon the respective object of the five-fold object.

[*Anantara*—Someone becomes successful at the expense of someone else. As this statement goes, two *cittas* (consciousnesses) cannot come about simultaneously, but one after another. (The earlier consciousnesses disappear after facilitating the appearance of the later). The early *cittas* arose and, after facilitating the rising of the later, perish away. Before dissolution of the former, the later *cittas* have no chance to arise. Remember that an old president would relieve himself only after handing over his duties to the new one. The support of the former *citta* for the appearance of the next one is called *anantarapaccaya*.]

THE MANOVIÑÑĀDHĀTU

Literally *mano* (mind) refers to “knowledge”, and so also the *manoviññāna* (mental consciousness) to “special knowledge.” The combination of the two explicitly gives the essence of a “wide knowledge, a very high knowledge and very high and wide knowledge.” The way the realization is acquired by the very high and wide knowledge is

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this. Unlike the *cittas* described above, it does not take the new object at very early state (even though the capture has to be made in a way similar to *manodvāravajjana*), supported by *anantara* force of the *citta* having similar object, supports the later *citta* of the same material object by force of *anantara* support. Hence the capture on the object is very effective. Therefore, it is a nominated, from *manoviññānadhātu* point of view, as *mano* with *viññānam* (see Compendium of Buddhist Philosophy, p.182).

THE 12 ĀYATANAS

Inner Six Āyatanas

1. *Cakkhāyatana* (The Eye Base)
2. *Sotāyatana* (Sense Field of the Ear)
3. *Ghânāyatana* (Nose Base)
4. *Jivhāyatana* (Sense of Tongue)
5. *Kāyāyatana* (Sense Field of the Body)
6. *Manāyatana* (Mind Base Sense)

Outer Six Āyatanas

1. *Rûpāyatana* (Visible Object Base)
2. *Saddāyatana* (Sound Base)
3. *Gandhāyatana* (Smell/Scent Object Base)
4. *Rasāyatana* (Taste Object Base)
5. *Pholabbāyatana* (Tangible Object Base)
6. *Dhammāyatana* (Mental Object Base)

1. The eye clearness element = the visual sensitivity is called *cakkhāyatana*.
2. The ear clearness element = the sound sensitivity is called *sotāyatana*.
3. The nose clearness sensitivity = the nasal sensitivity is called *ghânāyatana*.
4. The tongue clearness sensitivity = the taste sensitivity is called *jāyatana*.
5. The tactile clearness sensitivity = the tangible sensitivity is called *pholabbāyatana*.
6. The seven *lokī* cognition elements are the *manāyatana*.

[*Lokiya satta viññānadhātuyo “manāyatanan”ti.*] (Visuddhi 2:224).

1. *Rûpârammana* (visible object) is the *rûpâyatana* (visible object base).
2. *Saddârammana* (sound object) is the *saddâyatana* (sound base).
3. *Gandhâramman* (scent object) is the *gandhâyatana* (smell/scent base).
4. *Rasârammana* (taste object) is the *rasâyatana* (taste base).
5. *Pholabbârammana* (tactile object) is the *pholabbâyatana* (tangible base)
6. The 52 *cetasika* (mental concomitants) and 16 *sukhumarûpa* (subtle material forms) are all *dhammâyatana* (mental base).

NOMINATION AS *ĀYATANA*

Visesato pana âyatanato, âyânam tananato, âyatassa ca nayanato âyatanamti Veditabbam (Visuddhi-2: 112).

It is so named

1. Because of the functions performed by each and every *citta cetasika* (mind and mental concomitants) on their own.
2. Because of the capability of *âya* (lengthening) the stretched mind and mental concomitants due to exerting effort by each and every one of them.
3. Because of bearing full suffering of the rounds of rebirth along the *sansâric* circus.

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1. *Āyatana*. It means *âya* (cause) according to the meaning of the terms. If there is no eye sensitivity and visible object, there can be no *cakkhudvârikavîthiccita* (mind door thought process). If there are no *cakkhudvârikavîthiccita*, each and every mind and mental concomitant, appearing every *cittakhana* (thought moment) within, these cannot perform their respective functions. Thus, the *cakkhupasâda* and *rûpârammana* are the causes for *cakkhudvâravîthiccita* and of carrying out the respective functions by the *cakkhudvârika nâma dhammas* (mental phenomena arising through the eye door). This is the reason why the name *cakkhâyatana* — *rûpâyatana* is given. Note that the same applies to the remaining *âyatana* pairs.
2. Only when there are *cakkhudvâra* (eye door) and *rûpâyamana* (physical object), can there be *nâma dhammas* (mental factors). Without these there be no *cakkhu-dvâra nâma dhammas*. Note that it is also true for *sotadvâra saddârammana* etc. Each mind and mental concomitant appearing with reference to the corresponding *dvâras* (doors) are stretched by the *âyatanas*. Like a photographic enlarger which enlarges the small photographs, the *âyatanas* enlarge the mind and mental concomitants. If any one (*ayonisomarikâra* = one having unwise attention) comes across a pleasant sound and agreeable beauty, he would exaggerate on what he has just encountered. But he comes across a disagreeable sound or a feature, he would exaggerate on what he has seen with a wry face. He would be smiling within himself and reflecting in his mind of minds. He would be reminiscing on it. This a kind of enlarging the mind mental concomitant. In the life-continuum of a good man of a *yonisomanasikâra* (= one having wise attention) the *akusala dhammas* (unmeritorious deeds) do not get enlarged on the basis of these *dvârâ-rammanas*. The mind and mental concomitants associated with the insight know-ledge, such as *aniccanupassanâñana*, *dukkhanupassanâñana*, *anattaanupassanâ-ñana* etc., however become enlarged. Such a kind of enlargement leads one to the *nibbâna*, and is worth culturing.
3. In the infinite rounds of rebirth (*sansâra*), with no beginning, the long suffering of *sansâravatta* (sansâric function) has not yet ceased with non-reappearing cessation,

the *anupādanīrodha*. As long as they remain, these *āyatana*s would be bearing the full-fledged suffering of the sansāric circus. And hence, they are referred to as the *āyatana*s (Visuddhi. 2:112).

Manāyatana — Dhammāyatana
Mind based sense — Mental object base

Dvārammana bhedenā, bhavañtāyatanaṇi ca, dvārammana taduppanna, pariyāyena dhātuyo (Abhidhammattasaṅgaha)

Attano sebhāvum dhāretīti dhammo = because they their own specific characters, they are named the *dhamma*. This being so, since all the *paramattha dhammas* bear their own specific characters (= the characters), they should be taken as a single “*dhammā-yatana*.” A question would then arise as to why it is expatiated as 12 *āyatana*s but treating each separately. The answer follows.

This *āyatana desana* is exhorted to clearly differentiate the doors and object of

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the six kinds of *viññānakāya* (tactile cognition). Since there are six *dvāras* and six *ārammana āyatana*s, it was expounded as 12 *āyatana*s instead of a single *dhammāyatana*.

1. The door, at which all the *viññāna* (cognition) included in the *cakkhuvīññānavīthi* (eye consciousness process), is just the *cakkhāyatana*, and the *rūpārammana* (visible object) is the only object domain.
2. The door, at which all the *viññāna* (cognition) included in the *sotaviññānavīthi* (ear consciousness process), is just the *sotāyatana*, and *saddārammana* (acoustic object) is the only object domain.
3. The door, at which all the *viññāna* (cognition) included in the *ghānaviññānavīthi* (nose consciousness process), is just the *gandhārammana* (olfactory object) is the only object domain.
4. The door, at which all the *viññāna* (cognition) included in the *jivhāvīññānavīthi* (tongue consciousness process), is just the *rasārammana* (taste object) is the only object domain.
5. The door, at which all the *viññāna* (cognition) included in the *kāyaviññānavīthi* (body consciousness process), is just the *phoṭṭhabbārammana* (tactile object) is the only object domain.

Chatthasa pana bhavaṅgamanasañkhāto manāyatane kadesova uppattidvāram asādhāraṇaṇca dhammāratanaṇaṃ ārammani (Abhi. Ttha. 2: 43 - 44; Visuddhi 2: 113).

Bhavaṅgamanasañkhātoti dvikkhattom calivā pavattabhavaṅgagamansañkhato. Calanavsena bhavaṅgappavattiyā sati eva āvajjanassaāpi kāraṇabhūtamī katvā vuttam “bhavaṅganañkhāto. R. Uppattidvāraṇ”ti. Asādhāraṇanti cakkhuvīññānādīnaṃ asādhāraṇaṇaṃ. Satipi asādhāraṇabhāve cakkhādīnaṃ dvārabhāvena gahitattā dhammāyatanaṇaṃ aggaṇaṇaṃ datṭhabbāṃ. Dvāraṇabhāvehi vā asādhāraṇaṇaṃ sandhāya “asādhāraṇaṇ”ti vuttam (Mahātī. 2: 173).

6. The door is the plane where all the *viññāna*s (cognition), which are included in the *manovīññānavīthi*, arise and part of the *āyatana* referred to as *bhavaṅgacitta* arising after being vibrated twice.

(This is a translation with reference to Mahātīkā. According to speeches made by successive generations of teachers, the plane of formation of all the *viññāna*s, included in the *manovīññānavīthi*, is just a part of the *āyatana* referred to as *bhavaṅgacitta* arising after

vibrating twice. According to the Subcommentary (Tikâ), the *bhavañgaclana* (vibration of life-continuum), which arises after vibrating twice, is the *manodvâra*. Generations of teachers have said that the vibrating *bhavañga* = vibration of life-continuum = arising completely later = *bhavañgupaccheda* (cessation of life-continuum) The only difference is the usage of *bhavañgacalana* and *bhavañgupaccheda*. In essence, however, note that the main *desanâ* is the same. The vibrating *bhavañga* = *bhavañga-calana* by the power of which the *bhavañga* distinctly arises, and *âvajjana* can only arise when *bhavañga* arises. *Âvajjana* will not arise when the *bhavañgacalana* does not arise. With *bhavañga* as the cause of *âvajjana* in mind, the commentator has explained that *bhavañgacalana* (= *bhavañgupaccheda*) referred to as *bhavañgamana*, which is a part of *âyatana*, is the plane of *dvâra* where all the *viññâna* included in the *manoviññânavîthi* are

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formed.)

Ekadesayûpaca - *Lokiyasattaviññânadhâtu manâyatana* (*Visuddhi* 2: 224).

It has been explained that all the seven *lokiviññâdhâtu*, i.e., all the *lokïcitta* (the object of insight knowledge) are *manâyatana*. Note that *bhavañga citta*, which is a part of *manâyatana*, is taken by way of *ekadesayûpacâya* as *manâyatana*, and again this *bhavañgamanâyatana* as the *manodvâra* the support of all *manoviññâna*.

Dhammâyatana — *Tasampayuttâ phassâdayo sesarûpañca “dhammâyatana”ti* (*Visuddhi* 2: 224).

All *âyatana*s, except the *lokiviññâdhâtu* and *phassa* etc. of 25 mind and mental concomitants occurring in each *cittakhana* and *cakkhâyatana* etc. of the above 10 *rûpâyatana*, the remaining 16 *sukhumarûpas* are the *dhammâyatana*s. These *dhammâyatana*s are not associated either as *dvâra* or object with *cakkhuviññâna* etc. of the *pañcaviññâna*.

Another way of taking *Manodvâra*. “*Ayam nâma mano manâdvâram na hotî*”ti (*Abhi. Tha.* 1: 129).

According to this commentary, the early *mana* (= mind) is beneficial to the later *mana* (mind). Therefore, all the early *mana* can be taken as the causative *dvâra* of the later ones. With reference to this commentary all the *citta* called *manâyatana* are *mano-dvâra*. Taking only the *bhavañga* as the *manodvâra* is routine way. Note that all the *citta* as *manodvâra* is by way of *pariyâya*. (A kind of *pariyâya* refers to the *anantara*, the proximate cause).

Dhammâyatana also is a pariyâya. *Rûpâyatana* etc. are usually (customarily) referred to as *rûpâyatana*. *Dhammâyatana* and *dhammâramana*, however, are slightly different. As mentioned under *Dhammâyatana* (see earlier pages of this vol.), *pasâda-rûpa* (clear sensitivity), *sukhumarûpa* (subtle forms), mind, mental concomitant, nibbâna and *paññatti* (concept) are included in the phenomena called *dhammârammana*. Exhortation has been made to selectively include the object of insight knowledge in the *dhammâ-yatana*. But nibbâna and *paññatti* cannot be included. The five clear sensitivity, which have been specially designated as *cakkhâyatana* etc., cannot be included in the *dhammâ-yatana*. Because all the *lokïcittas* have been given a special name *manâyatana*, they are not included in the *dhammâyatana*. Therefore, it must be noted that designating *dhammâ-yatana* as *dhammârammana* — the six *dvârayatana*, the six *ârammanâyatana* — differentiating 12 *âyatana*s is because of a kind of *pariyâya* (conditioned cause). (The *âyatana desanâ* was expounded for *rûpasammûlâ* and *majjimarûci* individuals. See section on *Rûpakammattâna*).

[**Special Note.** Among the 16 subtle forms named *dhammāyata* is also included the very important *hadayavatthurūpa* (heart-based corporeality, which also is the *dhammāyatana*. This is a factor very important in concentrating on the 12 *āyatana* objects and the 18 element objects.]

Again, the six doors, the six objects and the six concepts, developed dependent upon the six objects of concentration, together come to 18 in all — the six each of the doors, the objects and the concepts. It should be noted that, as described in

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dhammāyatana, the *dhammadhātu* is called *dhammārammana*.

CULTURING RŪPA — NĀMA BY WAY OF 18 ELEMENTS

In section on *Rūpakammatthāna*, the *cakkhudvāra* = 54 kinds of visual sense (the eye), the true *rūpas* have been described in tables. Among these 54

- (A) 1. Clear sensitivity is the visual element, but the remaining 53 are not.
 2. *Rūpārammana* (visible object base) is the *rūpa* element.
 3. Depending on the *cakkhudhātu*, and taking the *rūpadhātu* as the object, there arises the mind which is the *cakkhuvññānadhātu*.
- (B) 1. *Sotapasāda* (clear sensitivity of ear) is the *sotadhātu* (sound element), but the remaining 53 are not.
 2. *Saddārammana* is the *saddadhātu*
 3. The *citta* (mind) which arises depending on and taking *saddahātu* as the object, is the *sotaviññānadhātu*.
- (C) 1. *Ghānāpasāda* (nose clear sensitivity) is the *gānadhātu* (the scent element), but the remaining 53 are not.
 2. *Gandārammana* is the *gandadhātu*.
 3. The *citta* (mind) which arises depending on *ghānadhātu* and taking the *gandārammana* as the object, is the *ghānaviññānadhātu*.
- (D) 1. *Jivhāpasāda* (tongue clear sensitivity) is the *jivādhātu* (the scent element), but the remaining 53 are not.
 2. *Rasārammana* (*taste object*) is the *rasadhātu*.
 3. The *citta* (mind) which arises depending on *jivhādhātu* and taking *jivhārammana* as the object, is the *jivhāviññānadhātu*.
- (E) 1. *Kāyapasāda* (clear sensitivity of body) is the *kāyadhātu* (the body element), but the remaining 53 are not.
 2. *Pholabbārammana* (*tactile object*) is the *pholabbadhātu* (tangible element).
 3. The *citta* (mind) which arises depending on *kāyadhātu* and taking *pholabba* as the object, is the *kāyaviññānadhātu*.
- (F) 1. *Pañcadvāvajjana - sampaticchannadve* is the *manodhātu*.
 2. The 52 *cetasika* (mental concomitants) and 16 *sukhumarūpa* (subtle material forms) are the *dhammadhātu*.
 3. The *citta* (mind) which arises depending *manodhātu* and taking *dhammadhātu* as the object, is the *manoviññānadhātu*.

[Note. As a good man the *manoviññānadhātu*, which can acquired at a *tihita* (3-rooted condition) worldlying stage, in your life-continuum are of the following kinds:

- | | |
|---|----|
| 1. <i>Akusalacitta</i> (karmically unwholesome consciousness) | 12 |
| 2. <i>Santīranacitta</i> (investigating consciousness) | 3 |
| 3. <i>Manodvāravajjana</i> (advertence) | 1 |
| 4. <i>Mahākusalacitta</i> (great, wholesome consciousness) | 8 |

5. *Mahâvipâkacitta* (result of great deed) 8
 6. *Rûpâvacarajana (kusala)* (fine material sphere consciousness) 4 (*catukka* method)
 They all come to a total of 36 kinds.

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If raised to *rûpâvacara* (world of forms) by way of *pañcaka* (five-fold), there will be 37 kinds of *viññânadhatu* (consciousness element). If all the eight *samâpatti* (sustained deep mental absorption) have been acquired, there will be 40 or 41 *viññânadhatu*.]

In this way the various *dhâtu* (elements) are discerned to attain the visual knowledge of their ultimate truth:

1. *Cakkhuhâtu, rûpadhâtu, cakkhuviññânadhatu* ,
2. *Sotadhâtu, saddadhâtu, sotaviññânadhatu*,
3. *Ghânadhâtu, gandhadhâtu, ghânaviññânadhatu* ,
4. *Jivhâdhâtu, rasadhâtu, jivhâviññânadhatu*,
5. *Kâyadhâtu, pholabbadhâtu, kâyaviññânadhatu*,
6. *Manodhâtu, dhammadhâtu, manoviññânadhatu*. (Note that it is not citation *kammatthâna*).

DISCERN THE RÛPA - NÂMA

When you are able to concentrate on and take up the *rûpa* and *nâma* by your knowledge as

1. *Cakkhuhâtu, rûpadhâtu, sotadhâtu, saddâdhâtu, ghânadhâtu, gandhadhâtu, jivhâdhâtu*, the 16 *sukhumarûpa* (a part of *dhammadhâtu*), called the *dhammadhâtu*, are the *rûpadhammas*.
2. *Cakkhuviññânadhatu, sotaviññânadhatu* ----- *manoviññânadhatu*, the (52) mind and mental concomitants, called the *dhammadhâtus*, are the *nâma-dhamma*.

In this way take up and discern the *rûpa* and *nâma dhammas* (*Visuddhi* 2: 224).

DISCERNING RÛPA - NÂMA BY WAY OF 12 ÂYATANAS

- A 1. *Cakkhupasâda* is the *cakhâyatana*.
 2. *Rûpârammana* is the *rûpâyatana*.
- B 1. *Sotapasâda* is the *sotâyatana*.
 2. *Saddârammana* is the *saddâyatana*.
- C 1. *Ghanapasâda* is the *ghânâyatana*.
 2. *Gadhâyatana* is the *gandhâyatana*.
- D 1. *Jivhârammana* is the *jivhâyatana*.
 2. *Rasârammana* is the *rasâyatana*.
- E 1. *Kâyapasâda* is the *kâyâyatana*.
 2. *Pholabbâyatana* is the *pholabbâyatana*.
- F 1. The seven *lokâviññâdhâtu* is the *manâyatana*.
 2. the 52 mind and mental concomitants, the *dhammârammana* called the 16 subtle material forms are the *dhammâyatana*.

The *cakkhāyatana-rūpāyatana*, the *sotāyatana-saddāyatana*, the *ghānāyatana-gandhāyatana*, the *jivhāyatana-rasāyatana*, the *kāyāyatana-pholabbāyatana*, the *dhammāyatana*, called the 16 subtle material forms, are all **rūpadhamma**.

The *manāyatana* and *dhammāyatana* (called the 52 *cetasika*) are all **nāmadhamma**.

In this way concentrate on the *rūpa-nāma* and discern the *rūpa-nāma* (*Visuddhi* 2: 224 - 225).

Here too it is important that the *kammatthāna* is not a citation. One has to understand that the instruction is made to concentrate on these *āyatanas* as object to attain the ultimate truth via perfect knowledge (insight knowledge). The method is to combine the 18 *dhātus* and the 12 *āyatanas* and to discern on the sum total of these. The discernment analytically of these into finer details is given in Mūlapannasa Commentary as follows. They are the ways of discerning the four *āyatanas* and the four *dhātus* that arise at every *vīthiccittakhana* (mental process moment) along the course of *cittaniyāma* (mental certainty).

A WAY OF DISCERNING DHĀTU — ĀYATANA

Tatthā cakkhu cakkhāyatanaṃ, rūpaṃ rūpāyatanaṃ, dassanaṃ manāyatana vedanādayo sampayuttadhammā dhammāyatanaṃ. Evametesam catunnam āyatanānaṃ samavāye ālokanavilokanaṃ paññāyati. Tattha ko eko āloketi, ko viloketi. Tatthā cakkhu cakkhu-dhātu, rūpaṃ rūpadhātu, dassanaṃ cakkhuvīññānadhātu, tamsampayuttā vedanādayo dhammadhātu. Evametāsam cakkhunnam dhātunam samavāye ālokanavikkanaṃ paññāyati. Tatthako eko āloketi, ko viloketi (Ma-Ttha. 1: 268).

If the following four *āyatanas* happen to come together there occurs the state of looking straight and looking askance.

1. Eye clear element is the eye base
2. Visible object is the visible object base
3. Visualizing visual concept is the mind base
4. The associated mind and mental concomitant *sampayutta dhamma* groups, such as *phassa-vedanā-saññā-cetanā-ekaggatā-jīvita-manasikāra*, are the *dhammāyatana* (mental object base).

Now who would see this way? Which living being would look straight forward or askance? (It means there is neither straight forward looking nor looking askance ones).

A similarly situation holds true for the following.

1. *Cakkhupasāda* (the eye sensitivity) is the *cakkhudhātu* (the element of vision)
2. *Rūpārammaṇa* (the visible object base) is the *rūpadhātu* (the mental element).
3. Realizing *cakkhuvīññāna* (the eye consciousness) is the *cakkhuvīññānadhātu* (the eye consciousness element).
4. The associated mental concomitants, such as *phassa* etc., the *phassasampayutta-dhamma* (associated tangible factors) are *dhammadhātu* (mind element).

(*Ma.Ttha.1: 261*).

The opening of these documentaries explained in such a way that the manifestations become vividly materialized using the *upalakkhanā* and *nidassana* methods.

Now you good man, discern the *nāmakammatthāna* tables again. Pay attention to them as the object of concentration. Pay attention on the corporeality and mentality once

again. In the above commentary it is explained that the four *âyatana*s and the four *dhâtus* are realized as the *rûpârammana* at the instance of the *cittaviññâna* (mental consciousness) *cittakkhana* (thought moment).

The mental consciousness cannot arise without *pañcadvâravajjana* (apprehension through the five sense doors) arising before it. If it is the *cakkhuviññâna* (eye consciousness), a series of thought processes do not halt during the interval of *cakkhuviññâna*, or of *sampaticchana*, nor *santîrana*. It will continue at least up to *vuttho* (determining consciousness). Even then, the *ârammana* has to be weak *parittârammana* for it to halt the mental processes and come to a *bhavañga* (rapt.). If the *ârammana* (the object) is the *mahantarâramma*, it is usual to continue up to the attainment of *jo* (impulsion), if *atirâmana* up to *tadârammana* (registering).

Therefore at a consciousness moment of *cakkhuviññâna*, the four *âyatana*s and the four *dhâtus* are formed, so also at the *pañcadvâravajjana*, *sampaticchana*, *santîrana*, *uttho*, *tadârammana* etc., there are four *âyatana*s and four *dhâtus* respectively. A few examples will be cited here. At each thought moment, there will be four *âyatana*s and four *dhâtus* respectively, where —

1. Supporting heart-based corporeality is the *dhammâyatana* (mental object).
 2. *Rûpârammana* (visible object) is the *rûpâyatana* (visible object base).
 3. *Pañcadvârâvajjana citta* (conscious mind through the five sense doors) is the *manâyatana* (mind-based sense).
 4. The associated mental concomitant *sampayutta* (association) groups are *dhammâyatana* (mental base).
1. The supporting heart-based corporeality is the *dhammadhâtu*.
 2. The visible object is the *dhammadhâtu*.
 3. The *pañcadvârâvajjana citta* is the *manodhâma*.
 4. The associated mental concomitant *sampayutta* groups are *dhammadhâtu*.

However, the heart-based corporeality and associated mental concomitant *dhamma* groups are both the *dhammadhâtu*. If such similar *dhammas* are combined, there will be three *âyatana*s and three *dhâtus*. Note that this hold true for the remaining thought processes (*vîthiccitta*). Whether small or large in numbers, all the associated mental concomitant *sampayutta dhammas* are the *dhammâyatana* and *dhammadhâtu* only.

There still remain some distinct cases. For example, though *sampaticchana* is named *manâyatana* (the mental object base), but as an element it is *manodhâtu* (the mental element). It is not nominated as *manoviññânadhâtu*. Note that the remaining thought processes are *manoâyatana* as well as *manoviññânadhâtu*. For those still with immature knowledge the *jocittakhana* (moment of consciousness impulsion) , which includes *nâmadhamma*, is given as an illustration.

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In each and every *jocittakhanâ* (character of consciousness impulsion), understand the four *âyatana*

1. The supporting heart-base corporeality is the *dhammâyatana* (= *dhammadhâtu*).
2. The *rûpârammana* is the *rûpâyatana*.
3. The *kusalajoviññâna* (meritorious consciousness impulsion) is the *manâyatana* (= *manoviññânadhâtu*).
4. The associated mental concomitant, the (33) association *dhamma* groups are the *dhammâyatana* (= *dhammadhâtu*).

In other words, if the heart-base corporeality and mental concomitant *dhamma* are combined as they have similar *âtatana*, there will be three *âyatana*s and three *dhâtus*. In this way concentrate on the four *âyatana*s and the four *dhâtus* at every thought process moment. Discern on all the good and bad groups in accordance with process series. Contemplate covering all the six lines. Concentrate on row after row given in the *Ñâmakammattha* tables. When one is able to also discern *patisandhe-bhavaṅga-cuti*, continue in a similar way as above.

If one wants to discern another way, after successfully concentrating on the four *âyatana*s and the four *dhâtus* at every thought moment as mentioned above, one may culture the whole row through and through. Lest use see the first row (good group table) of line showing the *rûpârammana* of the good group table. Here, there are *pañcadvârâvajjana*, *cakkhuvîṅṅâna*, *sampticchana*, *santîrana*, *vuttho*, seven impulses, two *tadârammana* — *manodvârâvajjana*, seven impulses, two *tadârammana* respectively. The at every thought process moment, discern as given below.

1. The supporting heart base corporeality as object concentrate as *dhammâyatana*, *cakkhâyatana*, *dhammâyatana*, *dhammâyatana*
2. Taking *rûpârammana* as object concentrate as *rûpâyatana*, *rûpâyatana*,
3. Taking each conscious mind as object collect as *manâyatana*, *manâyatana*.
4. Taking the associated mental concomitant *sampayutta dhamma* groups as object, concentrate as *dhammâyatana*, *dhammâyatana*.

In this way collect each row four times.

In supporting corporeality, all the *cakkhuvîṅṅâna dhamma* groups are upon *cakkhuvutthurûpa* (visual corporeality). All the remaining thought processes arise dependent upon the heart base corporeality called the *dhammâyatana* and *dhamma-dhâtu*. So note that in the supporting corporeality, the *dhammâyatana*s are for the remaining thought processes, and the *cakkhâyatana* is for the *cakkhuvîṅṅâna*. In continuation, a hint on collection by the 18 *dhâtu* way will be described.

1. Taking the supporting corporeality as the only object discern as *dhammadhâtu*, *dhammadhâtu*, *dhammadhâtu*, *dhammadhâtu*
2. The *ârâmmānarûpa* only is taken as the object and discern as *rûpadhâtu*, *rûpa-dhâtu*
3. Taking each conscious mind as the object discern as *manodhâtu*, *cakkhuvîṅṅâna-dhâtu*, *manodhâtu*, *manovîṅṅânadhâtu*.

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4. The associated mental concomitant *sampayutta dhamma* groups are taken as the object and discerned as *dhammadhâtu*, *dhammadhâtu*

The above 1 - 4 belong to the eye door thought process and mind door thought process.

The *pañcadvârâvajjana* and *sampticchana* are the *manodhâtu*, *cakkhuvîṅṅâna* is the *cakkhuvîṅṅâna dhâtu*, and the remaining thought processes are the *cakkhuvîṅṅâna dhâtu*. In contemplating on the *cetasika*, each is taken with reference to its associated *cetasika* arising at each thought moment, and collectively taken as the *dhammâyatana* or the *dhammadhâtu*.

Collect all the bad and good groups in each row in the line showing *rûpârammana*. Discern in the *saddârammana*, etc. in a similar way. In this method the discernment on both *âyatana* and *dhâtu* phenomena are the same.

Reside singly in *arañña* (in the forest), *rukkhâmûla* (under a tree), *suññâgâra* (in a quiet place) happily, as the Lord has instructed. With the mind set at the nibbâna with *appamâdadhamma* (mindfulness) called the vigilance on the object *rûpanâmadhamma sañkhâra*, a vigorous concentration is to be made with unyielding zest and zeal.

Now collection of the five-fold corporeality will be described. To begin with, *khandhâ* (corporeality) and *upâdânakkhandhâ* (the five clinging aggregate) will be presented.

EXTRACTS FROM KHANDHÂ-SUTTANA

Pañca bhikkhave khandhe dassanâni pañcuppâdânakkhandhe ca, tam sunâthe ca bhikkhave pañcakkhandhâ?

1. *Yam kiñci bhikkhave rûpam atîtâgatapaccuppannam vâ ijjhattam vâ bhahiddhâ vâ olârîka vâ sukhumm vâ hînam vâ panîdam vâ yam dûre vâ santiike vâ ayam vuccati rûpakkhandho*
2. *Yam kiñci vedanâ - R.*
3. *Yâ kiñci saññâ - R.*
4. *Ye keci sañkhâra - R.*
5. *Yam kiñci viññânam atîtânagata paccuppannam vâ bhahiddhâ vâ olârîka vâ sukhumm vâ hînam vâ panîdam vâ yam dûre vâ santiike vâ ayam vuccati rûpakkhandho. Ime vuccanti bhikkhave pañcakkhandhâ.*

Katame ca bhikkhave pañcuppandhânakkhandhâ

1. *Yam kiñci viññânam atîtânagata paccuppannam vâ bhahiddhâ vâ olârîka vâ sukhumm vâ hînam vâ panîdam vâ yam dûre vâ santiike vâ, sâsavum upâdâniyam, ayam vuccati rûpupâdânakkhandho.*
2. *Yam kiñci vedanâ - R.*
3. *Yâ kiñci saññâ - R.*
4. *Ye keci sañkhâra - R.*
5. *Yam kiñci viññânam atîtânagata paccuppannam vâ bhahiddhâ vâ olârîka vâ sukhumm vâ hînam vâ panîdam vâ yam dûre vâ santiike vâ, sâsavum upâdâniyam, ayam vuccati viññânupâdânakkhandho. Ime vuccanti bhikkhave upâdânakkhandhâti.*

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Bhikkhus I shall now admonish to you as regard five-fold corporeality and the five-fold clinging aggregate. Now you all listen.

Bhikkhus What are the five-fold corporeality? Bhikkhus

There are such *dhammas* as

1. The *rûpa* dhamma (corporeality phenomena) of the past, future and present, all those that are internal and external, all those that are coarse and subtle, all those that are low and lofty, all those that are far (from the consciousness of the meditator) and near (close to the consciousness of the meditator). All these (11) categories of material forms are the *rûpakkhandhâ* (the aggregate of the matter or of corporeality).
2. R. All the *vedanâ dhamma* (phenomena of suffering) are the *vedanakkhandhâ* (aggregate of sensation or feeling group).
3. R. All the *saññâ dhamma* (phenomena of perception) are the *saññakkhandhâ* (the aggregate of mental formation or perception group).
4. R. all the *cetasika sankhâra dhamma* (mental formation phenomena) are *sankhâranakkhandhâ* (aggregate of mental formation).

5. All the *viññāna dhamma* (consciousness factor) of the past, future and present, all those that are internal and external, all those that are coarse and subtle, all those that are low and lofty, all those that are far and near. All these (11) categories of are the *viññāna dhamma*. are *viññānakkhandhā* (the aggregate of consciousness).

Bhikkhus These are the five-fold *khandhās*
(*Sam. 2: 39; Khandhāsuttana*).

Bhikkhus What are the five-fold *upādānakkhandhā*?

There are such *dhammas* as

6. 1. All the *rūpa* phenomena of the past, future and the present, to which are attached as “I, mine” by *tahnā*, *ditthi* and which are the object of the four *āsava dhamma* (moral intoxicants), all those that are internal and external, all those that are coarse and subtle, all those that are low and lofty, all those that are far (from consciousness) and near (to consciousness). All these physical phenomena are the *rūpupādānakkhandhā* (the aggregate as the object of grasping), existing as (11) categories, and attached as “I, mine” by means of *tahnā*, *ditthi*, the object of the four immoral intoxicants.
2. R. All the *vedanā dhamma* are the *vedanupādānakkhandhā* (clinging to the aggregate of sensation).
3. R. All the *saññā dhamma* are the *saññupādānakkhandhā* (clinging to the aggregate of perception).
4. R. All the *cetasika sañkhāra* dhammas are the *sankārupādānakkhandhā* (clinging to the aggregate of formation).
5. R. All the *viññāna dhamma* (concept phenomena) are the *viññānupādānakkhandhā* (clinging to the aggregate of sensation) (*Sam.-2:39, Khandha-suttana*)

KHANDHĀ AND UPĀDĀNAKKHANDHĀ (THE AGGREGATES AND THE AGGREGATES AS OBJECT OF CLINGING)

Chatthe rūpakkhandho kāmāvacaro, cattāro khandhā catubhūmakā. R. Idhāpi rūpakkhandho kāmāvacaro, avasesā tebhūmakā vipassanācārasena vuttā. Evmettha rūpam rāsathena khandhesu pavittham, sasavrāsathena upādānakkhandhesu. Vedanādayo sāsavāpi atthi, anāsavāpi atthi. Te rasathena sabbepi khandhesu pavitthā, tebhūmakā panettha sāsavathena upādānakkhandhesu pavitthāti (Sam.-Ttha.-2: 249).

1. In the five-fold *khandhā*, *rūpakkhandhā* is the *kāmāvacara* (the realms of sensual pleasures). The *vedanā-saññā-sankhāra-viññāna*, called the four-fold *nāmakkhandhā* (the mental aggregate) are the *kāma-rūpa-arūpa-lokuttarā* (the sensual existence-deva corporeal-formless existence), the *dhammas* of the four *bhavana* (planes) of existence. The first *Khandhādesanā* was expounded to show that, whether in the mundane or supra-mundane, all the *dhammas* that can be taken collectively as aggregates
2. In the *upādānakkhandhā*, expounded as the second *desanā*, corporeal aggregate is the *kāmāvacara dhamma*. *Vedanā-saññā-sankhāra-viññāna*, the four *nāmak-khandhā*, are those *tebhūmaka dhammas* formed in the three planes of existence as *kāma-rūpa-arūpa*. The Buddha has to again expatiate the *upādānakkhandhā* (the clinging aggregate) as the object of *vipassanāñāna* (insight knowledge) referred to as the *vipassanacāra* (vipassanā exercise).

For a meditator still at the three-root plane of mundane mind and mental concomitant, called the *lokuttarakhandhâ* are the *dhamma* he has not acquired yet. Therefore the *vipassanâbhâvanâ kammattâna*, taking the *lokuttarakhandhâs* the object, cannot be made by analytical knowledge. But those who have acquired the *lokuttara dhamma* can. The *lokuttara* mind and mental concomitant, however, the *sañkhata* (results produced by specific action) *dhamma* too. With reference to —

Tīnimāni bhikhave sañkhatassa sañkhatalakkhanāni. Katamā tīni, uppādo paññāyatti, vayopaññāyati, tthitassa aññatthattam paññāyati (Am. 1: 150).

the *sañkhata suttana desanâ*, formation-static-dissolution = *upādâ-tthi-bhañga*, there are definitely three *sañkhata* (results produced by specific action) characters. Because of these three, they are also the *sañkhata dhammas*. They are the *dhammas* dependent upon the phenomena of *anicca*, *dukkha* and *anatta* of the *sañkhata dhamma* — arising only when supported by the forceful object of *upanissaya* property of insight knowledge called *dhammaditthi*. Also when supported by the force of *ârammana paccaya* (the object condition) of *asañkhata dhātu* (the unconditioned and absolute element) only can these *dhammas* arise. They are the *sañkhâra dhammas* too. Therefore, it is true that they are the *anicca*, *dukkha* and *anatta dhammas*.

Although these *lokuttarâ citta-cetasika* (the supra-mundane mind and mental concomitants) are the *sañkhata* and *sañkhâra dhammas* included in the *anicca-dukkha-anatta dhamma* groups, the *magga dhammas* (the Path factors) are those that relieve one from the suffering of the rounds of rebirth = the good *niyânika* (leading to salvation)

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dhammas. The *phala* (Fruit) *dhammas* are also the good causes definitely leading to enjoyment of the *santisukha* of the *nibbâna* = the great peacefulness. Therefore the discernment on these *lokuttarâ citta* and *cetasika* by *vipassanâ* as *anicca-dukkha-anatta* are not meant to become wearied of worldly life by *nibbinda ñâna* (knowledge of tedium) But when the *vipassanâ* exercise is made taking as object only on the *lokî citta-cetasika-rûpa*, recognized as the causes for suffering of the *sansâric* circus, then the nature of *citta-cetasika* will vividly be understood. Then the *nibbinda ñâna*, which become entirely tedious of the five-fold *upâdânakkhandhâ*, referred to as the suffering of the *sansâric* circus, will arise. That is why only the *lokî khandhâs* (mundane aggregate) taken as object in exercising *vipassanâkammattâna*. With a view to contemplate in this way, the Buddha has to admonish *upâdânakkhandhâ desanâ* solely of the *lokî khandhâs*.

Since the *rûpa dhamma* means aggregate, it is also included in the *khandhâs*. It also bears the meaning of aggregate as the object of *âsava* (canker, fetter) *dhammas*, hence it is included in the *upâdânakkhandhâs* too.

The four-fold *nâma khandhâs*, such as *vedanâ* (feeling) etc., are the *khandhâs* that are the object of the *âsava dhammas*. There are those *khandhâs* which are not the object of the *âsava dhammas*. The *lokî citta-cetasika* included in this four-fold *khandhâs* are the object of *âsava dhammas*, but *lokuttarâ citta-cetasika* are not.

Included in the three planes of life, *kâma-rûpa-arûpa*, are the *lokî citta-cetasika-vedanâ-saññâ-sañkhâra-viññâna*. These are included in *upâdânakkhandhâ* because it bears the meaning of being the object of *âsava dhammas*.

The of the *lokî citta-cetasika-rûpa* included in the three planes of life —

1. The 28 species of *rūpa* are *rūpupādānakkhandhā*.
2. *Vedanācetasika* is the *vedanupādānakkhandhā*.
3. *Saññācetasika* is the *saññūpādānakkhandhā*.
4. The remaining (50) *cetasikas* are all *vedanupādānakkhandhā*.

[N.B. To make it easier, the five-fold upādānakkhandhā are sometimes expressed as the *rūpakkhandhā*, *vedanā-kkhandhā*, *saññā-kkhandhā*, *sañkhārakkhandhā* and *viññānakkhandhā*, or *rūpa-vedanā-saññā*, *sañkhāra-viññāna* respectively. When you come across such usage, note that they all refer to the *upādānakkhandhās*, the object of vipassanā meditation. In the *viññānakkhandhā* is mentioned *lokīcitta*. These *lokīcittas*, however, refer only to those that can arise in one's *santānas* (life continuum). Note also that the *cetasika* refers to those associated with the corresponding *cittas*.]

DISCERN NĀMA-RŪPA SEPARATELY

Iti rūpakkhandho rūpam, cattāro arūpno khandhā nāmanti evameko pañcakkhandhavasena nāmarūpam vavatthapeti (Visuddhi 2: 225).

Discern *rūpa* and *nāma* separately as “*rūpadhamma* and *nāmadhamma* as follows

1. *Rūpakkhandhā* is the *rūpadhamma*.
2. The four-fold *nāma khandhā* is the *nāmadhamma*

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This is the way the *rūpa-nāma* are discerned by method of the five-fold *khandhās*. This is the way all the *rūpadhammas* and *lokī nāma khandhās* are collectively concentrated upon.

1. *Arūpasammūlhā* = he who lacks clear consciousness on the *nāmadhamma*.
2. *Samkhittaruci* = he who enjoys any thing concise.
3. *Tikkhapaññāvā* = intelligent and sharp-minded person

With reference to the above three kinds of person, the Buddha has to expound the vipassanā meditation by method of *khandhā desanā*.

Discerning collectively in this way can be accomplished only by sharp-minded person. The following meditation method is given for slow-minded persons.

DISCERNING IN DETAIL — THE FIVE-FOLD KHANDHĀ METHOD

Ittha hi cakkhu ceva rūpañca rūpakkhandho, dassanam viññānā-kkhandho, tam-sampayuuta vedanā vedanā-kkhandho, saññā saññā-kkhandho, phassādikā sañkhārakkhandho. Evametesam pañcannam khandhānam sammavāye ālokanavilokanam paññāyati. Tattha ko eko āloketi, ko viloketi (Ma.-Ttha.-1: 267 - 268).

In the *pañcadvāravīthi* (the five-door consciousness process) at a thought moment of consciousness by way of sight, the straight visualization and visualization at a glance vividly appear when the five-fold corporeality are captured together as

1. The eye clear element and *rūpārammana* are the *rūpakkhandā* (aggregate of matter),
2. The consciousness by way of sight, having visual capability, is the aggregate of consciousness,
3. The *vedanā* (suffering) associated with the aggregate of consciousness is the aggregate of sensation or feeling group.,
4. The perception is the aggregate of perception,
5. The contact etc., of the five-fold mind and mental concomitant are the aggregate

of mental formation.

Now which individual would have straight visualization and which one has glancing ability? (What it means is that there is neither any individual of straight visualization nor glancing, it is only the phenomenon of the five-fold aggregate coming together.)

As explained in many places above, the consciousness by way of sight cannot arise without the *pañcadvâravajjana* (apprehension through the five sense doors), nor *sampaticchana*, *santirana*, *vuttho*, nor impulsion if it is *mahantârammana*, nor the impulsion-*tadârammana* (the then object) if it is *atimahntârammana*. Because of this, the five-fold aggregate as the object of concentration, at the thought moment of consciousness by way of sight, has been indicated by the Commentator. Note that it is described as an instruction made via *upalakkhana* (way of distinguishing) and *nidassana* (comparative way). Therefore, the five-fold aggregate is taken as the object of meditation on consciousness by way of sight, so also is it in the following.

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1. The five-fold aggregate in *pañcadvâravajjana*,
2. The five-fold aggregate in *sampaticchana*,
3. The five-fold aggregate in *santîrana*,
4. The five-fold aggregate in *vuttho*,
5. The five-fold aggregate in *javana* (impulsion),
6. The five-fold aggregate in *tadârammana*,

Again in *manodvâravîthi* (in *manodvâravîthis* that follows)

1. The five-fold aggregate in *manodvârawajjana*,
2. The five-fold aggregate in each *javana*,
3. The five-fold aggregate in each *tadârammanas*,

Note that it is the same in cases of *sotadvâravîthi* etc.

A GOOD DISCIPLINE

In meditation on *rûpa-nâma* by way of the five-fold *khandhâ*, practice along the rows have been found to have a clearer consciousness. Refer back to the good groups along the *rûpârammana* rows in the table of *Kammatthâna*. Take *cakkhu-dvâravîthi* and *manodvâravîthi* (eye-door thought process and mind-door thought process), influenced by *mahâkusala* (great moral) impulsion, which occupy the first row of the table as an example. The concentration is made described below.

1. The 54 species of corporeality as object together with *rûpârammana* of each and every *cittakhana* (thought moment) in the *cakkhudvâravîthi* and *manodvâravîthi* are understood by wisdom as ***rûpa, rûpa***
2. Every *vedanâ* (suffering) associated with each *cittakhana* are taken as object and understood by wisdom as ***vedanâ, vedanâ***
3. Every *saññâ* (perception) associated with each *cittakhana* are taken as object and understood by wisdom as ***saññâ, saññâ***
4. All *cetasikas* (mental concomitants), other than *vedanâ-saññâ*, are taken together as object and understood by wisdom as ***sañkhâra, sañkhâra***
5. Every *citta* (consciousness) associated with each *cittakhana* are taken as object and understood by wisdom as ***viññâna, viññâna***

The good and bad groups in *rûpârammana* are meditated in similar ways. Note that the same applies to those along the *saddârammana* (sound base).

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WHAT TO CONCENTRATE UPON WHEN UNDERSTOOD

If you have successfully practiced up to stage mentioned above, you should be able to answer the question. If not, the answer follows.

At every thought moment of *manodvâravîthi*, that continue taking as object *cakkhudvâravîthi rûpârammana* that appears while discerning on the *rûpârammana*, the ultimate truth and *dhātu* essence of the *rûpa-nâma* should be understood by wisdom as follows.

1. **Four each of *âyatana*** according to *âyatana desanâ* ways.
2. **Four each of *dhātu*** according to *dhātu desanâ* ways.
3. **Five each of *khandhâ*** according to *khandhâ desanâ* ways.

Now this is the answer to the above query. This answer is just made referring to *nâma-rûpapariccheda ñâna* (insight knowledge of mind and matter) = *ditthivisuddhi* (purification of views).

Suppose you have come up to *paccayapariggaha ñâna* (knowledge of discerning the cause and result), you must discern the cause and result at every thought moment. (This will be appreciated well in section on Paticcasamppâda).

A meditator ultimate reality of every individual of the ultimate element of the five-fold aggregate, by way of *lakkhana-rasa-paccupatthâna-padatthâna*, at individual thought moment of the *cakkhudvâravîthi* and *manodvâravîthi*, when he has come up to Lakkhanâdicatukka. (This will be clear in section on Lakkhanâdicatukka).

Again, if the meditator has attained the stage of *viappsanâ* he will have to concentrate on the three general characters, *anicca-dukkha-anatta*, of the *khandhâ*, *âyatana* and *dhātu*, which are present at every thought moment of the *cakkhudvâravîthi* and *manodvâravîthi*. (This will be clear in section on Vipassanâ). It is the same in the case of concentration on sound.

All these are instructions of the Pâli-Atthakathâ-Tîkâ indicating how, when and what to discern regarding the *paramatta* elements while at seeing and hearing stages.

For the meditators who are searching for the true *dhammas* of the Buddha the Sabbaññuta Sammâsambuddha, those who are willing to penetratively understand, even in this existence, *asankhatadhātu*, the element of peacefulness leading to the Path and the Fruit, those who are eager to be delivered from the *apâya* (miserable existences), those who are willing to be relieved entirely of the miserable ageing, death and decay, these are

the instructions to take to heart, follow carefully and obediently.

HE WHO DEFIES ABHIDHAMMÂ

Abhidhammam patibâhunto imassamin jinacakke pahâram deti, sabbaññutaññânam patibâhati, satthu vesârijaññânam patinivatteti, sotumâkam parisam visamvâdeti, ariyamagge âvaranam bandhati. Atthârasasu bhedakaravatthusu ekassamin sandissati, ukkhepanîyakammakijjanîyakammâraho hoti. Tam tam lammam katvâ uyojetabbo “gaccha vighâsâdo hutvâ jîvissatî”ti (Abhi.-Ttha.-1: 30).

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The above descriptions in the Atthakathâ are a warning to those who deny that the Abhidhammâ is not admonished by the Buddha, and to those who are under the impression that the *vipassanâ* exercise need not be made on the ultimate truth of *rûpa* and *nâma*, called the *khandhâ*, *âyatana* and *dhâtu*, as instructed in the Abhidhammâ. What it really means is as follows.

One who rejects the fact that Abhidhammâ is Buddha’s expatiation and hinders it, and that the *rûpa* and *nâma*, called the truth of *khandhâ*, *âyatana*, and *dhâtu*, that have been expounded in the Abhidhammâ should not and need not be meditated, is in fact hindering and deviating from the Buddha’s noble *sâsanâ*. He is preventing the Buddha’s *sabbaññuta ñâna* knowledge of Omniscience. He lets down the Buddha’s brave *vesârajja ñâna* (the brave knowledge of perfect self-confidence). He misleads those who are willing to listen to and practice the Abhidhamma dhamma (= *rûpa-nâma* in Abhi-dhammâ are not concerned with *sâvakas* but are for Sabbaññ Sammâsambuddha and the *Arahants*—those who are willing to listen to the Abhidhammâ are misled in this way to an erroneous concept). It is the same as blocking the Path leading attain nobleness; it is one of distinct the factors that causes that brought about dissention among the Sanghâ called *bhedakara* (causing disunion in the Sanghâ).

That *Mahâthera* should neglected from daily affairs by the Sanghâ and to relieve him from the Buddhist order = an act of *upakkhepaniyakam*. He should be censured by Sanghâ by way of *tajjaniyakam*. [What it means is: the argument that Buddhahâsita (Buddha’s utterances) Abhidhamma is not the Buddhahâsita is referred to as *vivâda* (contention). “The Buddha Abhidhammâ would not bestow any benefit on human beings, the *sâvakas* cannot meditate on the ultimate truth of the *rûpa* and *nâma*, how could any one concentrate on these hundreds of millions of *nâma dhammas* which would have arisen and perished away within a blinking moment.” The demerit of the Abhidhamma are again indicated in this way. Now the argument on the Abhidhammâ from negative side means committing *dhamma avannabhâsana* (speaking bad of dhamma). The *ukkhepaniyakam* as well as *tajjaniya* action should be taken on him.].

By taking these actions he should be sent off ordering him “Eater of others’ remainder—Make your living as a pauper.” (Abhi.-Ttha.-1: 30).

Gentlemen, if you are willing to attain nibbâna, be careful not criticize the Abhidhamma without reason and be obedient to the warnings contained in the above Atthakathâ.

THE FOUR-FOLD *VESÂRAJJA ÑÂNA*

Bhikkhûs The Buddha’s brave knowledge called *vesârajja ñâna* are of four-fold. The Lord fully endowed with these *vesârajja ñânas* has declared himself to be the highest and possessed of *sabbaññuta ñâna*. He possesses self-confidence in preaching of the way leading to salvation to the people. He sets into Motion the Wheel of Truth.

These four are as follows.

1. The Buddha who declares himself to have penetratively realized, without any one's help, by *sayambhū ñāna* (self-dependent knowledge) and to be the Sammāsambuddha (the perfectly enlightened one), said "I have acquired peace

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and tranquility, freedom and bravery, because no one, be a *sāmana*, a *byamana*, a *devā*, a *māra*, in this world can argue as there still are *dharmas* that I have not realized."

2. To the Buddha, who has declared himself to be a *khināsava* (one whose mind is free from the mental obsessions), in whom all the *āsava dharmas* have been extinguished = an *Arahant*, it has been asserted as "such and such *āsava* still remained to be extinguished." I have not come across any *nimitta* (sign), in either *samana*, or *byamana*, or *deva*, or *māra* or any one in this world, who could have the right reason to indicate so. For this reason I have attained the peace and tranquility, freedom and bravery.
3. "The assertion that the *dharmas* that I have admonished are impediment to *jāna-magga-phala* is, in fact, not so to those who practice these *dharmas*." I have not encountered any *nimitta* in either the *samana*, or *byamana*, or *deva*, or *māra* or any one in this world, who could have the right reason to indicate so. For this reason I have come to acquire the peace and tranquility, freedom and bravery.
4. "The indications that the *dharmas* that I have given for purpose of cessation of the suffering from the rounds of rebirth, in fact, cannot afford deliverance to any one practicing on these *dharmas*." I have not encountered any *nimitta* in either the *samana*, or *byamana*, or *deva*, or *māra* or any one in this world, who could have the right reason to indicate so. For this reason I have come to acquire the peace and tranquility, freedom and bravery.

Bikkhus ---- These are the 4-fold *vesāraja nanas* causing bravery. The Buddha, endowed with these *vesāraja nanas* and admitting to possess *sabbaññuta ñāna*, delivered the *dharmas* bravely and set the wheel of *dhamma* into motion (*Am.-1: 315. Vesāraja-Suttana*).

Of these four-fold *vesāraja ñāna*, pay a careful attention to the fourth *vesāraja ñāna*.

As has been repeatedly explained previously—in *Salāyatanavagga Samyutta Pāli Aparijānana-Suttana* that if the *rūpa* and *nāma dhamma* not completely understood analytically by means of the 3-fold *pariñña paññā* to attain the *magga* and *phala*, there is no way of liberating from the suffering of sansāric circus (*Sam.-2: 249 – 250*).

The eight noble *dharmas*, called *pubbhāga satipatthāna magga* preceding the *ariya magga* (the Noble Path) have to be meditated, by the three-fold *pariñña paññā* to analytically realize the *rūpa* and *nāma* so as to attain *magga* and *phala*. The 8-fold *magga*, the noble practice, are the *niyyānika dharmas* (sanctifying factors) leading to salvation. In other words, if these 8-fold *magga dharmas* are practiced step by step, the *rūpa* and *nāma* are analytically realized by the 3-fold *pariñña paññā* to have attained the *magga* and *phala*. Such a realization itself is the *niyyānika dhamma* delivering one from the suffering of sansāric circus (the rounds of rebirth).

Suppose you are under the impression that "the *rūpa* and *nāma* given in the *Abhidhammā* are not to be concentrated, but such and such phenomena, other than *rūpa* and *nāma*, are to be concentrated in such and such a way." With reference to such a person the *Atthasālini Atthakathā Sayādaw* given an explanation.

“An individual who hinders the Abhidhammâ is infact defying the noble dhamma called Buddha sasanâ. He is reproving the *sabbaññuta ñâna* of the Buddha. He is letting down the Buddha’s very brave *vesâraja nana*. He is misleading those gentle persons who are willing to listen to and to practice the good *dhamma*.” (*Abhi.-Ttha.-1: 30*).

Even a learned can err sometime.

THE *ITTHÂRAMMANA-ANITTHÂRAMMANA* CONCEPT

1. *Samâsana Vâda* (Theory of Similar Concept)

To begin with, similar statements made by honorable teachers, called the *Samâsana vâda*, is be presented.

The *ârammana* (the object) that is unpleasant and should not be sought (*rûpa-vedanâ-saññâ-sankhâra*) is the *anittârammana*. Whoever seeks that *ârammana*, in fact, it is the *ârammana* that should not be concentrated upon. It is the kind of *ârammana* that is not acceptable, unglamorous, not to be taken to heart, that is not conducive to *kusala citta* (meritorious mind).

In fact, it is completeness = far from pleasantness and hence an unpleasant *ârammana* that should not be accepted nor sought after. [The *Sampatti* here refers to *sampatti bhava* (blissful life) of sentient beings and *devâs*.]

In fact, the *anittârammana* (physically), among the *kamma*-produced corporeality, are the results of karmically unwholesome deeds. (These are the *vipâka nâma* groups that have arisen from the *akusala kamma* of *nâma dhamma*).

Because it not the cause for the *sukhavedanâ*, this *ârammana* should not be acceptable. Because it is not the true cause for the *sukhavedanâ* in the kind of *citta* that is not conducive to mental faculty.

In this mind-produced corporeality, the five-fold *ârammana karmaguna* (5-fold craving) produced by *akusala kamma* are all *anittârammana*. There is not such a thing as *anittârammana* in *kamma*-produced corporeality arising from *kusala kamma*. All the *kamma*-produced corporeality following the *kusala kamma* are the *itthârammana* (*Abhi.-Ttha.-2: 8-9*).

The arising of the *kamma*-produced *ittha-anittha* is related to the sentient being bringing about that *kamma*-produced corporeality. If a living being has cultivated *akusala kamma*, then it will encounter an *anittârammana kamma*-produced corporeality. If it is the *kusala kamma* that is cultivated, an *itthârammana kamma*-produced corporeality will be the result in due course. *Tasmâ kammajanam itthanitthatâ kamma-kârakasatthassa vasena yojanârahâ siya*. (*Mûlatî.-2: 8*).

The explanations given by this Atthakathâ-tîkâ are a priceless medicine for a gentle man. The encounter of various unpleasant *anittârammana* is the result of the cultivation of *akusala kamma* in the past. One should not grumble by various sorts reasons as “It is because of something that it has occurred. If so, then you are committing a great blunder referred to as *ayoniso manasikara* (a purposeless attention).

When the *kusala kamma* is still in force, then that *kamma* will always be creating encounters with discontent *ârammana* and the discontent sentient beings. Whenever the *anittârammana* are encountered, and if they can be taken heart as “well, every body is the maker of his own future,” then in your *santâna* (life-continuum) *yonisomanasikara* (a wise attention), the true basic causes of *kusala*, has made its appearance. If the three characters of *anittârammana* are concentrated by *vipassanâ* until their ultimate truth is acquired, then it is a kind of *yonisomanasikara* which has attained the peak of *vipassanâ ñâna* (insight knowledge).

AN EXPLANATION BY MÛLATĪKĀ

The above *atthakathâ* has explained—*kusalakammajam anittam nâma natthi* = as a rule, *kamma*-produced corporeality resulting from *kusala kamma* never is an *anittârammana*. The explanation does not include *Akusalakammajam nittham nâma natthi* = as a rule, *kamma*-produced corporeality resulting from *akusala kamma* never is an *itthârammana*. Because of this situation, if *akusala kamma*-produced *rûpa* happens to be pleasant (even though it is an *anittârammana* for you who have cultivated *akuso kamma* beforehand), it may be *itthârammana* for other sentient beings. Again other teachers are of the opinion that all the *kuso kamma*-produced corporealities are *itthârammana* for both self and others.

As a continuation further explanations will be given. Some sentient beings do not appreciate nor like the human features and his appearance. Because of this dislike they would run away from his presence. In the same way humans are frightened by the appearance and features of the *devâs*. Though the humans and sentient beings are scared away, the *cakkhaviññâna* (visual perception) etc. of *vipâkaviññâna* (resultant perception) takes that corporeality as object (physical object) that has arisen in the *santâna* of these frightened beings, appear as just the *kusalavipâkaviññâna*. Similarly, in living beings scared of humans and humans scared of the *devâs*, these features as *ârammana* cannot be pleasant because they lack the power resulting from good deed. This is the opinion of the some *kecisayâs*. (The idea of *kecisayâ*'s is that all *kusala kamma*-produced corporealities are *itthâramman*. Those who do not have adequate power in their *santâna* find these not charming when they come across these *itthârammana*. As the *mûlatîkâsayâdaw* disagrees with these assertions, he has retorted as follows.)

The explanation of the *Atthakathâ sayâ* is that the absence of *anittârammana* in all *kusala* the *kamma*-produced corporeality as well as the absence of the pleasant *itthârammana* in all the *akusalakamma-produced* corporeality, is an apt explanation.

Indeed, the *kamma*-produced corporeality in the *santâna* of the sentient beings,

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like elephant etc. during the start of life, are the result of *akusala kamma* performed during a certain past existence. The encounter by humans of the *akusala kamma*-produced corporeality of these beings, such as elephant etc., are the *akusalavipâkacitta* that appear due to taking these as object in their *santâna*. (It means *Pañcaviññâna-sam-paticcha-nasantîrana-tadârammana*).

When such beings as elephant etc. has grown into adult after growing gradually, called *pavatti* (formative stage), however, after period of rebirth stage, (to become a *mangala hsin* (lucky elephant) the *kuso kamma*-produced corporeality have the chance to make its appearance. (The elephant, before attaining an elephant's life when *akusala dhammas* are cultivated to attain such a life on one hand, while on the other hand *kusala* meritorious deeds, such as *dāna* (alms-offering), were made so that both *kusala* and *akusala* are amix. If rebirth resultant occurs because *akusala* has acquired more chance, the *kusala kamma* result can also arise so that *pavatti* results may occur in continuation. By the power of *kusala kamma*, which could produce *pavatti* results, *kusala kamma*-produced corporeality in the form of a white elephant etc. may make its appearance.)

By taking as object the *kusala kamma*-produced corporeality of sentient beings, such elephant etc., called *itthārammana*, which have gradually grown at the time of *pavatti* period, *kusalavipākacitta* can arise in humans. (*Pañcaviññāna-sampaticchana-santīrana-tadārammana-citta* is meant here.)

The encounter by humans of *itthārammana* is also related to their *kusala kamma*, but not to that sentient beings such as elephant etc.

Although it is true that the *kamma*-produced corporeality of sentient beings such as elephants etc. can be an object of the human *kusalavipākaviññāna*, but in the *santāna* of the sentient beings can there be *itthārammana kamma*-derived corporeality as well as the *anitthārammana kamma*-derived corporeality. It means that as there can be *kusala kamma*-derived corporeality referred to as *itthārammana*, so can there be the *akusala kamma*-produced corporeality, called the *anitthārammana*. Therefore, the *itthārammana* and *anitthārammana* are mingled. In such a mingled state in the elephant etc., *anitthārammana rūpa* called the *akusala kamma*-produced corporeality is only a minor case in the *santāna* of it when maturity is attained at a time of *pavatti* period. The *itthārammana*, the *kusala kamma*-derived corporeality (adequate enough to have attained the state of a *mangalā* elephant) of the previous and present, however, is an overlapping major case. Therefore, however mingled the *itthārammana* of *kusala kamma*-produced and *anitthārammana* of *akusala kamma*-produced corporealities may be, the *akusala kamma*-produced *anitthārammana*, as a minority, cannot be the real cause for arising of the many *akusalavipākacitta* in the *santāna* of humans. Probably, it could be asserted this way. (In the *santāna* of elephant etc., during the time of *pavatti* period, only the *itthārammana*, which are the majority, is taken as object. In the *santāna* of humans, concentrating on the *itthārammana*, *kusalavipākacitta* has the chance to arise. For this reason, *akusala kamma* produced-corporeality-*anitthārammana* cannot be the cause for the appearance of the *akusalavipākacitta* in the humans. This is what the whole idea is meant). (Mûlatî-2: 8).

THE OUTSTANDING FRATRES OF THE TWO VĀDAS

According to the *kecivāda* the splendid material forms, arising in the sentient beings such elephants when they have gradually attained maturity, are only the *anitthārammana rūpa akusala kamma*-produced corporeality due to their cultivation in the past of the *akusalakamma*.

According to Mûlatîkâsayâdaw, the *patisandhe kammaja rūpa* (*kamma*-produced rebirth phenomena) of the elephant etc. are only the *akusala kamma*-produced *anitthārammana rūpa*. It has been exsaptiated that the splendid *rûpas*, which appear at *pavatti*

period when maturity is attained, are the *kusokammajarûpas* = the *itthârammana rûpas*, which were cultivated in the past existence of these sentient beings. (That is to mean that the ugly and inferior *rûpas* are the *akusalakammaja rûpas*. It is consistent with Añguttara-nikâya Dassakanippatti Jânusoni-suttana. See *Am.* 3: 478 – 482).

So tattha lâbhî hotîti so tattha hatthiyoniyam nibbattopi mañgalahatthitthânam patvâ lâbhî hoti. (Am.-Ttha. 3: 339).

In the *santâna* of elephant etc., during pavatti period, although the *itthârammana rûpa* = *akusalakammaja rûpa* and *anitthârammana rûpa* = *akusalakammaja rûpa* are intermingled, the latter are infinitesimal, but *kusalakammaja rûpas* are of considerable magnitude. Therefore, the Mûlatîkâsayâdaw is of the opinion that such an infinitesimal *akusalakammaja rûpas* cannot be the cause for the arising of *akusalavipâkacitta* in the *santâna* of sentient beings like humans. The sayâdaw once again expounded as given below.

Vipâkam pana kattaco na sakka vañcetunti vipâkavasena itthânitthârammanava-vatthânam sutthu vuttam. Tasmâ tam anugantvâ sabbattha itthânitthatâ yojetabbâ. (Mûlatî- 2: 8).

Again in whichever *ârammana* it may be, the *vipâkaviññâna* cannot be deceived. Because of this determination of *itthârammana* or *anitthârammana* by virtue of *vipâkaviññâna* (*Abhi.Ttha.- 2:10*), as explained by Tipitakasûlâbhayathera, has been mentioned in *attakthâ*. Therefore, the determination *ittha* and *anittha* by power of that *vipâkaviññâna* only, the formation of *ittha* and *anittha ârammana* should be associated (*Mûlatî.-2: 8*).

Now this is the similarity of meaning by all the *atthakathâ sayâdaws*, the similar *attakathâ* = *samanavâda*.

VITANTAVĀDĪ VĀDA SOPHISTRY

An individual who would make fallacious speech that could disheartened the men of wisdom is the *vitandavâdî* (a sophist). He would speak out as

Itthânittham nâma pâtiyekkam pativibattam natthi, tesam tesam rûcivasena kathitam (Abhi.-Ttha.-2: 9).

There is no such a thing as the *itthârammana* and *anitthârammana* which can be analyzed individually as a single item each. Determination of an *ârammana* as either the

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itthârammana or the *anitthârammana* is related to individual living being's like or dislike of it (that *ârammana*). To the Great King Kosala the Buddha himself has admonished as follows.

“ The Great King Among the five-fold *kâmaguna ârammana*, I have indicated that only the *ârammana* that is attractive and the heart's liking is the extreme determinant and is noble. The Great King Even that individual *ârammanas* can be a heart stimulating for some, but not for the others. The Great King A single kind of sounds, smells, tastes and touches can be the balm to the heart of some, but not to that of others.” This what the Lord has expatiated in *Sagâthâ-vaggakosala-samyutta Pañcarâja-suttana* (*Sam.- 1: 80*).

With reference to the method as indicated above, a single *rûpârammana*, *saddârammana*, *ganfârammana*, *pholabbârammana* etc. may be pleasant and attractive

ârammana for one, and cause the arising of clinging, attachment and *lobha* (greed) to that *ârammana*. To the other these *ârammanas* could cause anger, a feeling of sorrow, and hate. These *ârammanas* themselves may be the attractive, pleasing and adorable *itthârammans* for one. These may again be the disgusting, disagreeable and unadorable *anitthârammanas* for the other.

The same *ârammanas* are taken by optimist as pleasing and adorable, on the other hand, they displeasing unadorable for a pessimist. Therefore, there no such a thing as *ittârammana* separate from *anitthârammana* in its own entity.

In fact countrymen living in the extreme periphery (*paccantavâthî*) of the Majjhimadesa (the Middle Region) would find even the earthworms to be *itthârammana*, *attractive* and *adorable*. For those living right inside the Majjhimadesa, however, would find these earthworms to be *anitthârammana*, *irritable* and *rejectable*. Again the *paccan-tavâthî*, the countrymen, would find the meat of peacock to be *irritable*, *inedible* and *unpleasant*. This is the the way of thinking of *vitantavâdî* with regard to *itthârammana* and *anitthârammana* (Abhi.-Ttha.-2: 9).

THE REPLY

In response to the idea of *vitantavâdî*, the *atthakathâ* has retored as follow.

Ask the *vitantavâdî* as

Do you mean there is no such a thing as *itthârammana* and *anitthârammana* in its entity to determine separately?

Suppose his answer was “*âma natthi* = well, no, there is not.” Ask him the same question three times, and make him answer *âma natthi* three times admittedly. Afterwards give him a problem to see what his answer would be.

The question is “Is the *Nibbâna atta* or *anatta*”? The *vitanta vâdî* might answer, through knowledge of his own, indeed *nibbâna* is the *itthârammana*.

He might remain silent, but in fact *nibbâna* is the *itthârammana*.

Some people are sensitive and become angry when the merits of the *nibbâna* are

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mentioned, and would angrily answer as follow.

Well now you are talking about the merits and goodness of the *nibbâna*. I would like to ask you if there were adequate and various kinds of eatables, flowers, perfume, essence, cosmetics, clothings and place to sleep—the five-fold *kâmaguna ârammana* in the *nibbâna*?

The answer to question put by the *vitanda vâdî* would simply be “No.” If such an answer is given by *sakavâdî*, a person whose idea is with the framework of the *sâsanâ*, and in continuation the *vitanda vâdî* should be told: You would close your ears and say “No. *Alam tava nibbânena* = your *nibbâna* would be not advantageous.”

The great noble *nibbâna dhamma* is indeed an *itthârammana*. Even though it is so, there are no five-fold *kâmaguna ârammanas* to enjoy, for which the *nibbâna* when viewed from the *vitanda vâdî*'s standpoint comes to be known as *anitthârammana*.

Anitthârammana it may be for those who does not want, the great noble *nibbâna dhamma* should not and must not be taken as *anitthârammana*. A person who implied the

nibbāna to be anittha is one who possesses *viparitasaññā* (altered perception) = wrong perception associated with the *lobha* (greed) associated with the enjoyment of the five-fold *kāmaguna ārammanas*. Because of this wrong perception, he has asserted the remark “Hold it. There is no benefit derivable from your nibbāna.”

Because of changes of perception = *vippanlāsa* (transposition) alteration in the perception, an *ārammana* may be *itthārammana* for one who is in search of it. At the same time that *ārammana* may be disagreeable and unacceptable for another (Abhi.-Ttha.-2: 9 – 10).

Now these are the assertions in atthakathā made in response to that of the *vitanda vādī*.

SAÑÑĀVIPALLĀSA (THE CONCEPT TRANSPOSITION)

The perceptions associated with *lobha* clinging to the *kāmaguna ārammanas*, which are not the true *ittha*, and believe them to be the *ittha*, the *nibbāna dhamma* and other *ārammanas* which are wrongly taken to be the true *anitthā*—the perceptions which here are said to be *viparitasaññā* = perceptions subject to changes. That *viparitasaññā* is again explained as *saññāvipallāsa*. Because of the *viparitasaññā* the nibbāna, which lacks *kāmaguna ārammanas* inform of food and enjoyable substances, he simply honestly said “alam tava nibbānena = That is enough. There is no benefit in your nibbāna.” The majority of the present day persons wishing for “immediate attainment of *nibbāna*” are, in fact, usually have one thing in mind and another in the mind. They want to acquire the nibbāna in no time. They, however, do not practice in the right way to attain the nibbāna following the right path. Having a heart of acquiring nibbāna, though they cannot practice presently, should be said to have a great merit.

THE THREE-FOLD VIPALLĀSA

Vipallāsāti anicca-dukkha-anatta-asubhesuyeva vatthūsu iccam sukhan attā subha”ti evum pavatto saññāvipallāso cittavipallāso ditthivipallāso ime tayo (Visuddhi-2: 324).

In the five-fold *upādānakkhandhā rūpa-nāma dhammas*, which are the true *anicca*, *dukkha*, *anatta* and *asubha*, in other words in the *dukkha-saccā* and *samudaya-saccā dhammas*, there are three-fold *vipallāsas*:

1. Wrong perception as (a) *Nicca*, (b) *Sukha*, (c) *Atta*, (d) *Subha* = *Saññāvipallāsa*
2. Wrong notion as (a) *Nicca*, (b) *Sukha*, (c) *Atta*, (d) *Subha* = *Cittavipallāsa*
3. Wrong view as (a) *Nicca*, (b) *Sukha*, (c) *Atta*, (d) *Subha* = *Ditthivipallāsa*.

In this way there are three-fold *vipallāsas* as *Saññāvipallāsa*, *Cittavipallāsa*, and *Ditthivipallāsa*. There are four categories in each making it 12-fold of *vipallāsa dhammas* (Visuddhi-2: 324).

Perceptions subject to change = *viparitasaññā* arise because the *vipallāsa dhammas* distinctly do exist from which no deliverance has been attained. Based on the *viparita saññā*, the living beings wrongly perceived *ittha* as *anittha* and vice versa. They are having wrong notions and wrong perceptions and these are, indeed, the *ayoniso manasikāra* (the unwise attentions). There is every possibility that *akusala dhammas* could arise based on these *ayoniso manasikāra*.

DETERMINATION OF IṬṬHĀRAMMANA AND ANIṬṬHĀRAMMANA ACCORDING INDIVIDUALS OF MEDIOCRE LIVING BEINGS

*Iṭṭhānīṭṭhārammanam pana pātiyakkam vibhattam aṭṭhīti. Kassa vasena vibhattanti?
Majjhimakasattassa (Abhi.-Ṭṭha.-2: 10).*

Determination of *iṭṭhārammana* and *aniṭṭhārammana* is given in the *Aṭṭhakathā*. It is not true that there never exist *iṭṭhārammana* and *aniṭṭhārammana* as asserted by the *vitandavādī*. Then how is it determined which are *iṭṭhārammana* and which are *aniṭṭhārammana*? The explanation in the *Aṭṭhakathā* is that it is made by virtue of wish a Mediocre person.

Further explanation. Determination of an *ārammana* as either *iṭṭha* or *aniṭṭha* should, however, be made by virtue of the great president, the King Mahāsudassanasak-kāya, King Dhammāsoka etc., who are of great power. Indeed, these powerful rulers, belonging to the higher strata, are not contended with nor appreciate an *ārammana* like ordinary foods, of celestial origin, comparable to the five-fold *ārammana karmaguna*, though the food is an *itthāramman*. In their mind this *ārammana* is taken to heart as not appreciable nor stimulating to their heart.

For very poor, and of low strata, humans and sentient beings for whom getting a daily meal is hard effort, even the meal made broken rice, foul rice and curry would be delicious and will be *ittha* though it is indeed *anittha*.

In determining whether an *ārammana* is *ittha* or *anittha*, it should be according to the middle class humans' (Pāmokkha, Minister, rich man, merchant etc.) definition.

Therefore, good *rūpa-sadda-gandha-rasa-pholabba-dhamma* for middle class

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humans are all *itthārammanas*. The hard-to-come-by physical appearance and the sound of the Sammasambuddha etc. and those of man and woman are very pleasant and adorable *ati-itthārammanas*. The smell of faecal materials, rotten dead dog and man are of repulsive kinds; disturbing sounds, unpleasant smell, disagreeable tastes and touches are *anitthārammanas*. This is how determination is made regarding the *itthārammana* and *anitthārammana*. This is the *atthakathāvāda*; the *samānavāda*. (*Abhi.-Ṭṭha.-2: 10*).

In this *vāda*, note that the formation of *ittha* or *anittha* on an object among the upper. Medium and lower strata humans does not occur during the *vipākaviññāna*, but during by *javanasena* = the force of *javana* (impulsion)

TIPĪṬAKACŪLĀBHAYATTHEA VĀDA

Tipiṭakacūlābhayatthero panāha — "Iṭṭhānīṭṭham nāma vipākavasena paricchinnam, na javanavasena. Javanam pana saññāvippallāsavasena iṭṭhassamim yeva rījjati, iṭṭhas-samim yeva dussati. Aniṭṭhassamim yeva rījjati, aniṭṭhassamim yeva dussati"ti. Vipākavaseneva panetam ekantato paricchijjati. Na hi sakkā vipākacittam vañcetom. Sace ārammaṇam iṭṭham hoti, kusalavipākam upajjati. Sace aniṭṭham, akusalavipākam upajjati (Abhi.-Ṭṭha.-2: 10).

The Venerable *Tipiṭakacūlābhayatthera* has indicated as follows.

The *iṭṭhārammana* and *aniṭṭhārammana* are determined not by the force of *javana* (impulsion) but by the force of *vipākaviññāna* (consciousness acquired through practice). Because of wrong concept = the clinging, the attachment = may result in *lobha*, and also *dosa*, can be formed within a single *iṭṭhārammana* by force of *vipāḷāsa*. Within a single *aniṭṭhārammana* can be formed the attachment = *lobha*, and also *dosa*. Therefore, the

iṭṭhārammaṇa and *aniṭṭhārammaṇa* should not be determined on the basis of the force of *javana*.

Therefore, the *iṭṭhārammaṇa* and *aniṭṭhārammaṇa* should be determined only by virtue of *vipākaviññāṇa*. In fact *vipākacitta* never deceives. An *ārammaṇa* may be an *iṭṭhārammaṇa*—(let the *javana* dominated by any one of *kusla*, *akusala*, *somanassa*, *do-manassa*, *upakkhā*), then the *vipākaviññāṇas* are definitely *kusalavipāka*, *pañcaviññāṇa*, *sampaṭicchana*, *santīrana* of *tadārammaṇas*. An *ārammaṇa* may be an *aniṭṭhārammaṇa*—(let the *javana* dominated by any one of *kusla*, *akusala*, *somanassa*, *do-manassa*, *upakkhā*), then the *vipākaviññāṇas* are definitely *akusalavipāka*, *pañcaviññāṇa*, *sampaṭicchana*, *santīrana* of *tadārammaṇas*. For this reason, the determination of the *iṭṭhārammaṇa* and *aniṭṭhārammaṇa* should, in deed, be made by virtue of *vipākaviññāṇa*.

Kiccāpi hi micchādiṭṭhikā Buddham vā samgham vā mahācetiyaḍḍini vā uḷārāni āram-manāni disvā ekkhīni pidahanti, domanassam āpajjanti, dhammasaddam sutvā kaṇṇe thakanti, cakkhuviññāṇasotaviññāṇāni pana nesam kusalaviākāneva honti (Abhi-Ṭṭha-2: 10).

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Micchādiṭṭhi (wrong viewers), those with conception outside the bounds of the *sāsanā*, turn their blind eyes when they encounter *Sammāsambuddha* (the Enlightened One), or Ariya-Sanghā (the Noble Sanghā) or Mahā-cetiya (e.g. Shwedagon) etc. of noble *ārammaṇas*; feel unhappy at heart. They would close their ears when the Buddha's sermon is heard.

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TIPĪTAKACŪLĀBHAYATṬHERA VĀDA

Tipiṭakacūlābhayatthero panāha — “Iṭṭhāniṭṭham nāma vipākavasena paricchinnam, na javanavasena. Javanam pana saññāvippallāsavasena iṭṭhasamim yeva rijjati, iṭṭhas-samim yeva dussati. Aniṭṭhassamim yeva rijjati, aniṭṭhassamim yeva dussati”ti. Vipākavaseneva panetam ekantato paricchijjati. Na hi sakkā vipākacittam vañcetom. Sace ārammaṇam iṭṭham hoti, kusalavipākam upajjati. Sace aniṭṭham, akusalavipākam upajjati (Abhi-Ṭṭha-2: 10).

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The Venerable *Tipiṭakacūlābhayatthera* has indicated as follows.

The *iṭṭhārammaṇa* and *aniṭṭhārammaṇa* are determined, not by the power of *javana* (impulsion), but by the force of *vipākaviññāṇa* (consciousness acquired through practice). Because of wrong concept = the clinging, the attachment = may result in *lobha*, and also *dosa*, can be formed within a single *iṭṭhārammaṇa* by force of *vipaḷāsa*. Within a single *aniṭṭhārammaṇa* can be formed the attachment = *lobha*, and also *dosa*. Therefore, the *iṭṭhārammaṇa* and *aniṭṭhārammaṇa* should not be determined on the basis of the force of *jhāna*.

Therefore, the *iṭṭhārammaṇa* and *aniṭṭhārammaṇa* should be determined only by virtue of *vipākaviññāṇa*. In fact *vipākacitta* never deceives. An *ārammaṇa* may be an *iṭṭhārammaṇa*—(let the *javana* dominated by any one of *kusla*, *akusala*, *somanassa*, *do-manassa*, *upakkhā*), then the *vipākaviññāṇas* are definitely *kusalavipāka*, *pañcaviññāṇa*, *sampaṭicchana*, *santīrana* of *tadārammaṇas*. An *ārammaṇa* may be an *aniṭṭhārammaṇa*—(let the *javana* dominated by any one of *kusla*, *akusala*, *somanassa*, *do-manassa*, *upakkhā*), then the *vipākaviññāṇas* are definitely *akusalavipāka*, *pañcaviññāṇa*, *sampaṭicchana*, *santīrana* of *tadārammaṇas*. For this reason, the determination of the *iṭṭhārammaṇa* and *aniṭṭhārammaṇa* should, in deed, be made by virtue of *vipākaviññāṇa*.

Kiccāpi hi micchādiṭṭhikā Buddham vā saṅgham vā mahācetiyaḍḍini vā uḷārāni āram-manāni disvā ekkhīni pidahanti, domanassam āpajjanti, dhammasaddam sutvā kaṅṅe thakanti, cakkhuvīññāṇasotaviññāṇāni pana nesam kusalaviākāneva hunti (Abhi-Ṭha-2: 10).

Micchādiṭṭhi (wrong viewers), those with conception outside the bounds of the *sāsanā*, turn their blind eyes when they encounter *Sammāsambuddha* (the Enlightened One), or Ariya-Sanghā (the Noble Sanghā) or Mahā-Cetiya (e.g. Shwedagon) etc. of noble *ārammaṇas*, feel unhappy at heart. They would close their ears when the Buddha's sermon is heard. Their eyes and ears may be closed, and having heavy hearts, yet the chance of instantaneous vision of *Sammāsambuddhas*, and hearing of their sermons are due to their past *kusala* (meritorious deeds of their previous existence). Because of these deeds, the *cakkuvīññāṇa* (seeing consciousness) and *sotaviññāṇa* (hearing consciousness) are the *kusalavipākas* (results of meritorious actions).

When countryside pigs sense the smell of human organic refuse, they feel happy at heart due to the notion that they are going to have a feast on it. The *cakkhuvīññāṇa* that enable the pigs to see, the *ghānaviññāṇa* that enable them to smell, and *jivhāviññāṇa* that enable them to taste the refuse are *akusalavipākaviññāṇa* which have resulted from the past *akusala* actions. A pig, tied with ropes, may be laid on a comfortable bed by its owners, but the pig may be squeaking distressfully. But, because of *saññāvīpallāsa*, the wrong perception, the comfort provided could not be appreciated. By such a wrong perception, a *jhāna* (absorption) of grief, instead of comfort, arises in the pig's *jhāna*. The comfortable feeling of the bed = *kāya-viññāṇa-citta* (consciousness by way of touch), associated with the *sukha-vedanā* (feeling of joy) and which realizes *phoṭṭhabbā-rammana*, is the result of good deeds in the previous life. It is, therefore, only the *kusala upāka*. The *ārammana* is the *iṭṭhārammana* (*Abhi- Ṭha-2:10*).

Salient features of the Three *Vādas*

With regard to recognizing *ārammana* (object) as *iṭṭha* (agreeable) and *aniṭṭha* (disagreeable) as described above, three *vādas* have been recognized: *rucivasena*, *jhānavasena*, and *vipākavasena*.

1. *Rucivasena* (sophistry) – A sophist differentiates *ārammana* either as *iṭṭha* or *aniṭṭha* according to his own liking. *Ruci* is a kind of *chandha* that arises at *javanacittupāda* (beginning of impulsive consciousness) moment. In the sophistry, the nature of *iṭṭha* and *aniṭṭha* are not considered separately.

2. *Javanavasena* (determination of *iṭṭha* and *aniṭṭha* by virtue of impulsion) – In the *vāda* of *porāṇakattācariya* (ancient authorities), taking of a *jhāna* as *iṭṭha* or *aniṭṭha* by the people of upper, middle and lower strata does not arise at the instant of *vipāka-viññāṇa*, but only when *jhāna* is attained. This *vāda*, therefore, is referred to as the principle of determining *iṭṭha* and *aniṭṭha* by means of *javana*. In this *porāṇakattācariya*, there is a determination, in relation to sentient beings of middle stratum, of *iṭṭha* and *aniṭṭha*. (In

sophistry, there is no such a determination).

3. *Vipākavasena* – In the *vāda* of *Tipiṭakadhara cūḷa-abhaya mathera* the nature of the *iṭṭha* and *aniṭṭha* of a *javana* are separately recognized. In so doing, it is not related with the *jhāna*, as is the case in the *porāṇakaṭṭhacariya*, but with *vipāka*. In the *iṭṭhārammana* may arise *kusalavipāka*, *pañcaviññāna*, *sampaticchana*, and *tadārammana* only. In the *aniṭṭhārammana* may arise only the *kusalavipāka*, *pañcaviññāna*, *sampaticchana*, and *tadārammana*. The *ārammana* (the object of meditation) of the *kusalaviññānas* is the *iṭṭhārammana*, the *aniṭṭhārammana* being the *ārammana* of *akusalaviññānas*. The relation of determination of *iṭṭha* and *aniṭṭha* with *vipāka*, but not with *jhāna*, is the only distinct feature of *vipākavasena*.

The Vāda that the Venerable Mahābuddhaghosa Appreciated

Of the three above *vādas*, the Venerable Mahābuddhaghosa seems more favorable to that of the Venerable *Tipiṭakadhara cūḷa-abhaya mathera*, as indicated below.

Yathā cittha, evum sabbattha – yo yo aṭṭhakathāvādo vo theravādo vā pacchā vuccati so pamāṇto daṭṭhabbo (Vi- Ṭha - 1:260)

It has been asserted in *Parājikam Aṭṭhakathā* second *Parājika Padabhājanī-yavuṇṇa* as – Such and such *aṭṭhakathā vāda* as well as *theravāda* have been explained lastly. And that last explained *vāda* is worth taking to heart.

Mūḷaṭṭikā Sayādaw too has stated as given below.

*Vipākam pana katthaci na sakkā vañcetunti vipākavasena
iṭṭhāniṭṭhārammanavavutthānam suṭṭu vuttam (Mūḷaṭṭi-2:8)
Vipākavasena sundaram vuttanti vipākavasena Tipiṭakadhara-cūḷa-abhayattherena
vuttham su sundaram, rucivasena javanavasena vuttham sundaranti
addhippāyo. – Madhu.*

Vipākaviññāna cannot be circumvented whatever the *ārammana* may be. The explanation that determination of *iṭṭha* and *aniṭṭha* only by virtue of *vipākaviññāna* is a good work. Therefore, the *Mūḷaṭṭikā* Sayādaw Venerable Ānandā Mathera also seems to like the determination of a *jhāna* either as *iṭṭha* or *aniṭṭha* by power of *vipākaviññāna*, but not the one made on the basis of one's own liking.

A Hard Nut to Crack

For a noble person possessing knowledge that analytical realization, and when encountered with a *jhāna*, can determine whether *pañcaviññāna*, *sampaticchana*, *Santīrana* and *tadārammana* are *kusalavipākaviññāna* or *akusalavipākaviññāna*. This is made so based on the number and kinds of *cittacetāsikā sampayutta dhamma* (*dhammas* associated with mental factors) groups included in the culture *vipāka ṇāṇa*. For a foolish *andhabāla* (blinded by folly) *puthujana* (human), who is still blind to the *paramattha ṇāṇa* (eye of knowledge of ultimate truth) on encountering a *jhāna* cannot determine either as *kusalavipākaviññāna* or *akusalavipākaviññāna*. Here, however, realization by one of either *kusalavipāka* or *akusalavipāka* is not necessarily important. It must be noted that arising of *kusalavipākaviññāna* in *iṭṭhārammana* and of *kusalavipākaviññāna* in the *iṭṭhārammana* is of prime importance.

Realization by one's own self is concerned only with acquirement of *nāma-rūpa pariccheda ṇāṇa*.

It is Not Only Due to *Saññāvippallāsa*

The *vippallâsa* is not the only cause for wrong notion of

1. *Iṭṭha* as *aniṭṭha* and
2. *Aniṭṭha* as *iṭṭha*.

It can also be due to

1. By power of *sîstatejo* (cold temperature) in cold season when the temperature is in extreme condition, and *ohṇatejo* (hot temperature) is in extreme condition, and changes of element called *dhâtukkhubha* (alteration of elements) = shock due to altered elements and
2. The causes such as poor eyesight, hard of hearing, lost of taste, and old-age debilities of controlling principles, for example the eye power etc.

Because of the wrong notion of the *Iṭṭha* as *aniṭṭha* and vice versa, the *Kusalavipâka* and *akusalavipâka* are formed correspondingly.

Cold water during the hot season can relieve one of suffering from heat, and it is the cause from arising of *kusalavipâkaviññâṇa*. For that person cold water is an *iṭṭhârammana* which gives a good feeling on contact.

The cold water again becomes the cause for arising of *akusalavipâka kâyaviññâṇa* for a person suffering cold during the cold season. The cold water on contact gives a bad feeling of *aniṭṭhârammana* on the person feeling very cold.

A piece of cotton wool, which usually gives a smooth feeling on touch, could be the cause for painful feeling when applied on a fresh wound, for *akusalavipâka dukkha saḥagutta kâyaviññâṇa*. The touch with the cotton wool is an *aniṭṭhaphoḷabbârammana* causing a painful feeling on the wound.

The contact with the cotton wool is the cause of good feeling for a person without wound. The cause for arising of *kusalavipâka sukaḥagutta kâyaviññâṇa*. The contact with the cotton wool is an enjoyable feeling of *iṭṭhaphoḷabbârammana* for a person without wound. Message with a gentle hand will be a good feeling and forms *kusala-vipâka saḥagutta* for the one messaged. This is because the object is an *iṭṭhârammana*. The same gentle hand will cause an unpleasant suffering and *akusalavipâka saḥagutta* when slapped in the face. It is an *aniṭṭhaphoḷabbârammana* for the one being slapped.

Determination of *iṭṭha* and *aniṭṭha* based on *vipâka* as explained by the Venerable *Tipiṭakadhara cûḷa-abhaya mathera* is quite acceptable (*Mûlaṭī* – 2:10).

With reference to the determination of *iṭṭha* and *aniṭṭha*, the early teachers used to assert “*vipâka* as the right and *jhâna* the opposite.” It is the *kusalavipâka* if the object is *iṭṭhârammana*, and *aniṭṭhârammana* object for the *akusalavipâka*. The *jhâna*, even if it is *iṭṭhârammana*, may be influenced by *dosa-jhâna* (impulsion of hate), instead of *somanassa-jhâna* (impulsion of feeling of joy), because of the *saññâvipallâsa*. It so happens because, though the right arising *vipâka-citta* (resultant consciousness) occurs, the arising of *jhâna citta* (impulsion consciousness) is abnormal.

Determination of *Iṭṭha* – *Aniṭṭha* by Way of *Dvâra*

One should also know the way of determining *iṭṭha* and *aniṭṭha* by virtue of *dvâra*. Soft and delicate texture of human organic refuse is repulsive to *cakkhu-dvâra* (eye door) and *ghâna-dvâra* (nose door) is *aniṭṭhârammana*. Because of its smooth texture to the contact with the hand, it is *phoḷabbârammana* to *kâyadvâra*.

For those who have been thrown at with ruby by King Cakkavatta, or one who has been pierced through with his gold lance, find these two to be the *aniṭṭhârammanas* to their

kāyadvāra, but are *iṭṭhārammanas* to their *cakkhudvāra*. This is because the ruby or the lance in the presence case cause a great suffering to the subject. It should be, in fact, noted that, determination of either *iṭṭha* or *aniṭṭha* is made via the power of *iṭṭha-vipāka citta*.

In this way the determination of either *iṭṭha* or *aniṭṭha* can be achieved by the following ways:

1. By way of wish in individuals of middle strata,
2. By the power of *vipāka citta*,
3. By way of the *dvāra* (sense door), and
4. By way of the season such as cold or hot.

USSADA KITTANA KATHĀ (The Dominance Expresses Itself)

The description of the causes of the merits of *guṇa* of *alobha* and demerits of *lobha* in many and varied ways are referred to as *Ussada Kittana Kathā*. It is section which gives a good lesson, as given below, to those who are only at the stage of sansâric travelers.

1. To be delivered from the *bhava*,
2. For attainment of a *bhava* of a higher state,
3. To change the *citta-dhātu* to a better state,
4. To elevate the *citta-dhātu*.

If a meditator happens to be an *Uttamapurisa*, a man of highest ideal, who can terminate the sansâric journey in the present existence, then this section would not necessarily apply to him. For one who cannot end the sansâric journey however hard he tried, or expecting future existence, then this section will be of utmost importance.

If you meditator have successfully cultivated the *rūpa* and *nāma dhammas* analytically to the ultimate truth, then it is expected of you that you have realized

1. The causes of *kusala* and
2. The causes of the *akusala*.

The merits and demerits of *kusala* and *akusala* through out the *sansâric* circus have been described in this chapter. This *Ussada Kittana Kathā* is explained in *Aṭṭhālini Aṭṭhakthā* as follows.

In the *santāna* of sentient being traveling round and round sansâric circus are

1. Excessive *lobha*,
2. Excessive *dosa*,
3. Excessive *moha*,
4. Excessive *alobha*,
5. Excessive *adosa*, and
6. Excessive *amoha*.

What makes these permanent, and what causes these excessive?

Pubbehetu niyāmeti. Kammâyûha-nakkhaṇeyeva nānattam hoti (Abhi-Ṭṭha-: 1 – 308).

Pubbehetu, the factors of the past, are the cause for permanency and variety, and exert management over these. When effort had been made in the past, which has resulted in the

still functioning *kamma* of the present *bhava*, they have been of various kinds, differing in different individuals. The *kammās* have caused the resultants as greedy persons or non-greedy persons etc. See the following explanation sensu lato.

INDIVIDUALS OF THE FIRST KIND

Yassa hi kammayūhanakkhaṇe loko balavā hoti, alobho mando, adosāmoho blavunto, dosamohā mandā, tassa mando alobho lobham pariyādātum nasakkoti, adosomohā pana balavunto dosamohe pariyādātum sakkonti. Tasmā so tena kammena dinnapaṭissandhi-vasena nibbatto luddho hoti, sukhasīlo akkomo, paññāvā pana hoti vjirūpaṇaṇoti
(*Abhi-Ṭṭha*:- 1 – 308).

In the *santāna* of a person at the moment of cultivating in the past for acquiring the five-fold *khandhās* of the present the following would prevail.

1. *Lobha* would in its full strength.
2. *Alobha* would be weak and in dormant state.
3. *Adosa* (= *mettā*), *amoha* (= *paññā*) are in their full strengths.
4. *Dosa* and *moha* are weak and in dormant state.

When effort had been made on the *kamma* cultivation, the weak and dormant *alobha* was not able to exert its influence on the eradication or overcoming of *lobha*.

Again at a time of *kamma* was cultivation the *adosa* and *amoha* were so strong that they overcome and eradicate the *dosa* and *moha*. Therefore, a person in a certain life time, via rebirth, when a *kamma* of high *dosa* was functioning, will result as an individual given below.

1. A greedy person (result of being greedy).
2. Thought greedy, he lives a peaceful life. Not easily angered = not short-tempered. (result of being non-greedy).
3. A man of wisdom with sharp mental properties. (result of *amoha*)
(*Abhi-Ṭṭha*:- 1 – 308).

Because when *kamma* was performed, it was overwhelmed with greed, resulting in a greedy person highly attached to both living and non-living *kāma*vatthu. Because of *adosa* = powerful *mettā-kamma* on other living beings, *sukhasīla* = he used to lead a peaceful life, being not annoyed, not angered and of a good temperament. Because of *amoha* = *kamma* of high *nāṇa paññā*, he becomes a person of wisdom sharp like a thunderbolt. The property of the past element is reflected in the present. And such properties will exert their influence in the future life.

The story of the would-be wealthy Jotika and his elder brother, each offering a sugar cane to a *paccekabuddha*, at a certain time before the enlightened Vipassī and prior to the arrival of *sāsanā* should be flashed back.

The younger brother, offering a sugar cane, wished for the peaceful existence as human-*devā-nibbāna*, while the elder brother wished for the *nibbāna* only.

The alms offered are similar as was the alms recipient. But their minds were set differently. The younger brother *Jotika* cultivated his *dāna kamma* surrounded by *lobha* attached to richness as a human and a *vedā*. While making such an offer, he had *adosa mettā dhātu* upon the *paccekabuddha*. The knowledge of *Sammādiṭṭhi-ñāṇa*, which understands the *kamma* and its resultant formations, prevails in his heart. As the elder brother made a wish only for the *nibbāna*, his *dāna-kamma* was surrounded by *alobha*, *adosa amoha dhatus* only. These three elements were in full power then.

At the time of resultant formation of these *kamma*, the two brothers were reborn to an extremely rich man. On encountering the *sāsanā* of the Enlightened Vipassī, the elder brother, who had cultivated the *kamma* surrounded by *alobha*, *adosa* and *amoha*, transferred all his wealth to his younger brother, and entered the world of the *sāsanā*. He practiced on the *dhammas* to become an ascetic. He was able to relieve himself of attachment to all the wealth acquired based on *alobha kamma*, for which he became a non-greedy person. By power of *adosa = mettā-dhātu*, he led a peaceful ascetic life. By the power of *amoha = ñāṇa paññā*, he had realized the four Noble Truth analytically so as to attain Arahatta-Magga (the Path of Arahatta) and Arahatta-Phala (the Fruit of Arahatta). He acquired a life of a man of great wisdom.

The younger brother, on the other hand, cultivated the *kamma* surrounded by *lobha* and with attachment to richness, could not relieve himself of his wealth. Greatly attached to his wealth, he became a greedy person. The *alobha-dhātu* of his could not overwhelm the powerful *lobha-dhātu*. That *kamma* was, however, surrounded by *adosa = mettā-dhātu* and *amoha = ñāṇa paññā*, for which he had a powerful *mettā-dhātu* upon the Enlightened Vipassī. He built a monastery which he offered as *dāna* to Him. He also bore a great *mettā-dhātu* upon all human beings.

With a mind influenced by *mettā*, he spread rubies knee-deep around the monastery. A declaration allowing any body to take a handful of rubies has also been made. This was made for mankind to acquire *kusala-cetanās* by paying homage to the Enlightened Vipassī, to be able to culture *kusala dhammas* by listening to His sermon, and to acquire special knowledge. He bore very high loving-kindness on human beings. He had in mind that those who did not want to pay homage, but still want the rubies, would come to the monastery. Then they would pay homage and listen to the expatiation of the Enlightened Vipassī. If so they could acquire *Magga ñāṇa* and *Phala-ñāṇa*. These are the noble *mettā* and noble consciousness the he had on the mankind. These are results of causes such as *adosa* and *amoha*. But because his *alobha-dhātu* could not annihilate the *lobha-dhātu*, he had to journey through (91) worlds. In the duration of each world, the collection of human bones of a single person, if left undestroyed, could attain the height Mount Vepulla. If a man has to pass through (91) worlds, then the total heap of his bones will be of the height of (91) such mountains. Therefore, clinging to the human *bhava* and the riches, or culturing a *kamma* surrounded by *lobha-dhātu* clinging to a human *bhava* or its riches is no better than attachment to death and decay resulting in such a huge heap of bones. The wealthy Jotika, on the other hand, also wished for *nibbāna* and has resulted in being relieved of all the worldly affairs during time the Buddha *sāsanā*.

If Ussada Kittana Kathā scrutinized, it will be seen that depending upon the past *kamma*, the corresponding results would arise in the present existence as given below.

1. A greedy and non-greedy person,
2. A bad-tempered person and a good-tempered one,
3. A man of great wisdom and of an inferior wisdom.

One can realize that the past *kamma* organized the above three situations. Whatever *kamma* one may have performed in the present existence, it would give corresponding results in the consecutive lives to come.

Therefore, in cultivating a *kamma* it should be surrounded by noble *mettā-dhātu*, *karuṇā* and higher wisdom, but not by inferior *dhātus* such as the *lobha*, *dosa*, *māna* (conceit), *issā* and *micchera*.

Now that we are in the domain of Buddha *sâsanâ*, we should practice as given below.

Way of practice for acquirement of *samâdhi* is in hand, all we have to do is to make effort to have lofty *mettâ-dhātu*, good consciousness and *mettâ-javana*. There also are instructions for practicing to acquire higher status of *karuṇâ-dhātu*, *muditâ-dhātu* and *upekkhâ-dhātu* and maintained in the heart.

If you have successfully practiced these *samâdhi* exercises and put to practical application, the *mettâ-dhātu*, *karuṇâ-dhātu*, *muditâ-dhātu* and *upekkhâ-dhātu* will always reside in your consciousness. Then your mind will always be of very highly state. If you cultivate a *kamma* surrounded by such a high state consciousness, then when a result has a chance to arise in certain existence you will be endowed the following qualities on the sentient beings

1. A person of great *mettâ-dhātu*,
2. A person of great *karuṇâ-dhātu*,
3. A person of great *muditâ-dhātu*, and
4. A person of great *upekkhâ-dhātu*.

These are minds of higher state a traveler along the sansâric journey should have upon fellow travelers. These are the most desirable very noble exercises and are therefore designated as the *brahmacariya* (good walk of life).

In this *sâsanâ* also are present very high standard of exercises for *paññâ*. Just refer back to the section on the *rûpa-kammaṭṭhâna* and *nâma-kammaṭṭhâna* described previously. Exercise in discerning infinitesimal particles, called *rûpa-kalâpa* in the *rûpa-loka* (material world), realization by eye of wisdom of these atomic particles and their ultimate truth, *vîthi-citta* (thought process) that arises along the *citta-niyâma* (methods of mental culture) concentrated to the attainment of the ultimate truth are all explicitly given in the Sammâ-Sambuddha Buddha *sâsanâ*. The exercises for concentration on causal relationship *paṭicca-samuppâda* and for *vipassanâ* are available in this *sâsanâ* only. If practically successful in exercising on these, then the following can be acquired.

1. *Nâma-rûpa-pariccheda ñâṇa* the insight knowledge of mind and matter,
2. *Paccaya-pariggaha ñâṇa* the analytical knowledge realizing the causes of mind and matter
3. *Vipassanâ ñâṇa* the insight knowledge that realizes the *anicca, dukkha, anatta* of *sankhâra dhammas* to the attainment of the Path and the Fruit,
4. *Ariya Magga Ñâṇa* Noble Path knowledge,
5. *Ariya Phala Ñâṇa* Noble Fruit knowledge.

These are knowledges of very high status, not available anywhere except in the Buddha *sâsanâ*, nor are they available in the modern science world, nor in philosophies outside the *sâsanâ*.

A meditator's mind decorated with such knowledge of higher state is also highest *citta-dhātu*. The *rûpa-nâma santâna* of a meditator's mind practiced to attain a high state could provide the following benefits.

1. Deliver him from *apâya* (miserable world)
2. Deliver him from miserable phenomena of ageing, suffering, death and decay and rebirth.

3. If the meditator is still going round the sansâric journey, it will organize in such a way as to make him a clever man of wisdom.

These indicate how you can uplift your *citta-dhātu* by cultivating high state *mettā-dhātu*, *karuṇā-dhātu*, *muditā-dhātu*, *upekkhā-dhātu*, *alobha-dhātu*, *adosa-dhātu* and *amoha-dhātu* (wisdom). In this way the wisdom would raise your *bhava* to a higher status and relieved you of miserable sufferings. In a way, it uplifts a man above ordinary man and a deity above the other deity.

The *buddhas*, innumerable as sand grains on the banks the River Ganges, have become enlightened because of cultivating *citta-dhātu* decorated with better elements such as the ten-fold *paramīs*. You, gentleman, can also have the mind which can be enlightened if you make great effort in improving it.

If you culture your mind surrounded by inferior *citta-dhātu*, then your *citta* will be of inferior status, and you would be leading a variety of *bhavas* of low quality.

Suppose you cultivated your *kamma* surrounded by *lobha* as attachment to one another as a husband and a wife and wishing that you are always together be it the life of a bird, and suppose you two have perform *kusala kamma* together. At a certain time, when that *kamma* bears result, and if you happen to encounter one another, then you will always be intimately together. Unfortunately, if one partner has been a drunkard, you, as wife, will still be attached to him however much abuse he would inflict on you.

In the same way if you had wished for a life as a wealthy person, and the time for result has come, then you will acquire a wealthy life attached to your wealth like the wealthy Jotika. If your wish has been for higher professional post, you will be attached to it.

If you have cultivated a *kamma* surrounded by *dosa*, and dissatisfaction, you will become a man of great anger and of dissatisfaction when that *kamma* bears the result. You will not be satisfied with any body in the world.

Suppose you cultivated *kamma* been surrounded by *citta-dhātu* of boastfulness, will to take advantage over others, being self-esteemed, and looking down upon others – that is *lobha* and *māna*. Then that *kamma* will result in you being a boastful person, and high-handed in dealing with others, will always be thinking high of yourself.

If your *kamma* is cultured surrounded by envious mind on others, then when that *kamma* produced result, you lead and envious *bhava*. This *issa dhamma*, which is a mind envious on others' success or wealth endowed with powers which can end the life a *devā*.

A *kamma* cultivated with *maccheriya-dhātu* (selfishness) would result in a person overwhelmed by *maccheriya*. He would be too sensitive to those even lingering to his possessions including his wealth, wife and children.

Realizing the above situations, if you would like to be delivered from the sansâric circus, or like to lead a *bhava* of higher status, then you will have change your mind and raise to a higher standard. Every day and from moment to moment, with the motion of your hands, legs and mouth there occur *kāya-kamma*, *vajī-kamma* and *mano-kamma*, (the body function, verbal function and mental function). For these *kammās* to be surrounded always by good elements effort is made on *samatha*, *vipassanā* and *bhāvanā* exercises most the time. In other words, the *kammās* should be surrounded by *saddhā*, *vīriya*, *sati*, *samādhi* and *paññā*.

INDIVIDUALS OF THE SECOND KIND

Yassa pana kammayûhanekkahñe lobhadosâ balavunto hunti, alobhadosâ mandâ, amoho balavâ, moho mando, so purimanayeneva luddho ceva hoti duţţho ca, paññavâ pana hoti vajîrûpamañño, dattâbayatthero viya

A person, at the moment of cultivating a *kamma*, might have *lobha* and *dosa* in his *santâna*. He would have a heap of *lobha* attached to the prevailing *bhava*, to the material things and his status in the society while trying to cultivate meritorious *kamma*. At that moment *alobha* and *adosa* (*metta-dhâtu*) factors very recessive. *Ahoma*, *paññâ*, however, quite dominant. When the *kamma*, cultured with surrounding *lobha*, has the chance to bear result, the person would be a greedy one. The *kamma* cultured surrounded by *dosa*, would result in a person of great *dosa* (anger). Because of *amoha-dhâtu* during that moment, the person would be of sharp wisdom like Tattâbhaya Mathera.

INDIVIDUALS OF THE THIRD KIND

Yassa pana kammâyûhanaekkhahñe lobhadosamohâ balavunto hunti, ittare mandâ. So purimanayeneva liddo ceva hunti candho ca, sukhasîlako pana hoti ekkodhano

A person at the moment of culturing a *kamma* (= a *kusala kamma* resulting in a human *bhava*) has powerful *lobha*, *adosa* and *moha* in his *santâna*. The *alobha*, *dosa* and *amoha*, on the other hand, are weak. At a time when that *kamma* produces a resultant *bhava* by rebirth power, the person would be a greedy individual. It is because the weak *alobha* could not influence the powerful *lobha*. In the same way, the weak *amoha* could not overwhelm the powerful *moha*, for which the person would become mentally low, dumb and dull individual. When the *kamma* was cultivated, however, *dosa* was recessive but *adosa* was dominant. Because of powerful *adosa = metta*, it could dominate the weak *dosa*, resulting in man having peace of mind and of a good tempered in nature.

A FACT TO BE NOTED

It should be noted of the fact that if a good deed is done by someone without wisdom, then the resultant individual in a certain *bhava* will be an ignorant person of inferior mentality. A *kamma* should not performed without due consideration. It is because once a *kamma* has been performed, then it cannot be withdrawn. (The cause *kamma* will always produce result, good or bad). It can only be eradicated by *Vipassanâ ñâṇa*, *Magga-ñâṇa*, and *Phala-ñâṇa*. The eradication is the function of *Arahatta-Magga-ñâṇa*. The *kamm*s of whatever kind that is going to give results in the wake of *parinibbânacuti* can only be eradicated by *Arahatta-Magga-ñâṇa* because it has the power to do so.

At the expense of money, one performs a good deed, but it results in an ignorant, dumb and low-grade person, which is thing of sorrow. Therefore, whatever good deed is done it has to be associated with wisdom. Now a brief explanation on *ñâṇa* and *paññâ* is pertinent here.

CATUSACCASAMMÂDIṬṬHI

(The Right Vision on the Four-Fold Realities)

Katamâ ca bhikkhave sammâdiṭṭhi? Yam kho bhikkhave dukkhe ñâṇam, dukkha samudaye ñâṇam, dukkha nirodhe ñâṇam, dukkhagâminiyâ paṭpadâya ñâṇam. Ayam vuccati bhikkhave sammâdiṭṭhi (Ma.- 1 :88).

Sammâdiṭṭhi, paññindre = paññâ, amoha, dhammavicaya all different terms referring to the single *dhamma paññindre cetasika*.

1. The knowledge that realizes the five-fold *upādānakkhandā* and *dukkhasaccā dhammas* existing as *atīta* (past), *anāgata* (future) and *paccuppanna* (present), *ijjhata* (internal), *bahiddha* (external), *oḷārika* (gross), *sukhuma* (subtle), *hīna* (low), *paṇīda* (lofty), *dūra* (far), *santika* (near) phenomena. Among the *saccā dhamma* group are included *jhāna dhammas*.

2. As exhorted in the Aṅguttora Tikaniṭṭhā Tithāyatana Suttana, the knowledge that realizes the causal relationships of *paṭiccasamuppāda* in its real sense and understands the *samudaya-saccā*. Here in this case, *kammasakatā sammādiṭṭhi*, which can penetratively realize the *kamma*—its results, involved completely. This is the *kammasakatā sammādiṭṭhi* of highest status. This knowledge, not acquired from others, but from one's own penetrative practical realization of the *kamma* and its resultants, is therefore referred to as highest state of knowledge. Knowledge of *kamma*-resultant acquired from the teachers is not as high as that from one's own practical understanding. Though relatively not high, for *puthujana* humans who cannot yet attain *paramatta* by eye of wisdom, the knowledge acquired through the teachers could be employed as basis to guess *kamma*-resultant phenomena by means of *anumāna* consciousness. This can be *kammasakatā sammādiṭṭhi*. If realization cannot be made even of *kammasakatā sammādiṭṭhi*, or not acquired at all, then any *kusala-kamma* would be of very low status. If that kind of *kamma* bears result, the person would be ignorant, dumb and inferior.

3. *Vipassanā ñāṇa* (insight knowledge) that penetratively understands the *bhaṅga* or perishing away of the arising and dissolution of *sankhāra dhammas*, *asankhata-dhātu*, peaceful element the *nibbāna* which are the *dhammas* of the cessation of the *sankhāras* = *ariya magga ñāṇa* which penetratively realizes *nirodha saccā* phenomenon, are all the *sammādiṭṭhi ñāṇa*. (The *vipassanā ñāṇa* is the *lokī sammādiṭṭhi*, and the *ariya magga ñāṇa* the *lokuttara sammādiṭṭhi*). This the *sammādiṭṭhi* which understands the *nirodha sacca* (the truth of cessation).

4. Realization of the *lokī magga saccā* and *lokuttarā magga saccā* penetratively, via penetrative exercises, to the attainment of *nibbāna*, where the *dukkhas* (sufferings) have ceased, is *sammādiṭṭhi* too. All that is *sammādiṭṭhi* are included in *catusaccasammādiṭṭhi*, and oriented towards it. Therefore, *sammādiṭṭhi* can be classed as follows.

1. *Kammasakatā sammādiṭṭhi* = *Sammādiṭṭhi* that realizes the fact that *kamma* is the only possession of yours.

(a) The *Kammasakatā sammādiṭṭhi*, the belief based on knowledge handed down from the teachers, a knowledge called *anumāna ñāṇa*.

(b) The *Kammasakatā sammādiṭṭhi* that understands the nature of causal relationship of the *dukkha saccā* and *samudaya saccā dhammas* by means of *nāma-rūpa pariccheda ñāṇa* and *paccayapariggaha ñāṇa* acquired through penetrative realization of *paccakkha ñāṇa*.

2. *Chāna sammādiṭṭhi* = *sammādiṭṭhi* that is associated with *chāna sammādi* (belongs to the *ñāṇa* that realizes the *dukkha saccā*).

3. *Vipassanā sammādiṭṭhi* = the *sammādiṭṭhi ñāṇa* that is associated with *vipassanā ñāṇa* which penetratively realizes the nature of *anicca*, *dukkha* and *anatta* of *dukkha saccā* and *samudaya saccā dhammas*.

4. *Magga sammādiṭṭhi* = the *ñāṇa* that is associated with the *ariya magga*.

5. *Phalasammādiṭṭhi* = the *ñāṇa* that is associated with the *ariya phala*.

The *sammādiṭṭhi ñāṇa* can grossly be divided into five kinds in this way. All the five are included in the *catusaccā sammādiṭṭhi*. These *sammādiṭṭhi ñāṇas* are usually

referred to as *amoha = paññâ* (wisdom).

In cultivating a *kusala kamma* (meritorious deed) one should at least have *Kam-massakatâ sammâdiṭṭhi* acquired through the teachers and which understands the fact that *kamma* is the only one you possess. If not so and if the right concept could not be appreciated, then whatever *kusala kamma* you do will only be *ñāvippayutta kusala*. The consequences of such *kusalas* would result in a dull, dumb, ignorant and inferior personality.

If possible, one should attempt to acquire the *kam-massakatâ sammâdiṭṭhi* arising from contemplating on the *nâma-rûpa pariccheda ñâṇa* and *paccaya pariggaha ñâṇa*. If a *kusala kamma* is cultured led by these *ñâṇas*, then it can be a *kamma* of high status. If that *kamma* produces a result at a certain *bhava* of person, then he would be man of high wisdom.

If one is endowed with *jhâna sammâdiṭṭhi ñâṇa*, then the *jhâna kusala cetanâ*, associated with it, would have the power to produce to attain a high status *byahmâ bhava*. These *jhânas* can be maintained, the person can attain the realm of brahma at the time of his death.

If a *kamma* has been cultured surrounded by *vipassanâ-sammâdiṭṭhi ñâṇa*, then a noble man among men and noble deity among deities would be the result. However, it is essential that *rûpa-nâma kammaṭṭhâna* is concentrated, as mentioned in this doctrine, to the attainment of the ultimate truth and of wisdom. If such a person perform a *kusala kamma*, such as alms-giving, by

1. Concentrating by means of analytical knowledge, in his *santâna*, on the three general characters *anicca-dukkha-anatta* of the *rûpa-nâma-paramatta* phenomena,
2. *Rûpa-nâma-paramatta* in the *santâna* of the alms-receivers, being externally similar, are collectively taken and contemplated upon their three characters by *vipassanâ ñâṇa*,
3. And if the donated materials discerned in the form of the 4-fold *dhâtus*, *kalâpa* only the atomic particles will be visualized. These *kalâpas* are just only the tejo *dhâtus* located interiorly = *ojaṭṭhamaka rûpas* having eight *oja* serially produced by physical changes (*utu*). By concentrating on the *ojaṭṭhamaka rûpas* after analyzing with the wisdom, and meditating on the three characters of these.
4. Concentrating on *mahâkusala manodvâravîthi*, the *nâma dhamma* groups, led by *dâna kusala cetanâ* while exercising *vipassanâ bhâvanâ* on the three characters of these

If a *dâna kusala* has been cultured surrounded by *vipassanâ ñâṇa*, then it will be surrounded by the highest *vipassanâ ñâṇa*. When it has the chance to express its result in certain *bhava* of a man by virtue of *paṭisandhe*, the he will be a man of penetrative and sharp wisdom.

The following is an example of sharp *ñâṇa* as expounded by the Buddha in Sota-nugata Suttana.

So muṭṭhaassati kâlam' karuṇâno aññataram' deva nikâyam' uppajjati, tassa tattha sukhito dhammapadâ palavunti, danto bhikkhave satuppâdo, atha so satto khippanyeva visesagâmî hoti (Am'-1: 505).

A certain ascetic failed to attain *maggâ ñâṇa* (Path Knowledge) and *phala ñâṇa* (Fruit Knowledge) in spite of hard exercise he made on *vipassanâ bhâvanâ*. When he expired as an ordinary worldling he arrived, as a *paṭisandhe* (*Opapâtikapaṭisandhe*), at a certain plane of

deities. In the *santāna* of that deity in that plane, where ease of mind prevails, will be *rūpa-nāma-sankhāra dhamma* groups which are the object of *vipassanā ñāṇa* will be conspicuous. Bhikkûs .. the formation of *sati* (mindfulness) associated with *vipassanā ñāṇa* which can concentrate on these ultimate truth of these *dhamma* groups is still too slow. In fact, the deity can rapidly attain (the Path Knowledge, and Fruit Knoweldge) the Noble *dhamma* called the *nibbāna* (*Am'-1: 505*).

This is an example of how higher wisdoms are acquired, leading to *nibbāna*, by cultivating *kamma* surrounded by higher *vipassanā ñāṇa*.

Tassa te sotānugatā hunti vacasā paricitā manassānupekkhitā diṭṭhiyā suppaṭividdhā
(*Am'-1: 505*).

Diṭṭhiyā suppaṭividdhāti atthato ca kâraṇato ca paññāya suḷu paṭividdhā paccakkham
katā (*Am'-Ṭṭha-2: 505*).

The deity, while existing as an ascetic in the human world, has learned the Buddha's *dhamma* and recited offhand, understood the real meaning of ultimate truth of the *rūpa* and *nāma*. He could realize the real causes of the *rūpa* and *nāma* penetratively by means of *sammādiṭṭhi ñāṇa* acquired through *sammādiṭṭhi ñāṇa paññā*. And has acquired the *vipassanā sammādiṭṭhi ñāṇa*. He was able to exercise on the *vipassanā bhāvanā kammaṭṭhāna* up till *maraṇāsanna javana* (death consciousness). While doing so his death consciousness is concentrating on the nature of *anicca*, or of *dukkha*, or of *anatta* of the *sankhāra dhammas* as the object.

The *paṭisandhe* (rebirth), *bhavaṅga* (consciousness of life continuum) and *cuti* (the redeceased) of that deity will use in continuation the near death consciousness of the ascetic as the object of concentration.

As the *bhavaṅga* of recipient is concentrating on the *sañkhāra dhammas*, i.e., on the nature of either *anicca*, or *dukkha*, or *anatta*, then a *sati* (mindfulness) associated with *vipassanā ñāṇa* which always reflect on those *dhamma* may arise in the *santāna* of deity. Then the appearance of the *sati* associated with associated with the *vipassanā ñāṇa* is still too slow. In deed, in his *santāna* the ascetic has the consciousness of the *dhammas* practiced during the life time, and which the are objects of *ārammana* of the *vipassanā ñāṇa* – *pasanne ādāse châyâ viya palavunti, pâkaṭâ hutvâ paññāyanti* (*Am'-Ṭa.-2: 2 – 365*).

= The consciousness on the *ārammana* will be clear as mirror images. Therefore, the *nibbāna* is attained rapidly because of slow appearance of the *sati* associated with the *vipassanā ñāṇa* which can always concentrate on the *dhammas* previously practiced.

It must be noted that verbal recitation of “*anicca-dukkha-anatta*” cannot the *vipassanā ñāṇa* be without realization of true *paramattha rūpa-nāma*. A *kamma* sur-rounded by false *vipassanā ñāṇa* cannot promote one to a power of great wisdom as the one does surrounded by the ture *vipassanā ñāṇa*.

INDIVIDUAL OF THE FOURTH KIND

Tatthâ yassa kammâyûhanakkhaṇe tayopi lobhadosa-mohâ balavunto hunti, alâbhâdayo mandâ, so purimanayeneva luddho ceva hoti duṭṭho ca mûḷho ca (*Abhi.- Ṭṭa.- 1: 308*).

Again, a certain individual might have cultivated a *kamma* surrounded by *lobha* (greediness), *dosa*, and *moha* in his *santāna*, and which were very lofty at that moment, then the *alobha*, *adosa* and *amoha* would be weak. A time would come when that *kamma* has the chance to give its results in a certain *bhava* by virtue of *paṭisandhe*, then that person will be of greedy nature. It is because the *alobha* was too weak to overcome the *lobha*. *Adosa* was

too weak to overcome *dosa*, so that the person will of great anger in nature. The person will be feeble-minded because the weak *amoha* was unable to overcome the *moha* (*Abhi.- T̃ṭa.- 1: 308*).

Approaching and offering materials to a person known for giving hint on the lucky numbers of a certain raffle, offering flowers, light from an acacia wood and water to the Buddha's stupas as instructed by an astrologer etc., are all *kammas* surrounded by *lobha*, *dosa*, and *moha* dominant over the weak *alobha*, *adosa* and *amoha*.

Here is a point to consider. Observe carefully the Buddha's stupas standing at the designated corners for the purpose of receiving offer of water made by people. On Saturdays, Sundays and other holidays, there are numerous people at the stupas for this purpose. Without any cover overhead, these stupas are all the time in rain or sun light. As one started making offer of water, others will follow suit in succession. In this way the stupas will be watered throughout the day.

Think about it deeply. At home, would you be taking bath all the day? Only when you could imagine these stupas to be the real Buddha, concentrate on his *guna* and the blessing He has bestowed upon us as the object, then your good deeds would bring forth enjoyable results. If so, you could think of whether or not the stupas should be offered water all the day.

What is being done is emphasized on what the astrologer has instructed, the element of *alobha* is weak, being considerate on the Buddha = element of *mettā* also is very weak. *Amoha* (wisdom) was weak as the interest was only on what the astrologer has said, and as the element of wisdom was lacking the real fact of the Buddha has been neglected. The *kamma* has been made, surrounded dominantly by *lobha*, *dosa*, and *moha*, dominating the *alobha*, *adosa*, and *amoha*, (for purpose of his health, wealth, promotion to higher ranks). If that kind of *kamma* has the chance to produce result at a certain *bhava*, then the person will be greedy, of great anger and low mentality. Such a result would arise along as the *alobha*, *adosa*, and *amoha* cannot overcome the *lobha*, *dosa*, and *moha*.

If a *kamma* has been made and accomplished, all one can do accept its outcome, whatever the kind the resultant may be. A *kamma* once done can never be undone. However, if *vipassanā* exercise can be made strenuously, then the *arahatta magga ñāṇa* would annihilate the results of those *kamma* following the *parinibbāna cuti* (complete extinction of *khandhā*).

AN INDIVIDUAL OF THE FIFTH KIND

Yassa pana kammāyūhanakkhaṇe alobhadosa-mohā balavunto hunti, ittare mandā, so purimanayeneva appakilesa hoti dibbārammaṇampi disvā niccalo, duṭṭho pana hoti dandhapañño cāti (*Abhi.-T̃ṭa.- 1: 309*).

At a moment of culturing a *kamma* surrounded by *alobha*, *dosa* and *moha* will be dominant over the *lobha*, *adosa* and *amoha* in the *santāna* of a person. Then, if that *kamma* produces a result by virtue of *paṭisandhe* at a certain *bhava*, the person have little attachment on the material objects. Even if he can realize the *ārammaṇa* that belongs to the deity, he would not be shaken. In stead, he would lead a tranquil life. He is free of craving because, when the *kamma* was made, it was surrounded by a strong element of *alobha*. He is, however, an individual of great hatred, of low mentality and of poor wisdom. It was because of weak *adosa* and *amoha*, which could not overcome the *dosa* and *moha* at the time of culturing the *kamma*.

INDIVIDUAL OF THE SIXTH KIND

Yassa pana kammâyūhalakkhaṇe alobhâdosamohâ balavunto hunti, ittare mandâ, so purimanayeneva aluddho ceva hoti sukasilako ca, danddho pana hoti (Abhi.-Ṭṭa.- 1: 309)

At the moment of culturing a *kamma*, *alobha*, *adosa* and *moha* will be of great strength in a person's *santâna*, dominating over the weak *lobha*, *dosa* and *amoha* at the same moment. If that *kamma* produces a result by virtue of *paṭisandhe* at a certain *bhava*, the person will be non-greedy, of little hatred but of great *mettâ* for which he will be living a peaceful life. While so cultivating he was relieved of attachment and craving on *karma* objects and of the planes of life as the element of *alobha* was in great strength. The *kamma* was cultivated surrounded by element of *mettâ*, and therefore element of *adosa* was also of great strength. Because of the powers of the element *alobha* and *adosa* the person is of non-greedy and of little hatred in nature = a man of great *mettâ* element. When the *kamma* was being cultivated, *ñâṇa paññâ* was not included, or weak if included, the weak *amoha* element was not able to get rid of *moha*, the resulting person will be of low mentality, deaf and dumb (Abhi.-Ṭṭa.- 1: 309).

INDIVIDUAL OF THE SEVENTH KIND

Tathâ yassa kammâyūhalakkhaṇe alobhâdosamohâ balavunto hunti, ittare mandâ, so purimanayeneva aluddho ceva hoti, paññâvâ ca duṭṭho ca pana hot kodhano (Abhi.-Ṭṭa.- 1: 309).

Again at the moment of culturing a *kamma*, *alobha*, *dosa* and *amoha* are of great strength in a person's *santâna*. The *lobha*, *adosa* and *amoha* all are too weak to express themselves. If the *kamma*, by virtue of *paṭisandhe*, could produce its result at a certain *bhava* of a person, he will be a man of non-greediness, of no attachment to the living and non-living *karma* material and of great wisdom. It was because while cultivating the *kamma*, it was surrounded by elements of *alobha* and *amoha*. (It is the kind *kamma* made by a good deed surrounded by elements of *alobha* and *amoha*, similar to *vipassana ñâṇa* and wishing for *nibbâna*). While culturing the *kamma*, however, *dosa* elements, such as discontentment, and destructiveness, were very strong. In other words, he was very short-tempered, and the strong *dosa* could not be overcome by weak *adosa* = weak *mettâ* could not have overcome the *dosa*. If the *kamma* has the chance to produce a result at a certain *bhava*, the person will have mind of destroying others. (He would have the kind of mind to destroy someone like crushing an ant with ease). He would be easily annoyed, short-tempered and of great anger (Abhi.-Ṭṭa.- 1: 309).

INDIVIDUAL OF THE EIGHTH KIND

Yassa pana kammâyūhalakkhaṇe tayopi alobhâdayo balavunto hunti, lobhâdayo mandâ, so "mahâsangharakkhitattharo viya aluddho aduṭṭho paññâvâ ca hoti"ti. (Abhi.-Ṭṭa.- 1: 309).

While cultivating a *kamma*, a person could have a strong *alobha*, *adosa*, and *amoha* in his *santâna*, whereas *lobha*, *dosa* and *moha* were in weak conditions. When the *kamma* bears its results at a certain *bhava*, the person will have the following features like the Rev. Mahâsangha Rakkhata.

1. He is a person free of greedlessness and of attachment to living and non-living materials (He can easily be delivered). (It is due to the power of *alobha*).
2. He does not have the will to cause destruction to sentient beings, but have a great *mettâ*, wishing peace and prosperity on them. He has a mentality of gentle nature.

(It is due to the power of *adosa*).

3. He possesses a sharp wisdom. (It is due to the power of *amoha* element, such as *vipassanâ ñâṇa* the insight knowledge).

These are due to the powerful elements of *alobha*, *adosa* and *amoha* at the time of cultivation, and to ability to control his mental processes by means of insight knowledge).

Such a kind of person is always wishing repeatedly for *nibbâna*, entering the trance to be delivered from the suffering of the sansaric circus, and exercising *vipassanâ kammaṭṭhâṇa* based on *mettâ jhâna*.

A GOOD CHANCE

At this point in time, you are encountering the *sâsanâ* having the following advantages:

1. You are able to listen to and learn the real presence of the *nibbâna*, the element of peacefulness, the *sañkhata dhatu* that can relieve you off the suffering of the *sansarâ vatta*.
2. You have a chance to listen and realize the 8-fold *Magga*, which are the Paths leading to *Nibbâna*.
3. There exist *ânâpâna jhâna*, *mettâ jhâna* etc., a feature of *nibbâna*-achieving exercises. The doors to contemplation of *ânâpâna jhâna*, *mettâ jhâna* are opened for you.
4. Based on *ânâpâna jhâna*, *mettâ jhâna*, ways and means of meditation are also available. You have, therefore, the chance to attain *vipassanâ* destination.

A GREAT WISDOM

As a human body is made up of a multitude of *rûpa kalâpas* (corporeal units, or subatomic particles) which are of subatomic sizes. These *kalâpas* in turn are comprised of at least 8 *rûpa paramatta* referred to as *pathavî-âpa-tejo-vâyo-vuṇṇa-gandha-rasa-ojâ* (composite of earth-water-fire-air-color—smell-taste-nutrient). In some there are nine *rûpa paramatta* and 10 in still some. Such statements about the material things had been made over 2500 years ago by the Buddha Sammâsambuddha. His disciples have been instructed to exerciser on the 8-fold *Magga* so as to realize these *kalâpas*. Following these instructions strictly the Venerable Sâriputtarâ and the disciples of innumerable numbers have realized the ultimate truth of the *rûpa*.

Can such a kind of knowledge be acquired outside the *Sâsanâ*? Is there any one who can instruct an exercise outside the *Sâsanâ*? The answer is “no.” If a disciple is possessed of such a knowledge by which the physical properties can be discerned on these subatomic particles to ultimate truth by analytical knowledge, then such a knowledge is referred to as the ‘great wisdom.’

The Buddha’s ways of teaching on the *nâma dhamma* are beyond the capability of any preacher, a philosopher or a scientist. Exercising following the Buddha’s instructions, a disciple may have acquired realization and knowledge on the *nâma* properties, concentrated to the attainment of the ultimate truth of the *nâma* by destruction of it by analytical knowledge, then that knowledge should be regarded as the great wisdom too.

Again, the causal relationship, the *paṭicca sammuppâda*, is the preaching that is available neither in other religious doctrines, nor in philosophies outside the *Sâsanâ*. If a

disciple practices following the Buddha's instructions and penetratively realizes the ultimate truth of causal relationships, then that kind of knowledge must also be regarded as the great wisdom.

The Buddha has expounded the presence of a system of (31) planes, which is referred to as a universe, and existence of innumerable number of universe. Each (31) planes of the universe is comprised of the following.

- (1) A mass of *rûpa dhamma* only (refers to *asaññassata*)
- (2) A mass of *nâma dhamma* only (refers to *arûpa* plane = plane of the formless)
- (3) A mass of *rûpa-nâma dhamma* only (refers to *pañcavokâra* plane)
- (4) A mass of these *rûpa nâma dhammas* only (refers to *asaññassata*)
- (5) Cause-result phenomena of the *rûpa-nâma* only = *sañkhâra dhammas*

The above are

- (a) the features of *anicca* (impermanence) *dhammas* of arising and perishing away,
- (b) just the phenomena of formation and dissolution always causing continuous (*dukkha*) suffering and
- (c) *anatta* phenomena (non-self).

The exercise of 8-fold Megga to acquire the knowledge related to insight knowledge

Suppose a disciple has acquired insight knowledge related to (*vipassanâ*) by following instructions given by the Buddha. This knowledge should also be taken as the great wisdom, because it cannot be acquired outside the *Sâsanâ*.

For a disciple the *Magga ñâṇa* (Path Knowledge) and *Phala ñâṇa* (Fruit Knowledge), which could penetratively realize the *nibbâna*, are the knowledge that have attained their peaks.

It is, therefore, no wonder that a person would be of great wisdom as a result of cultivating a *kamma* surrounded by *ñâṇa* of great magnitude.

These are the systems of acquiring knowledge for higher mentality as given in the Buddhist Philosophy.

THE POWER OF *CITTA* (THE MENTAL POWER)

Cittena nîyati loko, cittena parikassati.

Cittassa ekadhammassa, sabbeva vasamanvagû (Sam -1: 36. Citta suttana)

*Cittena nîyatîti abhisañkhâraviñâṇṇam sandhâyâha, tahnâsampayuttam vâ
(Mûlaṭṭi-1: 68)*

Kusalaviñâṇṇa and *akusalaviñâṇṇa*, which can bring about a new *bhava*, are the *abhisañkhâraviñâṇṇa*. The *Viñâṇṇa* associated with *alobha*, *adosa* and *amoha* the *abhisañkhâraviñâṇṇa*. That which is associated with elements of *lobha* (*tahṇâ*), *dosa* and *moha* is the *akusala abhisañkhâraviñâṇṇa*.

The *citta* mentioned in the above *Suttana* refers to the *abhisañkhâraviñâṇṇa*.

The *citta* element, called the *kusala abhisañkhâraviñâṇṇa* associated with the *alobha*, *adosa* and *amoha*, have the power to help a sentient being acquire deliverance from the *nibbâna* step by step at the consecutive *bhavas*.

Similarly, the *citta* element, called the *akusala abhisañkhâraviñâṇṇa* associated with the inferior elements of *lobha*, *dosa* and *moha*, have the power to drag down a sentient being dumper and of more inferior mentality step by step at the consecutive *bhavas*.

All sentient beings in the sansâric circus follow the course made by the *citta* called *kusala abhisañkhâraviñâṇṇa* and *akusala abhisañkhâraviñâṇṇa* (*Sam.-1: 36; Citta Suttana*).

EXERCISE YOUR MIND IN THIS WAY

Tassmâhita bhikkhave abhikkhaam sakam cittam paccavakkhitabbam “dîgharattamidam cittam samkiliṭṭham ragenâ dosena mohenâ”ti. Citta samkilesâ bhikkhave sattâ samkilssanti cittavodânâ sattâ visujjhanti (*Sam.-2: 123; Gaddulabaddha Suttan*).

Bhikkhûs --- When you are within the *Sâsanâ*, often reflect on your mind and analyze the fact that “throughout day and night our minds are impure because they are tainted with *raga*, *dosa*, and *moha*.” Because of the impure minds, the sentient beings weary, tired and themselves are unpurified. The sentient beings of purified mind are bright in themselves. (*Sam.-2: 123; Gaddulabaddha Suttan*).

The reason for instruction on such a frequent reflection is that the Lord wanted them to make effort on the exercise of *vipassanâ bhâvanâ*—the actual cause of mind purification. Such a frequent reflection would help purify the minds by concentrating on the three general characters of the five aggregates, which would otherwise create the impure mind by these aggregates.

CHANGE YOUR MIND IN CONSTRUCTIVE WAY

Concentrate on the facts given above and purify your mind.

1. **Niyamita** – Fix your mind on doing *kusala* meritorious deeds in your *samatha*, *vipassanâ* etc., as “I shall perform only the *kusala kamma*.”
2. **Pariñâmita** – Refraining from concentrating of *akusala dhammas* like *lobha*, *dosa*, *moha*, conceit, *issâ*, *micceriya* etc., in mind, but it is made prone to culture of *kusala dhammas*, such as *samatha vipassanâ*, etc.
3. **Sumudâcâra** – Always practice your mind on *kusala dhammas*, such as *dâna*, *sîla*, *samatha*, *vipassanâ*, *bhâvanâ* etc..
4. **Ābhujita**
 - (a) Reside in suitable places, the *patirûpa* locale, where benevolent persons, or the Samaritan, prevails.
 - (b) Approach and make friends with such persons.
 - (c) Listen to the preaching of benevolent persons.
 - (d) Cultivate all the Path Knowledge of the Noble ones starting from the Five Precepts that have to be fulfilled prior to attaining the Noble Path.
 - (e) The three periods the past, the future and the present, the five-fold *uppâdâna-kkhandhâ* within the internal and external *santâna* = concentrate and take to heart the *rûpa* and *nâma* as *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self) and *asubha* (repulsive) repetitively. If contemplating this way, which- ever agreeable or disagreeable objects one may encounter, one would not be shaken, and it will always be meritorious deeds.

Build up your mind in this way. If built up this, your mind will gradually be purified. With such a gradually purified mind, your *bhava* will become higher and higher, more and more glorified, higher deity and higher *brahmâ* with each existence. If the purification of mind has resulted in attaining Arahatta-Magga, then you will completely

be purified and will be delivered from all the worldly affairs.

If the mind yours has not been purified, but let it be overwhelmed by *lobha*, *dosa*, *moha*, conceit, *issa*, *miccheriya* etc., then you're your mind element will remain impure. If such a mind cannot be eradicated in time, it will not stand at *pariyuṭṭhānakilesā* (posses sed by craving) state, but defilement and discontentment so high as to explode and your unbecoming behavior will influence all your speech and acts. This stage is called *vītkka-makilesā* (going beyond *kilesā*). Your moral will be broken. Meritorious deeds such as *dāna* (alms-giving) will be of very inferior quality. The *dāna* is made with good morality will be as follows.

*Dānañhi loke sakkasampatti, deti mārasampattim cakkavuttisampattim sāvaka-pāramī-
ñāṇam paccekabodhiñāṇam abhisambodhiñāṇam deti (Am.-Ṭha – 3: 213).*

In this *loka*, *dāna* can result in one of wealth of the King Sakka, of Māra, of Brahmā, of *Cakkavaḷa* (universal king), in attainment of *sāvaka-pāramī-ñāṇa* and of *pac-cekabodhi-ñāṇa*. *Abhisambodhi ñāṇa* (knowledge of the highest enlightenment) = *arahattamagga ñāṇa* peaked by *sabbaññuta ñāṇa* can also be acquired (*Am.-Ṭha – 3: 213*).

The *dāna* (charity/or donation), cultivated based on the *sīla*, can bring forth the wealth of a human king, of a deity, of a brahma and of Cakka on the donor if a wish has been so made. At certain, when the act of *dāna* has matured to produce a result, the donor will enjoy the relevant results. If the donor has made a wish for a *bodhiñāṇa* such as *aggasāvaka-bodhi-ñāṇa* or *mahāsāvaka-bodhiñāṇa* or *pakatisāva-bodhiñāṇa* he would be duly endowed so. Even *pacceka-bodhiñāṇa* can be acquired if it has been wished for. This donation will be of support in acquiring *sabbaññuta-ñāṇa* (knowledge of omniscience) = *sammā-sambodhiñāṇa* like the hermit Sumedhā and the king Vessanta-rā, if it has been the wish. Among the 10 *pārāmīs* (the ten perfections), *dāna* is a part. The power of *dāna*, therefore, is of great magnitude.

*Taṅca kho sīlavato vadāmi, no dussīlassa. Acchati bhikkhave sīlavato cetopañidhi
visuddhattā (Am.-3-71. Dānūpapatti Suttana).*

I preach to only those with *sīla* (morality) that the powerful *dāna* give resultants of high quality, but not to those without such *sīla*. Bhikkûs ---- in those with *sīla*, their minds are clear because of the clear *sīla*, and whatever wishes they have in their minds are definitely fulfilled (*Am.-3-71*).

HOW BRAHMA'S WEALTH CAN BE ACQUIRED

With regard to the *dāna* producing the wealth of Brahma, the following have been given in the texts.

Taṅca kho sīlavato vadāmi, no dussīlassa. Vitarāgassa, no tarāgassa (Am.-3-72).

*Vitarāgassāti maggena vā samucchinnarāgassa sammāpattiyā vā vikkhambhi tarāgassa.
Dāna matteneva hi brahmā-loke nibbattiton na sakkā, dānam pana sammādhivipassanā-
cittassa alaṅkārparivāram hoti. Tato dānena muducitto brahmavihāre bhāvattvā
brahma-loke nibbattati. Tena vuttam “vitarāgassa, no sarāgassā”ti (Am.- Ṭha.- 3-230).*

The *anāgāma* (the never-returned) the noble one could eradicate the attachment on the various *rūpa-kamma* material of living and non-living materials in (11) *rūpa* planes by virtue of *anāgāmi-magga-ñāṇa*. It is the *samuccheda-pahāna* (a way of abandoning through full understanding of the noble truth of suffering and its ceasing). The noble ones such as the worldling with high morality, *sotapanna* (the up-streamer), *sagadāgāmi* (once-

returner), can detach themselves for a considerable duration of time from these *karma-râga* through the power of absorption or trance = this is the way of detachment by *vikkhambhana*.

The Buddha expatiated that the wealth of brahma king can be acquired only by those possessed of *sîla*, and relieved of raga by way of *samuccheda* and *vikkhambhana*. In those with *sîla*, their minds are clear because of the clear *sîla*, and whatever wishes they have in their minds are completely fulfilled. What it means is that *dâna* alone could not help acquire the life in byahma world. It, however, can be the features of *samañña bhâvanâ-citta* and *vipassanâ bhâvanâ-citta* referred to as *samâdhi* (concentration). By performing *dâna* one's mind becomes softened. And if the *byama-vihâra* (the 4 sublime states) of *mettâ*, *karuṇâ*, *muditâ* and *uppekkhâ* = the 4-fold *byamacora*, can be acquired, then this *jhâna dhamma* will enable one to relieve himself of *râga* etc., the *ñivaran* impurities by virtue of *vikkhambhana*. Because of the *raga-free byama-vihâra jhâna*, he can attain an existence in the byahma world. Therefore, I only preach to the "one free of *raga* the way of attaining an existence in the byahma world; but to the one who is not freed of *râga*" (*Am.- Āṅg.- 3-230*).

If such highly *dâna* cannot be made based on the *sîla*, then there can be no higher resultants, instead only inferior results can be obtained from such a *dâna*. With reference to this assertion, read the following *Aṅgusoṇi-suttana*.

AṅUSOṆI SUTTANA

Then *Jânusoṇi*, the royal astrologer of the King Bembisâra, approached, had a memorable talk with the Buddha and took a seat at an appropriate location and said to the Lord.

My Lord Gotama --- we humble *puññas* made *dâna* with the intention that "this donation would reach our relatives who have passed away, and that they be able to utilize its benefit." We made kumbi-rice in remembrance of them. My Lord Gotama ---- would our donation reach our relatives and could they enjoy these?

The Buddha replied. Donor *puññas* ---- it arrives at places where it should, but not at places where it should not.

My Lord Gotama, asked the *puññas* ---

- (1) What is the place where it should arrive and
- (2) That where it should not?

1. In this *loka* some people used to take the life of other living beings, some take what is not given, indulged in adultery, tell lies, slander, speak harsh (impolite) speech, frivolous and senseless talk, covetousness, malevolence and practiced *micchâdiṭṭhi* (wrong view) doctrine. After ageing, death and decay the person would attain a life in the world of misery. He has to share the food meant for the being of that world. He has to live on such food lead an existence in that world. This is the place where the benefit of *dâna* could not reach, and the that individual of the miserable world could not enjoy the result of that *dâna*.

[*Nerayikânam âhâro nâma tattha nibbattanakammameva. Teneva hi te tattha yâ panti* ((*Am.- Āṅg.- 3-338*). The *âhâra* of those in the miserable world is that which is made available in that world. They have to share such *âhâra* among themselves.]

2. *Dâyakâ* (donor) *puñña* --- in this world there some who take other's life. R. They have the wrong of view of *micchâdiṭṭhi*. After death and decay, he would attain an existence in animal

world, sharing feeds with other animals. He has to remain as an animal in the same world. Then this still is not yet the place where *dhāna* could arrive at. It would reach those existing as animal in an animal world.

[*Tiracchānayanikānam pana tiṅṅapaṇṇādivasena āhāro veditabbo* (Sam.-Ṭha.- 3: 338). The food of animals is made of grass vegetables.]

3. *Dāyakā puṇṇa* --- In this *loka* some abstain from taking life, from taking what is not given, from indulging in adultery, from telling lies, from slander, from speaking harsh speech, from frivolous and senseless talk, from covetousness, from malevolence and from practicing *micchādiṭṭhi* doctrine. They are relieved of *abhiicchā* (frugality) and of intention to destroy sentient beings and *sañkhāra*, has the right view (*sammādiṭṭhi*). When such a person succumb to death and decay, he would acquire human life. He would have the *āhāra* like other humans leading a life as a human being. This is still not a place for *dāna* to reach nor could he, as a human being, could enjoy the results of that *dāna*.

4. *Dāyakā puṇṇa* --- In this *loka* some abstain from taking life. R. He possesses *sammādiṭṭhi* view. After death and decay, he would acquire a deity's existence. He co-exists with the deities living on the food of gods (*sudhā*). Again this neither the right place to which the results of *dāna* could arrive at nor the person who could enjoy the result.

5. *Dāyakā puṇṇa* --- In this *loka* some abstain from taking life. R. He possesses *sammādiṭṭhi* view. After death and decay, he would acquire a (*petā*'s) life in *petā*'s realm. He would co-exist with other *petā*'s living on their nutrition, or on the *dāna* given by his relatives and the loved ones for his own benefit. *Dāyakā puṇṇa* --- This the right place to which benefits of *dāna* would reach, and person who could enjoy the results.

[*Pettivesayikānam khe Ṭasañghānikādivasena. Yam vā panassa ito anuppavacchanṭti yam tassa mittādayo ito dadantā anupavesaṅti, pettivedanikā ve hi paradattūpajīvino hunti, na aññesam parehi uppakappati* (Sam.-Ṭha.- 3: 338 - 339).

The nutrition of the *petās*, in fact, are human refuse. If their loved ones have made a *dāna* for their sake, then they would enjoy it as if it were that of deities. These *petās* are of *paradattūpajīvita* (living on what is given by others) kind. Others such as *nicchāmādahṇika* could not enjoy the result of such *dāna*. Then the *dāna* cannot reach to such *petas*.]

Then the *puṇṇa* once again enquired. My Lord Gotama ---- If that *dāna* failed to reach to such *petas*, then who would enjoy the benefit of that *dāna*?

The Lord Gotama replied. *Dāyakā puṇṇa* --- To the relatives who have attained the *petas*' existence in their realm.

If our relatives and others who have, after death and decay, do not reach the *petā*'s realm who would enjoy the results of our *dāna*?

Dāyakā puṇṇa --- During the long journey through the sansāric circus, reaching or not reaching the *petā*'s realm is not an important fact. In other words (*Apīca byahma-ṇa dāyakopi anipphaloti*) = the donor, indeed, cannot be without benefit.

[*Dāyakopi anipphaloti yam sandhāya tam dānam dannam, tassa upakappatu vā mā vā, dāyakena pana na sakkā nipphalena bhavitom, dāyako tassa dānassa vipākam labhatiyeva* (Sam.-Ṭha.- 3: 338 - 339). What is meant by the fact that the donor is not without benefit is that a *dāna* that was made for the benefit of those who have perished away may or may not reach them, the donor still enjoys the results of *dāna*].

The *puṇṇa* enquired of the Buddha ... “If the death ones acquired a life at a realm where the results of the *dāna* could not arrive at, do you my Lord Gotama still recommend the benefit of the *dāna*?”

Yes Dâyakâ *Byamana* --- I do.

[The *Byamana* seems to be under the impression that “the *dāna* made for the benefit of those who have passed away could not be enjoyed by the donor himself. The Lord agreed with *puṇṇa* and expounded in continuation that “if the donor happens to acquire a life where one can enjoy the results of *dāna*, then he can enjoy the benefit the *dāna* (*Sam.-Ṭha.- 3: 338 - 339*)].

1. Dâyakâ In this world, there are some who used to take other’s life, take what is not given, indulge in *karmas*, tell lies, gossip, make harsh speak, frivolous talks. They are attached to living and non-living karma materials of the others, have the mind set on destroying sentient beings, and practice *micchâdiṭṭhi vâda*.

He is used to offer foods, soft drinks, clothes, vehicle, flowers, scents, place to sleep and light to *samaṇa* or *brâhmaṇa*.

After death and decay, he acquired the life of an elephant. In that life he could enjoy food, flowers and special decoration meant for elephants.

Dâyakâ In this existence, taking other’s life, taking what is not given, indulging in *karmas*, lying, gossiping, making harsh speak, frivolous talks, being attached to living and non-living karma materials of the others, have the mind set on destroying sentient beings, and practice *micchâdiṭṭhi vâda*, would result in him acquiring the life an elephant.

Because of offering foods, soft drinks, clothes, vehicle, flowers, scents, place to sleep and light to *samaṇa* or *brâhmaṇa*, that person would enjoy the foods, flowers and special decoration meant for elephants.

2. Dâyakâ *puṇṇa* In this world, there are some who used to take other’s life. R. He is used to offer foods, soft drinks, clothes, vehicle, flowers, scents, place to sleep and light to *samaṇa* or *brâhmaṇa*.

After death and decay, he acquired the life of a horse. R.

3. After death and decay, he acquired the life of a cow. R.

4. He acquired the life of a dog after death and decay,. R.

Dâyakâ *Byamana* due to taking other’s life in this existence, R, and practice *micchâdiṭṭhi vâda*, he would acquire an existence as (a horse, a cow) and a dog.

Because of offering foods, clothes, vehicles, flowers scent and comfortable sleeping place and light to the *samaṇas* or *brâhmaṇas*, he could enjoy the life of (a horse, a cow) a dog with foods and decorations.

[N.B. The *Suttana* has not ended yet, but is paused for a while to explain its meaning so far. As explained above, the power of *dāna* made on the basis of *sīla*, could provide the donor with comforts of human kings, of deities, of brâhma and cakkavade; the *eggasāvaka bodhi ñâṇa*, *mahâsāvaka bodhi ñâṇa*, *pakatisāvaka ñâṇa*, *pacceka bodhi ñâṇa*, or *sammâsambodhi ñâṇa*. The power of such a magnitude is resulting at the right place at the right time. In the present section (*suttâna* so far), the power of *dāna* made on the basis of *ducarita* (misbehavior), referred to as damaged *sīla*, could not provide wealth as above nor the higher *ñâṇas*. Instead, the *dāna*’s results made their appearance in the wrong place like

the lower world of sentient beings. Though they can enjoy the life of graceful elephant or horse or higher status cow, but not the comfort enjoyed by human kings, deities, brâhma. And the nutrition consumed by such beings are just the *tiṇapṇṇā-divasena* – vegetables as mentioned in *Aṭṭhakathā*. Such food, when compared to that of human kings, deities, brâhma, are of very inferior quality. As a dog, it can sleep on good gunny bag like a mattress, and can have good food, it has live in an abode suitable for a dog. The food may be good for a dog, but has to live in places lower than human kings etc. As the village pigs like human organic refuse so do the dogs. For this reason, the donor who has acquired an animal's life, the food they eat and place they live may be of higher status for animals. But this situation could not be compared to those of human kings, deities etc. The animals have to contend with grass and other vegetables as their food, and ground as their living places. This is an instance of *dāna* resulting in the wrong place, a result that can be enjoyed by immoral personalities. Care should be exercised on these situations. Then the Buddha continued expatiation for the *Jāṇusoṇipoṇṇa* as given below.]

5. Dâyakâ *Byamana* In this life some abstain from taking other's life. R. Practice a *sammâdiṭṭhi vâda* (the doctrine of the right view). He would offer as donation the foods, clothes, vehicles, flowers scent and comfortable sleeping place and light to the *samaṇas* or *brâhmaṇas*. After death and decay, he would attain the plane of human beings, and as a human he would possess the five-fold clinging to the corporeality.

Dâyakâ *Byamana* He is possessed of the five-fold clinging to the corporeality because of attaining a human life, after death and decay, as a result of abstaining from taking other's life and practicing a *sammâdhiṭṭhi vâda*.

[*So tam cittam dahati, tam cittam adhiṭṭhâti, tam cittam bhâveti. Tassa tam cittam hîne vimuttam uttari abhâvitam tattarûpapattiyâ samvuttati (Am.-3: 71).*

That donor of morality has mind set on becoming a rich king or a rich *puṇṇa* or a rich Gahapati and has his mind cultivated in that way. He concentrated his mind on that wish repetitively. His mind leaning towards the five-fold clinging to the corporeality, his failure to concentrate on attaining the *magga, phala, nibbâna*, higher than the above five, on the, are the causes that have resulted in rebirth among the beings he had wished for. Note that the same applies to attaining the deity's *bhava*, etc.]

6. Dâyakâ *Byamana* In this life some abstain from taking other's life. R. Practice a *sammâdiṭṭhi vâda* (the doctrine of the right view). He would offer as donation the foods, clothes, vehicles, flowers scent and comfortable sleeping place and light to the *samaṇas* or *brâhmaṇas*. After death and decay, he would attain the realm of deities, and as a deity he would possess the five-fold clinging to the corporeality.

Dâyakâ *Byamana* He is possessed of the five-fold clinging to the corporeality because of attaining a deity's life, after death and decay, as a result of abstaining from taking other's life and practicing a *sammâdhiṭṭhi vâda*.

Dâyakâ *Byamana* Indeed the donor cannot be without merit, he does enjoy the benefit the *dâna*, the Lord replied.

The *Jāṇusoṇipoṇṇa* declared as:

My Lord Gotama It is wonderful. It has never occurred in me before.

My Lord Gotama Since the donor is not without benefit, one should offer *dâna*. Kubbhi rice (= to give alms with intended benefit for the death) is worth making.

Dâyakâ *Byamana* So it is, and so it should be.

Dâyakâ *Byamana* The donor will never be without benefit. The Buddha expounded.

My Lord Gotama Your explanatory *dhammas* are very beautifully put to me. If I may compare your *dhammas* to worldly affairs, it is like putting something right that has been upside down, like lifting the lid of pot, showing the right way to one who has lost his way, like giving light to people “of good vision expecting to visualized material features,” groping in the dark. You have explained competently with many an examples.

My Lord Gotama we take refuge in You, in your *dhammas*, referred to as the 10-fold Magga-Phala-Nibbâna-Dammakkhan, and in Eight Noble Sanghâs. I humbly request that I be recognized as an Upâsakâ and a Dâyakâ who respects and pay homage to the Three-fold *Yatanâ* from now on until my death (*Am.-3:478 – 482*).

A FEW EXCEPTIONS

The donor must be complete with the following four-fold features:

1. *Dussîla* = person without morality
2. Material donated were obtained by illegal means
3. With clear mind
4. No belief in the broad and higher *dhammas* of kamma-and-its-effect

But the person of receiving end must have the following feature:

5. Person of high morality.

Such a kind of *dâna* is also clean because of the morally high receiving person, and is of great benefit as expounded by the Buddha in *Dakkhiṇavibhaṅga Suttâna* (*Ma.-3:300*).

The *Aṭṭhakathâ* has depicted a fisherman living at the mouth of River *Kalyâṇî* as an example. The fisherman has offered alms to Dîghasoma Mathera for three times. At the moment of death consciousness, he had the *Marañâsanna jhâna* (impulsion of near-death) of that alms-giving, declared “I have been relieved of miserable world, that could have resulted from the *akusala-kamma*, just before he succumbs to death (*Ma.-3:227*).

These are just few instances of exception. Because of the receiving person being an individual of clean *sîla*, like the Rahntâ Matheras, having immense *guṇa*, and which has the chance to provide result, that the fisherman was relieved of *apâya*. Though the previous cause has given result, that *kamma* (action) has been surrounded by fore and aft,

it is a *kamma* of inferior quality. This kind of chance, however, is hard to come by. Until the time when that *kamma* is matured and has the time produce results, the *āciṅṅa kamma* (chronic *kamma*) killing fish by fisherman would have a better chance to provide its results.

You as gentleman should culture clean and high element of mind:

1. If you wish to be delivered from the *apāya*,
2. If you wish to lead the life of a high status human, deity and brāhma,
3. If you wish to be relieved of sufferings of sansāric circus.

*Sabbapāpassa akaraṇam, kusalassa upasampadā.
Sacittapariyodapanam, etam buddhānasāsanam (Dī.-2:42).*

1. Abstain from doing *akusala* (non-meritorious deeds) *kamma*.
2. Make every effort to perform *kusala* (meritorious) *kamma*.
3. Make clean your mind (or consciousness) by washing stepwise in *magga* and *phala* cleaners.

These are admonitions (axioms) provided by all Buddhas (Dī.-2:42).

Translated by KMA, Mandalay.

SECTIONS ON *IRIYĀPATHA* AND *SAMPAJAÑ* MEDITATION BY *IRIYĀPATHA* AND *SAMPAJAÑÑĀ*

In the section on *rūpa-kammaṭṭhāna*, contemplation of corporeal *iriyāpatha* and of *sampajañña* have been mentioned. In the present section *nāma kammaṭṭhāna* mention will be made of concentration the fivefold *khandhā* (clinging aggregates). Before going on to this section, the reader is advised to understand, reflect and concentrate on explanations given in *rūpa-kammaṭṭhāna*. Only then will deep realization and contemplation be made on *nāma kammaṭṭhāna*.

THE FOUR KINDS OF *RŪPA-KĀYA*

Tattha catubbidho kāyo upādinnako āhārasamuṭṭhāno utusamuṭṭhāno cittaṭṭhānoti. Tattha cakkhāyatnādīni jīvitindariyapariyantāni aṭṭha kammamuṭṭhānarūpānīpi, kammamuṭṭhānāneva catasso dhātuyo vuṇṇo gandho raso ojāti aṭṭha upādinnakakāyo nāma. Tā neva aṭṭha āhārajāni āhārasamuṭṭhānikakāyo nāma. Aṭṭha utujāni utusamuṭṭhānikakāyo nāma, aṭṭha cittajāni cittasamuṭṭhānikakāyo nāma (Abhi.-Ṭha.-1:124).

1. **Upādinnakakāya** – *kamma-samuṭṭhāna* (*kamma*-caused) modes of eight kinds *cakkhāyatana*, *sotāyatana*, *ghânāyatana*, *jīvhāyatana*, *kāyāyatana*, *itthibhāva-rūpa*, *pūrisabhāvarūpa*, and *jīvitindare* (9 kinds if *hadayavutthu* is also included), and the eight modes of *rūpa* such as *pathavī*, *āpo*, *tejo*, *vāyo*, *vuṇṇa*, *gandha*, *rasa* and *ojā*, also *kamma-samuṭṭhāna*, are said to be **Upādinnakakāya**. [It means that the *kamma* “I, My benefit” associated with or surrounded by *taṇhā-diṭṭhi*.]
2. **Āhārasamuṭṭhānikakāya** – The eight modes of *rūpa* such as *pathavī*, *āpo*, *tejo*, *vāyo*, *vuṇṇa*, *gandha*, *rasa* and *ojā*, are said to be **Āhārasamuṭṭhānikakāya**.
3. **Cittasamuṭṭhānikakāya** – If the above eight modes are *citta*-derived ones, then they

are said to be *cittasamuṭṭhânikakâya*.

[Note – The descriptions above are for *Rûpa-kâya* = the ever occurring in *khandhâ* called *rûpa-rûpa*, all caused by the four dhammas including *kamma* etc., the true *rûpas*. The *sadda-rûpa* which occur once in a while, and the *nippahanna-rûpa* which are not true *rûpas* are not inclusive.]

THE KÂYAVIÑÑATA-RÛPA

In this *iriyâpatha* and *sampajañña* contemplations, understanding of *kayaviññata-rûpa* is a pre-requisite. In the previous section on *rûpakamaṭṭhâna* detail explanation on the *viññata-rûpa* has been made. For the sake of remembrance it will be touched upon again in brief.

What is *kâyaviññata-rûpa*? It is the *rûpa* referred to as the *kayaviññata*. There is dhamma rooted in *kusala-citta*, *akusala-citta*, *abyâkata-citta*, and of individuals of advancing or retreating, of seeing straight ahead or sideways, of flexing or extending legs, *rûpa-kâya dhammas* = supporting all *rûpa* dhamma, the cause of such a support *rûpa*, that which makes one realises (*Abhi.* - 1: 177).

If consciousness arises in one as “I will go forward, or backward,” it is the cause of arising of the *cittaja-rûpa* (a multitude of *cittaja-kalâpa*). Each and every *kalâpa* has the four great elements: *pathavî*, *âpo*, *tejo*, *vâyo*. Among these are included the four great element-dependent *vuṇṇa*, *gandha*, *rasa* and *ojâ*, called *upâdâna rûpa*, and also the eight modes of the *rûpa dhamma*. Included also in these *rûpa dhammas* is *cittasamuṭṭhâna vâyo dhâtu*. This *vâyo dhâtu* with *upâdinnakâya*, *âhârasamuṭṭhâni kâya*, *utusamuṭṭhânikâya*, *cittasamuṭṭhânikâya*, which are the *rûpa-kâyas* = all the *rûpa dhammas* formed together within a *khandhâ*, provide good support, and cause movements forward or backward (*Abhi.* - *Tha* 1: 124).

Among the *cittaja vâyo dhâtu*, arising from that *citta*, are *manodvârîka-jhâna-vîthi* with a certain *âvajjana* of the seven *javanas*. Of these seven, *vâyo-dhâtu* formed of the first *javana-citta* has ability to support, maintain and hold firmly *catuja-rûpa-kâya*. It is, therefore unable move this way or that. Note that the same hold true for second *jhâna* and so on.

The *vâyo dhâtu* contained in *cittaja rûpa kalâpas* caused by seventh *javana-citta* formed previously = included in the 6-fold prior *jhâna-citta* derived *cittaja rûpa kalâpas* produces supportive *upatthambhana* cause. Because of this support, it can provide good support to *catuja-rûpa-kâya* of similar nature = for the purpose of propping up, good and firm maintenance, of movement, of moving to and fro, of looking straight ahead, of glancing sideways, flexing and extending. Because of the 7th *jhâna-citta*-derived *vâyo-dhâtu*, the following can be exclaimed to have attained.

Going forward,
Turning back,
Going and coming back.
To have traveled a distance of one *yûjanâ*
To have traveled a distance of ten *yûjanâ*.

The *rûpa dhammas* once arisen, as *uppâda*, at place is never removed to another one. The life span of a *rûpa dhamma* only 17 *citta khandas* (thought moment), so short a duration that it perishes away at the place of arising. The movement here means the arising a *rûpa-kalâpa* at one place and arising once again in another. It is not the movement of *rûpa-kalâpa*

per se from one place to another. Arising in another place is by virtue of the *vāyo dhātu* included among the *cittaja-rūpa dhātu*. People take *uppāda* shifting from one place to another as “movement.”

The *vāyo dhātu* contained in the *cittaja-rūpa-kalāpas*, derived from the first *javana-citta*, in fact, cannot move at the moment of arising as a cause for *catuja-rūpa* at a certain other place. However immovable it may be, it must be noted that the *vāyo dhātu* arises together with the *vikāra-rūpa* called *viññatta*. (It means that it formed as *kāyaviññattinavaka kalāpa*, *kāyaviññattinavaka-lahuta dvidvādasaka kalāpa*).

The reason is this. Of the 10 directions, you would like to go to certain direction, or to put a certain thing, to flex or extend, then the *vāyo dhātu* would well support and maintain the *catuja-rūpa*, which are bearing direction. Therefore, the feature of being directed to a particular place is there, a distinct feature arising together with your internal state of mind *chanda* = the *vikāra* is also a form of *viññatta*. Note, therefore, that among the first *javana*-derived *cittaja-rūpa-kalāpa*, *vāyo dhātu* is formed together with *vikāra-rūpa*, called *viññatta*.

Because of this, the appearance also of *viññatta-rūpa* by the *manodvāra* form the distinct *vikāra-rūpa* according to the internal *chanda* (the particularly distinct *vikāra-rūpa* in accordance with the *chanda*). Because of this possibility of formation of *vuṭṭho*, *karma-javana*, *abhiññāna-jhāna*, the 32 modes of *cittas* as strengthening the *cittaja-sāmañña-rūpa*, as well as the *iriyaputta* and the appearance of *viññatta-rūpa*.

Among the innumerable *cittaja-rūpa-kalāpa* that have arisen, the *vāyo-dhātu* could be claimed to have a place 10 *yūjanās* away (*Mulaṭṭī*.- 1: 72).

Among the *catuja rūpa-kāya* = *catusamuṭṭhānika rūpa-kāya* = the *rūpa-kāyas* are present all the *cittaja-rūpas* referred to as *cittajasamuṭṭhānika kāya*, but are not the *viññatta*. As a matter of fact, for supporting the among the *citta*-caused *catuja rūpa-kāya* formed together with *vāyo dhātu*, included in the *cittajasamuṭṭhāni rūpa-kalāpas*, = for firm prop, strong maintenance, moving here and there, which can be the causes, there is present a certain feature of *citta*-derived *mahābhūta* (the four great primaries) *cittajasamuṭṭhāna*. This distinct feature is the *viññatta* (*Abhi*.- *Ṭha*. 1: 125).

Note that it is true that because of the possession of such distinct feature, the *vāyo dhātu*, formed together with *catuja rūpa-kāya* = all the *rūpas*, can support and move (*Mahāṭṭī*.- 1: 72).

Cittaja-aṭṭhakalāpa rūpas arises due to *citta*, but not the *viññatta-rūpa*. (Because it is not the true *paramatta*). In this way, *sañkhāra paramatta dhammas*, though not the *cittajasamuṭṭhāna* the *citta*-derivatives, have the nature of *anicca* (impermanence), *dukkha* (suffering) and *anatta* (non-self), and are subject to *jarā-mara* (ageing and death).

Jarā-Maraṇam bhikkhave aniccam sañkhatam (*Sam*.-1: 264)

Bhikkhūs ... *Jarā-maraṇa* is an *anicca dhamma* (phenomenon of impermanence); its causes are the *sañkhata dhamma* subject to change. Besides, the *vikāra*, referred to as *viññatta*, which can realize the *cittaja-rūpa*, and which are the *cittajasamuṭṭhāna* = having a particular behavior *viññatta-rūpa* also is *citta*-caused *cittajasamuṭṭhāna* (*Abhi*.- *Ṭha*. 2: 125).

Ṭhānupacā. From the *Aṭṭhakathā* descriptions, the *cittajasamuṭṭhāna* the true name, of the eight modes of the *kalāpa-rūpa*, has been emphasized on the basis of *vikāra-rūpa viññatta*, and is also *cittajasamuṭṭhāna*. For this reason, that *viññatta rūpa* has to be named as the *cittajasamuṭṭhāna* by way of an explanation inserting as *nāma saddā* hence the expression “*Sāpi cittajasamuṭṭhānā nāma hoti* (*Abhi.- Ṭha. 2: 125*). For the purpose of making clear that there, however, is no *viññatta-rūpa* in *paramatta* sense. This is explained to be “*Na cittajasamuṭṭhānā.*”

From aspect of the *ṭhānupacāra* the *viññatta-rūpa* is the *cittajasamuṭṭhāna* and is also *upādā rūpa* from aspect of the four-fold *mahābhūta* = because of being *vikāra* by way of *ṭhānupacāra* (*Mahāṭī.-1: 72*).

As explained previously in section on *rūpa-kammaṭṭhānā*, two *rūpas* in this *iriya-patha* and *sampajañña* are given below.

1. **Padhāna** (essential) = the concentrated *rūpa dhammas* are the *kāya-viññatti navaka kalāpa*

and *kāya-viññatti-lahutā dvidvādasaka kalāpa* which the two kinds of *cittaja-rūpa kalāpa* in which is included the *viññatta*. *Bhasite – sampajañña* meditation are two *rūpa kalāpas*: *vacīññatti-daska kalāpa* and *vacīññatti sadda-lahutāditerasaka kalāpa*, included in the *vacīññatta rūpa*, which made their appearance because of consciousness on point of wish to make while talking.

2. **Appadhāna** (nonessential) = *apadhāna rūpa dhammas* are *catusamuṭṭhānika rūpa-kāya* = all the *rūpa dhammas* located in the six *dvāras* and the 42 *kuṭṭhāsa* (the bodily parts) of the body (*Ma.- Ṭī.- 353*).

1. Among these *padhāna-rūpa* and *apadhāna-rūpa*, a meditator concentrates primarily on the *rūpa dhammas* inclusive of *viññatta rūpa* referred to as *iriya-patha-rūpa*. If he did so, the *catusamuṭṭhānika rūpa-kāya* located in the *dvāras* and the 42 *kuṭṭhāsa*, which are the *appadhāna* = all the *rūpa dhammas* too are completely cultured.

2. *Appadhāna*. Non-concentrated *samuṭṭhānika rūpa-kāya*, located in the six *dvāras* and the 42 *kuṭṭhāsa*, = contemplation on all *rūpa dhammas* as the primary objects, also *iriya-patha-rūpa*, the *appadhāna* are accomplished consecutively. Later, *samuṭṭhānika rūpa-kāya* is the *padhāna*, *iriya-patha-rūpa* = *cittaja rūpas* which contain *viññatta*, are the *appadhāna* (*Ma.- Ṭī.- 353*).

All these *padhāna*, *appadhāna rūpa dhammas* are called the *rūpa-kkhandhā*. The meditator must have cultured all these to the attainment of realizing their *paramatta* (the ultimate truth). Only then can the attainment of *nāma dhammas* be cultured. For the sake of relationship concentrations on the *rūpa* and *nāma dhammas*, a brief description of that on the *rūpa dhamma*, that has been broadly explained previously, will be made.

THE FIVE-FOLD *KHANDDHĀ* = *RŪPA* + 2 MODES OF *NĀMA* (The Five Aggregates = Corporeality + 2 Mental States)

“*Gicchāmī*”ti *cittam uppajjati, tam vāyam janeti, vāyam janeti, citta-kiriya vāyodhātu-vipphārena-sakalākāyassa pūrato abhinīhāro gamananti vuccati. Thānādīsupi eseva nayo* (*Ma.- Ṭha.- 1: 256*).

Vāyam janetīti vāyo-dhātu-adhikam rūpa-kalapam janeti (*Ma.- Ṭha.- 1: 352*).

A *citta* willing to go arises, which causes arising of a *vāyo-dhātu* = resulting in in a *rūpa-kalāpa* under influence of natural power natural power = causes arising of all the *rūpa dhammas*. This *vāyo-dhātu* causes arising of *viññatta-rūpa*.. because of the spread

throughout the entire body of the *vāyo-dhātu* caused by *citta*, in other words, due to spread throughout the entire body of the *citta*-caused natural power overwhelmed by *rūpa dhammas*, complete *sammūṭṭhāna rūpa-kāya* = all *rūpa-dhammas* are carried forwards.

The same applies to their stoppage etc. (*Ma.-Ṭha.- 1: 256*).

You are advised to carefully read the descriptions in the above *Aṭṭhakathā*.

1. To begin with, the will to go should be concentrated to realize by eye of wisdom.
2. Concentration should be made to visualize, by eye of wisdom, on the complete *rūpa-kalāpa* overwhelmed by *vāyo-dhātu* caused by *citta* of will to go = spreading throughout the entire body of all the *rūpa-dhammas* should be realized via the eye of wisdom.
3. Natural power-dominated *vāyo-dhātu*, i.e., the natural power-dominated *mahābhūta dhātu* causing the body behavior at will in going should be contemplated to visualize by eye of wisdom.
4. Visualization by eye of wisdom of *rūpa dhammas*, being carried forward – spread throughout the entire body – of *rūpa-kalāpas* and *rūpa dhammas* dominated by natural power of *citta*-produced *vāyo-dhātu*, should be made.

Stated in a different way –

1. Meditate on the mind to go by eye of wisdom.
2. Concentrate, by eye of wisdom, all the *citta*-produced *kāya-viññatti navaka kalāpa*, *kāya-viññatti-lahuta-dvidvâdasaka kalāpa* spread throughout the entire body and the way they spread. These are the *rūpas* that can spread, the *padhâna* = the concentrated *rūpas*.
3. Contemplate, to realize by eye of wisdom, the *catusamuṭṭhânika rūpa-kāya dhammas* located in the six *dvâras* and 42 *kuṭṭâsa*. They are *appadhâna* = *rūpas* (non-concentrated *rūpas*).

THE CITTA TO MOVE

The *manodvâra-vijjana*, *kâmâvacara kusala-jhāna* and *askulasala jhâna* are the *citta* for *puṭhujana* and *sekkha puggala* to move. The noble *sekkha* individuals must eradicate all the *kilesâ* from which he has been relieved of. Such *cittas* are just

the *manodvârîka jhâna vîthi citta*, which causes arising of *iriyapaṭṭha viññatta rūpa*.

It is the nature of *citta* that it never arises without accompaniment of *cetasika*. It always arises in association with relevant *cetasika*.

Yassa viññânam pâkaṭam hoti, so “na kevalam viññânemeva uppajjati, tena saddhim tadevarammanam phussamâto phassopi uppajjati, anubhavamânâ vedanâpi, sañjânanamâna saññâpi, cetayamânâ cetanâpi uppajjati”ti phassa-pañcamakeyeva pariggannhâti (Ma.-Ṭha.- 1: 280 – 281).

In concord with explanations of the above *Aṭṭhakathā*, *citta-viññâna* does not arise just by itself alone. It being so, *nâma dhamma* groups, led by *phassapañcamaka dhamma* which appear together within *citta-viññâna* and a *cittakhaṇa*, must be cultured and analyzed by *ñâna*. These *nâma* groups also arise along the usual natural thought processes, called the *citta-niyâma* (the way the mind works). Therefore, they are series of *manodvârîka-javana-citta* processes exerted by mind to go.

The above-mentioned *padhâna rūpa dhammas* and the *appadhâna rūpa dhammas* are the *rūpa*.

2. *Citta-cetasika* willing to move are the *nâma*.

These *rûpa* and *nâma* are to be contemplated.

Among these again the following are the five-fold *khandhâs*:

- (1) *Rûpa dhamma* is the *rûpa-kkhandhâ*.
- (2) *Vedanâ* is the *vedanâ-kkhandhâ*.
- (3) *Saññâ* is the *saññâ-kkhandhâ*.
- (4) Except *vedanâ* and *saññâ*, others are *sañkhâra-kkhandhâ*.
- (5) Consciousness is the *viññâna-kkhandhâ*.

Make effort to concentrate analytically to realize by eye of wisdom that there are five-fold *khandhâs* each in the *manodvâra-vhâna* and *jhâna*. [With the exception of *vedanâ* and *saññâ*, all the *cetasikas* are the *sañkhâra-kkhandhâ*, so that number in the *cetasika* of *sañkhâra-kkhandhâ* fluctuates corresponding to that of *cetasika* that arises in with every *cittakhaṇa*. *Manodvâra-jhâna* is made of *citta* + *cetasika* (mind + mental concomitants) = 12 modes of *nâma dhammas*, for which the remaining nine *cetasikas* are the *sañkhâra-kkhandhâ*. If the *javana* is the *kusala-javana*, then – and there are 34 modes of *nâma* – then 31 *cetasikas*, exclusive of *vedanâ*, *saññâ* and *viññâna*, are the *sañkhâra-kkhandhâs*. This should clearly be understood.]

METHOD OF MEDITATION IN BRIEF

1. Stand still at a certain place cultivate *samâdhi* (concentration) step by step.
2. Culture all the massive *rûpa dhammas*, of the six *dvâras* the 42 *kuṭṭhâsa*, by analytically breaking them down by your *ñâṇa* to the attainment realization of their *paramatta* by eye of wisdom. Then
3. Maintain by cultivation clear mind and body.
4. Make effort to visualize the mind to move by making an attempt at it. concentrate to realize the *cetasika* associated with this mind. Concentrate to the stage of realization by eye of wisdom following the *mano-dvârîka-jhâna-vîthi*.
5. Concentrate primarily on spreading throughout the entire body of *Rûpa dhammas*, called *kâya-viññatti-navaka-kalâpa* and *kâyaviññatti-lahuta-dvidvâsaka kalâpa*. (Make attempt to move gradually).
6. Contemplate to visualize, by eye of wisdom, on the arising, here and then there, of *catusamuttânika rûpa-kâya* = changing of *rûpa dhammas* one new place after another because of the power of *vâyo dhamma* making up these *rûpa kalâpa*. (These are phenomena of *appadhâdna rûpas* being carried away from one place to another.)

When one can concentrate and analyze by *ñāṇa* contemplate as follows.

1. *Padhāna rūpa* = concentrated *rūpa*, and *appadhāna* = non-concentrated *rūpa* in combination and concentrate as ***Rūpa dhamma, Rūpa dhamma.***
2. *Citta* and *cetasika* combined as one, and concentrated as ***Nāma dhamma, Nāma dhamma.***

N.B. When walking up and down concentrating on *rūpa-nāma*, go slowly. If it is your first time, walk on the walk-way you are used to it. In culturing *samādhi*, at the start of the walk-way in standing position, concentrate on *samuṭṭhānika-rūpa dhammas*, closed your eyes. This as well as applies while walking and standing. When you have gradually succeeded in this exercise, you can open your eyes slightly while meditating. Your mind set on going, the *manodvārika jhāna* may be *kusala* or *akusala jhānas* for you. But at the moment of your concentration on the *rūpa-nāma*, they could only be *kusala jhāna vīthi* because of *rūpa-nāma pariccheda ñāṇa* (analytical knowledge of *rūpa* and *nāma*).

Mediation can also be made by way of fivefold *khanddhā*, of 12 modes of *āyatana* and of 18 *dhātus*.

Among these *manodvārika javana vīthi*, *javana* (object of concentration) may, or may not, be the *tadārammana*. But note that *viññatta-rūpa* cannot arise in the *tadārammana*. Only when *karma rūpa-nāma* is taken as the object and only when *ārammana* is *vibhūtārammana*, can *viññatta-rūpa* arise in the *tadārammana*.

In so doing too, the following four should be performed time and again.

1. Concentrate on the *rūpa* and *rūpa* only (*rūpa-pariggaha*).
2. Concentrate on *nāma* and *nāma* only (*nāma-pariggaha*).
3. Concentrate on *rūpa-nāma* (*rūpa-nāma-pariggaha*).
4. Analyzing *rūpa* and *nāma* (*rūpa-nāma-vavutthāna*).

Yathā yathā vā panassa kayo pañihito hoti, kathā kathā nam pajānāti

This instruction from the Buddha has been explained in two different ways. In the first method the *citta-rūpa kalāpas*, in which is included *iriyapaṭṭha viññatta*, concentrated as state of going – standing – sitting – lying down of the four bodily parts = the *cittaja-rūpa dhammas*, kept as primary, are to be concentrated as *appadhāna*.

In the second method it is instructed that of the *catusamuṭṭhānika rūpa-kāya dhammas*, which are *appadhāna*, are cultured as *padhāna*, then *cittaja-rūpa-kāya*, which are included in the *iriyapaṭṭha viññatta-rūpas* = all *rūpa dhammas* are taken as *appadhāna*. (This has been explained in section on *Rūpa Kammatṭhāna*).

With reference to this instruction a mediator should contemplate on an *rūpa-nāma* only in such a way that each bodily parts merged together. See the following.

1. *Cittaja-rūpa*, comprised of *iriyapaṭṭha viññatta*, are kept as the *padhāna*, and the *catusamuṭṭhānika rūpa-kāya* = all the *rūpa dhammas*, as the *appadhāna*.

2. All the *samuṭṭhânika rūpa-kâya dhammas*, existing a phenomena being carried away, are again taken as *padhâna* (exerted), and taking *cittaja-rûpas*, made up of *iriyapaṭha viññatta*, as *apdhâna*, and are concentrated in this way.
3. Afterwards, continue meditating on *manodvârîka javana vîthi citta-cetasika nâma dhammas*, which are exerted by the mind, and that for going, standing, sitting and lying down.
4. Then cultivate on *rûpa-nâma* as a follow-up.
5. Concentrate on *rûpa-nâma* analytically.

These are *cittaja-rûpas* made of *iriyapaṭha viññatta rûpas*, existing as phenomena of being carried away.

It is important that concentration on the solid masses of *rûpa* are broken down by *ñâṇa* to paramatta pieces (which only be realized by the *ñâṇa*). It must be noted that only when the *ghana* (solid mass) of *rûpa* and *nâma* have been broken down can *anatta* (non-self) be visualized by eye of wisdom.

SAMPAJÂNA PABBA – SECTION ON SAMPAJAÑA

Puna caparam bhikkhave bhikkhû –

1. *Abhikkante paṭikkante sampajânakârî hoti.*
2. *Âlokite vilokite sampajânakârî hoti.*
3. *Samañjite pasârîte sampajânakârî hoti.*
4. *Saghâṭipattacîvaradhâraṇe sampajânakârî hoti.*
5. *Asite pîte khâyite sâyite sampajânakârî hoti.*
6. *Uccâparassâvakamme sampajânakârî hoti.*
7. *Gate ṭhite nisanne sutte jâgarite bhâsîte tuṅhibhâve sampajânakârî hoti.*
(Ma.-1: 72).

Bhikkhûs ---- Another method that a meditator perform is as follows.

1. Going forward, and backward are made via *sampajâna ñâṇa*.
2. Looking straight ahead or glancing sideways are made via *sampajâna ñâṇa*.
3. Flexing (bending), and relaxing (extending) are made via *sampajâna ñâṇa*.
4. In carrying *Dukuta*, bowl and the robe, they are made via *sampajâna ñâṇa*.
5. Eating, drinking and chewing are made via *sampajâna ñâṇa*.
6. The long and short visits are made via *sampajâna ñâṇa*.
7. Going, standing, sitting, sleeping and awakening, talking and not talking are made via *sampajâna ñâṇa*.

ADDHÂNA-IRIYÂPATHA – MACCHIMAIRIYÂPATHA – KHUDDAKACUÑÑIKAIRIYÂPATHA

“*Gacchanto vâ gacchâmîti pajânâti, ṭhito vâ ṭhitomhîti pajânâti, nisanno vâ nisaano-mhîti pajânâti, sayâno vâ sayânomhîti pajânâti*”*ti imassamin hi ṭhâne addhâna-iriyâ-pathânâ kathitâ.*

“*Abhikkante paṭikkante âlokite vilokite samiñjite pasârite*”*ti imassamin macchimâ.*

“*Gate thite nissanne suttee jâgarite*”*ti idha pana kuddhakacuñṇika iriya pathâ Kathitâ (Ma.- Ṭha.-1: 273).*

- (a) The state of going is clearly realized (practice to realize).
- (b) The state of standing is clearly realized (practice to realize).
- (c) The state of sitting is clearly realized (practice to realize).
- (d) The state of lying down is clearly realized (practice to realize).

In the four situations of contemplation in the first section of the *iriyâpatha*, *addhâna-iriyâpatha* = long-life bodily parts have been referred to in the Buddha’s expatiation.

The Lord has instructed that the exercise on going forward, backward, looking straight ahead or looking sideways, flexing or relaxing is to be made by virtue of *sampajañña ñâṇa*. In this case, the Lord has referred to mediocre-life bodily parts.

Again, the *sampajañña ñâṇa* has been indicated in the states of *gate* (going), *thite* (standing), *nissanne* (sitting), *suttee* (asleep), *jâgarite* (waking). In these five situations, the Buddha has referred to the small *iriyâpathas* such as *khuddaka* (little one) and *cuñṇika* (smallest one) of the surrounding = employs a knowledge that realizes the various directions of the surrounding (*Ma.- Ṭha.- 1:273*)

ABHIKKANTE - PAṬIKKANTE GOING FORWARD – GOING BACKWARD

Going forward is *abhikkante* and backward *paṭikkante* forward.

Tadubhayampi catûsu iriyâpathesu labbhati (Abhi.- Ṭha.- 2: 331 – 332; M. Ṭha.- 1:258).

The four situations of *iriyâpatha* can also be acquired in both going forward or backward.

1. In the state of going, a person is directing his body forward (= all the *rûpa dhammas*) are said to be going forward, and one whose body is directed backward going backward.
2. In the state of going too, a person who is leaning his body (= all the *rûpa dham-mas*) forward while standing, without any steps made yet, is said to to be going forward; when his body is leaning backward, he is going backward.
3. In sitting (no standing nor going forward) also, a person is said to going forward (*abhikkamati*) while sitting (facing towards the front parts of the body), as he is looking straight ahead. The state of going toward the hinder parts of the body is said to be going backward. It is the same in lying down, i.e. going forward or backward while lying down ((*Abhi.- Ṭha.- 2: 331 – 332; M. Ṭha.- 1:258*).

SAMPAJĀNAKĀRI HOTI

By virtue of knowledge that understands the the surrounding, one makes movements forward and backward. in other words, a person used to employ a knowledge that realizes different directions of surroundings = employs a knowledge that could understand the various directions of the surrounding.

Indeed, a meditating ascetic makes going forward or backward by virtue of *sampajañña ñâṇa*. There is nothing that not associated with the *sampajañña ñâṇa*. The *sampajañña ñâṇa* is always associated with *sati* (consciousness). The broad explanation of *sampajañña ñâṇa*, therefore, by *niddesa* Pâli is

Sato sampajañño abhikkamati, sato sampajañño paṭikkamati

Being mindful and endowed with *sampajañña ñâṇa*, he proceeds forward, and backward in a similar way.

In this way, the Lord has included mindfulness too in His instruction. An ascetic going forward or backward makes it done with consciousness (mindfulness) = never with a wavering mind nor without the all-understanding *sampajañña ñâṇa*. In fact, being mindful and endowed with the *sampajañña ñâṇa* which realizes various situations, movement forward or backward is made correspondingly (Abhi.- Ṭha.-2: 332; Ma.- Ṭha.-1: 258).

Sabbesu abhikkamadāsu catubbiham sampajaññam otāreti (Abhi.- Ṭha.-2: 332).

In the performances such as going forward etc., the four situations of *sampajañña* are effected (Abhi.- Ṭha.-2: 332).

The question here is “What is that kind of knowledge that understands, and understands clearly, by *sampajañña-kârî*, various situation in the surrounding”? The answer is as given below.

THE FOUR-FOLD *SAMPAJAÑÑAS*

1. *Satthaka sampajañña*
2. *Sappāya sampajañña*
3. *Gocara sampajañña*
4. *Asammoha sampajañña*

1. *Satthaka sampajañña*

Among these four, a consciousness arises to go forward, but you would not go along with it. You ask your-self if there could be or could not be of any advantage going there. Concentration, by analysis through *ñâṇa*, on the advantage or disadvantage of going is called *Satthaka sampajañña* (Abhi.- Ṭha.-1: 285).

WHAT BENEFICIAL *DHAMMA* IS

Tattha ca atthoti cetiyadassana-bodhidassana-samghassadassana-asubhadassanâ-divasena dhammato vuṭṭi (Abhi.- Ṭha.-2: 332; Ma.- Ṭha.- 1: 258).

In the above statement, the advantage refers to paying homage to a *cetiya*, to bo tree, to a *sanghâ*, to a *sanghâthera*, to the great teachers, and seeing an *asubha* etc. By the power of these, development of *dhamma* is attained = development of *kusala dhamma*. (If going forward or backward results in development of *kusala dhamma*, then it is an advantage from point of view of *satthaka-sampajañña*).

HOW THE BENEFIT CAN BE ACQUIRED

If one could pay homage to a *cetiya*, or a bo tree, there arises *Buddhârammana-pîti* (mental feeling of loy with the Buddha as object of meditation) together with *mahâ-kusala mandodvârîka vîthi* mental processes. If the characters of these are taken on the nature of

khaya-vaya (depletion-destruction) are taken as object of concentration on their three general characters, one can attain *Arahatta-phala*. If the homage is paid to *sanghātheras* (= great teachers), and *vipassanā* exercise made following their teaching, one can acquire *Arahatta-phala*. Concentrating on the *asubha* (the dead body = loathsomeness), and attaining the first *jhāna* on this dead body, then the *khaya-vaya* nature of that *jhāna* are contemplated on the the three general characters, one can also attain the *Arahatta-phala*. Therefore, paying homage to *cetiya*, to the bo tree, to *sanghā*, to *sanghāthera*, seeing the dead body etc., should be taken to have the benefit. (This benefit can be enjoyed by those who have acquired *nāma-rūpa-pariccheda-ñāṇa* the successful concentration on ultimate reality of the *rūpa-nāma*, the *paccaya-pariggaha-ñāṇa* the successful contemplation on the nature of the *paṭiccasamuppāda* = causal relationship at past, future and present periods, and have acquired *viapssanā-ñāṇa* to the attainment of *bhaṅga-ñāṇa*, the ability to concentrate on the causal relationship of the *rūpa-nāma* = the *sañkāra dhammas*, to their three general characters).

To those who believe in *keci*, the material wealth *āmisa* also is a benefit, *sīla*, *samādhi*, *paññā*, the three-fold noble moralities dependent upon the four kinds of materials, the *ariya magga*, one has the chance to practice in support of the *sāsanā* called *magga-brahmacariya* which are *sāsana brahmā-cariya* (*Abhi-Ṭha.-2: 332; Ma.-Ṭha.-1:258*).

SAPPĀSAMPAZAÑÑĀ

In going along with the intention of paying homage to the *cetiya* etc., discrimination of whether it is suitable or not is made by *ñāṇa*, and only that which is suitable is followed. This is the *sappāya-sampajañña*.

It is indeed beneficial to pay homage to the *cetiya*. If, however, celebration of a festival on a large scale for the purpose has been made, then people from far and near would have gathered there. People, men and women would be clad in the best clothes they could afford and be going round and round. If a meditator encounters *iṭṭhārammana* then an attachment and *lobha* to it could have arisen in him. If an *aniṭṭhārammana* is encountered, then *pagṭigha phenomenon* of gross mind would arise in him. Moha phenomena would arise depending on these *kāmaguṇas*, because of unwise attention (men handsome or not, women beautiful or ugly etc.) due to lack of penetrative attention of the right object of concentration. Pushing through the crowd contact with women would result in committing *kāyasamgassa* (violation through body contact). Accidents with elephants or a vehicle could have resulted in life-threatening injuries. Encounter with various *visabhāga-ārammanas* (objects of extraordinary nature) has caused unhappiness in the *sāsanā*, will to leave a monk's life to become a layman, which are not conducive to success in cultivating *sīla*, *samādhi* and *paññā*, which are the practice of *brahmacariya*. If such these are the results, then the place of *cetiya*, where festivals are being held, is an *asappāya* (place not suitable as yet to go). The above mentioned dangers do not occur, then it is *sappāya* (a place suitable to go). The same principles apply to the case of paying homage to the bo tree (*Abhi-Ṭha.-2: 332-333*).

Paying homage to the *sanghā* also is beneficial. But a big crowd listening to the sermon, given by the *sanghās*, throughout the whole night is an *asappāya*, as in the above case. If such a place is not a danger to the well being of man and to noble practice *brahmacariya*, then it is a suitable place to go. This is also true of paying homage to *matheras* surrounded by crowd of believers (*Abhi-Ṭha.-2: 332-333; Ma.-Ṭha.-1:258-9*).

Concentrating on the *asubha* also of benefit. To make it explicit, a story runs like this. A young Arahant, accompanied by a novice, went around to find a material to make a

toothbrush. As they went along, the young novice continued the expedition from the roadside and came across an *asubha* (dead human body). Taking it as an object, the novice attempted to attain the first *asubha jhâna* then and there. After acquiring it, he exercise *vipassanâ* on the three genral characters of the *sañkhâra dhammas*. Then he succeeded in attaining *anâgâmi-magga-phala* by series of *magga* and *phala*. But he did not stop there, but continued exercising on the causal relationship of *rûpa-nâma*, the object of meditation for *vipassanâ-nâna*, to attain the higher *magga-nâna* referred to as the *arahatta-magga*.

When the *arahant* has lost sight of the novice he called out as “*sâmaṇe, sâmaṇe.*” [From the day of his entering a novice’s life reciting the words of the arahants has become the first words ever produced. Not following the arahant’s words has become his second language. The novice always speaks the first words, but never the second. Therefore, this is a *sâmaṇe* (the novice) who never speaks two different languages (*Ma.-Ṭi.- 1: 335*).]

Then the pondered. “Since the day of becoming a novice, I have never ever spoken two different languages with the arahants. I would acquire the noble dhammas the higher *magga-nâna* and *phala-nâna*. After having such a thought, the novice answered the arahant’s call, “yes sir, what is it?” “Come along” was the arahant’s single call. The *sâmaṇe* came along and said “Sir, go along this way first, then at the place where I have been standing and look and see towards the east.”

The young *arahant* duely acted as the *sâmaṇe* has indicated, and succeeded in attaining *anâgâmi-magga-nâna* and *phala-nâna*.

In this way, the dead body has appeared for the benefit of two individual worldlings. Benefit it may provide, the female dead body would be an *asappâya* for a male meditator and the male dead body for a female meditator. The male dead body is *sappâya* for a male and meditator, and the female dead body for a female meditator.

This could lead one to the attainment of *asubha-jhâna*. The ability to discriminate, by analytical *nâna*, as to whether a factor is *sappâya* or *asappâya* and only the one that is *sappâya* is referred to as *sappâya-sampajañña* (*Abhi-Ṭha.-2: 332-333; Ma.-Ṭha.-1:258-9*).

[In *samatha* having a male *asubha* as the object of concentration for a male meditator is *sabhâga* (of usual nature). So is it for female. In *samatha* effort is made of intensive concentration commonly on the dead body to attain *jhâna*. The contemplation is made until *jhâna* attained. If *visabhâga* (unusual) object has been concentrated upon intensively, *pañibhânimitta* will be acquired, which in turn form an object for arising of *pîti* and *sukha* associated with *samâdhi*. Then the already-attained *samâdhi* will deteriorate, and would be unable to progress towards higher *jhâna-samâdhi*. That is why it usual to concentrate on common dead body in *samatha*. In *vipassanâ* exercise, however, concentration upon the dead body of *Sîrimâ* by *arahants* of both sexes, male and female laities has been mentioned in old scriptures, *Vijaya-Suttana* etc.. the concentration can be made on both *sabhâga-visabhâga* factors. It will be clearly described in section on *Vipassanâ*).

GOCARA-SAMPAJAÑÑA

The meditating *arahant*, who has succeeded in culturing *sâtthaka-sampajañña* and *sappâya-sampajañña*, by analytical cultured via analytical knowledge, has learned *gocara* (= *kammaṭṭhâna ârammana*), one which he likes most from among the 38 modes of *samatha kammaṭṭhâna*. He exercise on it to the attainment of *uggaha nimitta* (an image recognized by

mind), and concentrating on it during alms-collecting round (= going around alms-collection with that *kammaṭṭhāna* taken to heart. This concentration is called *gocarasampajañña* (Abhi.- *Ṭha.*-2: 333; *Ma.*- *Ṭha.*-1: 259).

[N.B. With reference to these explanations, it must be noted that the *gocara-sampajañña* is concerned with *samatha* exercise only. The *samatha kammaṭṭhāna* is of (38) kinds, where *ākāsa-kasiṇa* is explained in *ākāsānañcāyatana jhāna*, *āloka-kasiṇa* in *odāta-kasiṇa* and included in it. Although *gocara-sampajañña* is orientated towards the *samatha kammaṭṭhāna*, if the meditator himself has succeeded in *vipassanā* exercise surpassing the *samatha*, then he can meditate by both ways. This is explained so because it will be seen that *gocara-sampajañña* is associated with the *samatha*, whereas *asammoha-sampajañña* with the *vipassanā*. One should have wrong belief that *vipassanā* exercise should not be made while going alms-collection round and it way back.]

THE FOUR KINDS OF *VUTTA* THE FOUR KINDS OF CONDUCT

In this *sāsanā*, the following *catukka* (a set of four) should be understood for the clarity of *gocara-sampajañña*.

- (a) Some *bhikkhūs* go along with *kammaṭṭhāna*, exerting effort to exercise on it during alms-collection rounds, but not on the way back.
- (b) Some *bhikkhūs* go along with *kammaṭṭhāna*, exerting effort to exercise on it on the way back, but not during alms-collection rounds.
- (c) Some do not either way.
- (d) Some *bhikkhūs* go along with *kammaṭṭhāna*, exerting effort to exercise on it both during alms-collection rounds, and on the way back.

(A) One who goes along with *kammaṭṭhāna*, exerting effort to exercise on it during alms-collection rounds, but not on the way back.

Among the four kinds of *bhikkhūs*, one practices the whole day while walking and sitting so as to be relieved of *nīvarana dhammas* (hinderances) to *kusala dhammas* (= distancing himself from the *nīvarana dhammas* by acquiring one of *samādhis*, referred to as *upācāra-samādhi* and *appanā-samādhi*). The practice was made during the first part of the night to get the mind cleansed of *nīvaraṇa* factors. At midnight he went to sleep, and at dawn the arahant whiled away the time *samatha* is taken to the heart by walking and sitting exercises. In the early morning he carried out the duty of *cetiyaṣaṅgaṇa vutta* at the *cetiya*, *bodiyāṅgaṇa vutta* at the bo tree and water to it, filled water in pots the water for drinking, then practiced *ācariya-vutta* due to the teachers and *uppajjhāra-vutta* due to the *uppajjhāra* teachers. All of these duties are referred to as *khandhaka-vutta*.

The *bhikkhū* then washed his face, paid short and long visits, cleaned himself and entered the the monastery and made mental culture cross-legged two or three times, by which he warmed himself up. After the mental exercise and when time is up to go for alms-collection rounds, he got up still exercising the *kammaṭṭhāna* (= taking *kammaṭṭhāna* to heart) picked up alms-bowl and the robe and left the monastery. Still taking *kammaṭṭhāna* to heart (not forgetting his usual *parihāriya kammaṭṭhāna*), the *bhikkhū* went to the *cetiya*. If his *parihāriya kammaṭṭhāna* happened to be *buddhā-nussati kammaṭṭhāna*, he would enter the compound of the *cetiya* still concentrating on the *buddhā-nussati kammaṭṭhāna*. If his

exercise happened to one other than *buddhâ-nussati kammaṭṭhâna*, such as *ânâpâna* (mindfulness of in- and out-breath), then he should leave it at the start of the passage way to the *cetiya* compound, make effort to acquire *Buddhârammana-pīti* having the *Buddha-guṇa* as the object of concentration. After attaining this state, turn three round on your right around the *cetiya* and pay homage to it at four corners, if the *cetiya* is a large one. If the *cetiya* is a small one, turn three rounds and pay homage to it at eight corners. After completing paying homage to the *cetiya*, the *bhikkhū* came to the ground around the bo tree and pay homage to it respectfully, as if he were right in front of the Buddha.

[N.B. The *cetiya* and the bo tree were those located on the way of alms-collection round, not the ones at the monastic dwelling.]

The *bhikkhū* then came out of the monastery back and at the entrance he picked the his usual practice of *pârihâriya kammaṭṭhâna*, took to the heart, wrapped around his robe and entered the village for the purpose of alms collection. When the *dâyakas* and *dâyikas* saw the arahant coming, they welcome him saying “our *bhikkhū* has come” and took the alms-bowl from him. They would made him rest in the village house or at home and offered porridge. The *dâyakas* and *dâyikas* washed his legs, massaged and apply massaging oil. Sitting at a proper place in front of the arahant, they would respectfully discussed various problems of their daily life, while waiting the food to get cooked. They would listen to his preaching. If the *dâyakas* and *dâyikas* did not request for preaching, *aṭṭhakathâ* teachers has indicated that the sermon should be in their honor.

[*Janasaṅghatta* – The *aṭṭhakathâ* teachers have stated that the laies should be honored with *dhamma-nuggaha* with “If I do not offer them a preaching, who will?” in mind (*Ma.- Ṭī.- 1:356*).]

Dhammakathâ hi kammaṭṭhâna-vinimuttâ nâma natthi
(*Abhi.-Ṭha.- 2:334; Ma.- Ṭha.- 1: 260*).

Dhammakathâ – Talks on (the Buddha’s) doctrine are always associated with *kammaṭṭhâna*. So, while having alms-food concentrate on your usual *kammaṭṭhâna* (= taking to heart the *pârihâriya kammaṭṭhâna* you are used to practicing on). Preach *anumodanâ dhamma* (expression of appreciation) while having the usual *kammaṭṭhâna* at heart. The *bhikkhū*, with the *dâyakas* and *dâyikas* who followed him to see him off, came out of the village, and the followers were asked to leave him at the village exist. He continued his journey along the way back to the monastery.

When the young *bhikkhūs* and novices, who left the monastery earlier than the *bhikkhū* for alms-collection, on the way back to the monastery, were having their meal outside the village. When they saw him coming, they welcome him. Help carry the alms-bowl and the robe.

The *bhikkhūs* of early times took care of their teachers, an act which has its roots in days of *buddhas*, referred to as the *poraṇaka bhikkhūs*, not for special favour. This action was taken irrespective whether or not familiar, but whoever it is they would take good care of him. The young *bhikkhūs* then asked the *bhikkhū*, who has just returned from the alms collection rounds in the village, if those who were taking good care of him were his relatives. Then the *bhikkhū* countered as to why they asked such a question. The young *bhikkhūs* replied “because we noted that they paid respect and took good care of you.”

“My *bhikkhūs*, it is hard to carry out such duties even to their mothers and fathers. They, however, perform these duties for us. Our alms-bowls and robes are theirs, because of

their assistance we do not have to face danger nor starvation in time of famine. We owed them a gratitude and there are none comparable to them.” In this way, the *bhikkhūs* have replied in praise of the *dāyakas* and *dāyikas*, and entered the monastery without exercising while chatting among themselves. This kind of *bhikkhū* should be referred to as “**practicing *kammaṭṭhāna* on the trip to alms-collection round, but not on the return trip from the village to the monastery.** (Abhi.- *Ṭha.* 2: 333 – 335; Ma.- *Ṭha.*-1: 259 – 261).

(B) One who does not practice *kammaṭṭhāna* on the trip for alms-collection but does on the return trip

A certain *bhikkhū* got up early in the morning and carried out duties due to him as mentioned above. While doing so, he felt so hungry that he started sweating heavily. The empty stomach was so troublesome that he had to forfeit *kammaṭṭhāna*. The *bhikkhū* then picked up his alms-bowl and robe quickly, came out of the monastic dwelling and pay homage to the *cetiya*. He proceeded to the village early, got a bowl of *yāgu* (gruel) and drank it at the public rest place. A two- or three-mouthful of gruel helped him get relief from hunger, and felt the whole body cooled down. Then with his mind set on the *kammaṭṭhāna* = *kammaṭṭhāna* taking to the heart, continued having gruel. Later, he washed his bowl, mouth and face, exercise on *kammaṭṭhāna* before alms-collection round and eating time. At the time of having the morning meal the *kammaṭṭhāna* is taken to the heart. From the time of alms-collection and of alms-food the *kammaṭṭhāna* has been exercised repetitively, continuing it to his way back. Such a monk is referred to as “one who does not exercise *kammaṭṭhāna* on alms-collection round, but does so on his way back from the village to the monastic dwelling.” (Abhi.-*Ṭha.*- 2: 333; Ma.- *Ṭha.*- 1: 261).

GAṆANAPATHAM VĪTI VATTA

Edisā ca bhikkhū yāgum pivivā vipassanam ārabhitvā Buddha-sāsane ahāratam pattā nāma gaṇanapattam vītivatta. Sīhaḷadipeyyeva tesu tesu gāmesu āsanasālāya na tam āsanam atthi, yattha yāgum vivivā arahattam pattā bhikkhū natthī (Abhi.- *Ṭha.* 2: 335; Ma.- *Ṭha.*-1: 259 – 261).

After having the gruel, the *bhikkhūs* continued mental exercising and attained *arahatta-phala*. Such successful individuals are innumerable in the Buddha *sāsanā*. In Sri Lanka, for example, there is no place without the *bhikkhūs* who had acquired *arahatta-phala* after continued meditation of *kammaṭṭhāna* right after *yāgu* meal in the morning (Abhi.- *Ṭha.* 2: 335; Ma.- *Ṭha.*-1: 259 – 261).

(C) One who does not practice *kammaṭṭhāna* on the way to and back from the alms-collection rounds

A certain *bhikkhū* leads a life in the Buddha *sāsanā* without *kammaṭṭhāna* practice but not taking it seriously. A *bhikkhū* is bound by two compulsory duties: *gantha dūra* – teaching and learning the Buddha’s doctrine, and *vipassanā dūra* – to exercise *vipassanā* meditation. The *bhikkhū* neglected these two duties, nor did he fulfill that *vatta a bhikkhū* is bound to perform.

1. Craving for the living and non-living materials = still lingered on to *raga*.
2. Attachment to his own material body = still lingered on to *rāga*.
3. *Bahidda* = still lingered on to external material factors.
4. Try to enjoy comfort in dosing, sleeping on the back and sides after having a full meal.
5. Practice *sāsanahma-cariya* with an intention of attaining of celestial realm of no

particular plane.

These are the five modes of obstacle to the *citta* (mind).

With his mind wrapped in these obstacles, the *bhikkhū* remained in the *sāsanā*. He entered the village, having no perception in mind that “There is such a thing as *kammaṭṭhāna*,” for alms-collection. In the village he would mingle with villagers, an unbecoming *bhikkhū*’s life, chatting while going along with the villagers. Then he would come to a public rest place and had his meal without *kammaṭṭhāna* exercise, and with nothing in mind the *bhikkhū* left the village. Such a *bhikkhū* should be designated as “one who does not carry with him the *kammaṭṭhāna* when going around for alms-collection nor on his return to the monastic premises (*Abhi.-Ṭha.* 2: 335; *Ma.-Ṭha.*-1: 259 – 261).

(D) One who meditate both to and from the village for alms-collection round (*Gatapaccā-gatikavatta*)

A certain *bhikkhū* “cultivates *kammaṭṭhāna* on the way to the village for alms-collection rounds, and on the way back from the village to the monastic dwelling.” Now, recognize such a *bhikkhū* as *gatapaccā-gatikavatta*.

A man enters the *sāsanā* realm as a *bhikkhū* with the intention of attaining *magga*, *phala* and *nibbāna*. Then they gather in groups of 10, 20, 30, 40, 50 or 100 and agreed among themselves to share a monastic dwelling.

“*Āvuso tumhe na iṇaṭṭhā na bhyaṭṭā, na ājīvikāpakatā pabbajitā, dukkhā muccitukāmā panettha pabbajitā. Tasmā gamane uppannakilesam gamaneyyeva nigganhatha. Ṭhāne, nisajjāya, sayane uppannakilesam sayaneyyeva nigganhatha.*”

“My Lords ---- You have entered the monkhood not because of debts you owed to others, nor have you run away from the ruler’s punishment. You have entered the realm of *sāsanā* not because it is difficult to make ends meet as a laity. In fact, it is with the intention of being delivered from the suffering of the sansāric circus that you have adopted a life in the Buddha’s Order. Therefore, get yourself relieved of *kilesā* (defilement) that would arise at the moments of walking, standing, sitting and sleeping.

Making promises among themselves to get rid of *kilesa* whenever it arises, they reside in the same dwelling.

Aftersuch undertaking, they went out for alms-collection. On the way they came across large stones at every half *usabha*, one *usabha* (a measure of distance), half *gāvuta*, one *gāvuta* (a measure of distance also). They continued their journey while concentrating on the perception of the features of the stones. (That is to say to mark a stone from spot of which the meditation is started on the way to and from the village).

If the *kilesā* arises in a certain *bhikkhū* at a certain moment, it is got rid of then and there. [Picking up the routine mental exercise surrounded by the five great powers of *saddā*, *virīya*, *sati*, *samādhi* and *paññā* the *kilesā* is extinguished). If he failed in doing so, he would stop and stand still, and the pne behind would also stop. (It is because one *bhikkhū* understands the other, it would not have occurred in his mind as “What’s wrong with this one? He stopped while he should be continuing to the destination.” This understanding among the *bhikkhūs* is quite helpful in curbing the *kilesā*, an act quite respectable on the part of every *bhikkhū*. Understanding among the meditators is of great help in cultivating, and is a kind of *paṭipatti* (conduct). Now continue.]

The *bhikkhū*, in whom *kilesā* is arising, thought to himself, “Well, the one behind knows what’s happening to you. This *vitakka* in your *santāna* is consistent with your way of life.” In this way, the *bhikkhū* came to himself, and picked up the routine *vipassanā* exercise step by step and attained *ariya* plane.

If the *kilesā* couldnot be curtailed by standing still, the *bhikkhū* would sit down, and the one behind followed suit. Then, while sitting he would make every effort to curb the *kilesā*, by taking the previous exercise to the heart. [The understanding that if *kilesā* had been arising and tutoring him, he and the one behind, would be late for alms-collection, and would have to forego the meal of the day. Such a consideration for his colleague creates a *yonisomanisikāra* (right intention). Because of this, the *bhikkhū* exercised on the mental training (*Ma.- Ī.1: 356*). Though *ariya* plane could not be attained, the *kilesā* could be eliminated for a considerable time by power of *jhāna-samādhi* in the form of *vikkhambhana-pahāna*, and the *bhikkhū* started moving for the purpose of alms collecting with his own *kammaṭṭhāna* taken to the heart. He would not shake his legs without mind associated with *kammaṭṭhāna* (= never losing the object of the exercise). If he did, however, he would return to previous place with the mind not associated with *kammaṭṭhāna*. Then he started again with the mind associated with *kammaṭṭhāna*. Remember the great Mahāphussadeva Mathera (*Abhi.- Tha.-2: 335 – 336; Ma.- Tha.-1: 262*).

The Noble Mahāphussadeva Mathera

The Noble Mahāphussadeva Mathera has been fulfilling the *gata-paccāgatavatta* (= *gatapaccā-gatikavatta*) for the whole of the 19 years. The people, those ploughing their fields, those transplanting the rice plants, and those who are thrashing the paddy along the way to alms-collection rounds, noted the Mathera going to and fro. The remark among themselves was that “Has the Mathera lost his way, or has he forgotten something at his dwelling.” The Mathera, however, condoned their remarks, and practice hardly on the mind associated with *kammaṭṭhāna*. In this way in twenty years’ time, he attained the Arahatta-Phala.

On the day of the attainment of Arahatta-Phala, a *yukkha-devatā* (tree spirit) appeared standing at the start of the walk-way and offering light by burning his finger tips. To pay homage to the Mathera, approached the four kings celestial beings of *Catumahārāja*, Sovereign of heaven, and the King Sahampati-Brahmā.

After seeing the light from burning fingers and from the devās, the Vanavāsī Mahātissa Mathera asked the Noble Mahāphussadeva Mathera as follows.

Last night I saw light around you. Where are they from? “Well, light can come from an oil lamp or from a ruby,” was the answer to avoid from telling him was really has happened that night.

Then Vanavāsī Mahātissa Mathera said, “You are secretive, aren’t you?” “Yes” was the answer to it (*Abhi.- Tha.-2: 336; Ma.- Tha.-1: 262 - 263*).

N.B. The Noble Mahāphussadeva Mathera would not care whatever others say about him, but concentrate on his *kammaṭṭhāna* uninterrupted. This is one of the priceless old methods that one should follow. Ignorant sentient beings have the habit of making frivolous talks. If attention has been given to such talks, you will be wasting your previous time, and deteriorate the practice of *kammaṭṭhāna*. If you could concentrate, take your *kammaṭṭhāna* on to the heart, and lead your life with citta associated with *kammaṭṭhāna*, you would succeed as the Noble Mahāphussadeva Mathera one day.

The Noble *Mahânâgama Mathera*

The great Mahânâga Mathera, residing at *Kâlavulli mandâna* (= black vine *mandâna*) fulfilled the *gatapaccagatavatta*, first he decided to practiced *dukkha-cariya*, which the Buddha spent 6 years = *Mahâpâdha* method, for 7 years as *paṭi-patti-pūja* (devotional attention). During these 7 years, standing, walking up and down (= taking the *kammaṭṭhâna* to the heart while walking up and down and standing). These were carried out with self-determination. (the Mathera never changed his body to sitting or sleeping positions, except when having alms meal and when paying long and short visits. When the seven years of resolution has completed, the Mathera again practiced in continuation the *gatapaccagatavatta* for 16 years and acquired the Arahatta-Phala.

The great Mathera strode for walking with his mind associated with the *kammaṭṭhâna*, and lifted the legs in the same way. If he ever did so without *kammaṭṭhâna*-associated mind (= moving his legs while his mind has lost the *kammaṭṭhâna*), he would turn back to where he had started, and proceeded with *kammaṭṭhâna*-associated mind. (*kammaṭṭhâna* here means the routine one).

In this way the Mathera continued going and arrived near a village. There, he chose such a place that no one could recognize him, stood still, wrapped around his robe and washed the alms-bowl with water carried in a container in his arm. The Mathera then had a gulp of water and kept in the mouth without swallowing. This is done with the intention that “if people come and offer alm-food or pay homage to me, I would have blessed them with a wish – *Dîghâyukâ hotha* = may you live long – and I would lose my concentration.”

If any one asked “my Lord what is today,” or the number of *bhikkhûs* at the monastery or a certain problem is put to him, the the Mathera would swallow the water and gave the answer. If none is encountered on the way, then he would spit out the water on his way back at the gate of the village and proceed to the monastic dwelling (*Abhi.-Ṭha.-2: 336; Ma.-Ṭha.-1: 262 - 263*).

An Invaluable Instruction

Even if he blessed the laity for a longer life, the great Mahânâga Mathera would have lost his concentration. That is the reason he had a mouthful of water, for the great Mathera could not afford his concentration dispersing from him. One must be careful not to lose concentration, by chatting, if one intended to attain *nibbâna*. Too much chatting is not associated with the noble *sikkhâ* (training) = *sîla, samâdhi, paññâ*. In fact, chatting is one of the root causes of losing one’s concentration. Therefore, this is an invaluable instruction for you intent on contemplating.

The Fifty *Bhikkhûs* Keep Lent at a Monastery on the Bank of *Kalamba* River

In the monastery on the bank of Kalamba, 50 *bhikkhûs* spent four months of lent having an agreement among themselves not chat with each other until the Arahatta-phala is attained. They entered the village with mouthful of water. If any body enquire day of the week etc., they would clear water from the mouth to answer the query. [The chatting is not entirely stopped, but answered the enquiry that should answered, unlike a dumb object, because the Buddha did not like the habit a dumb-like behavior.]

The villagers, looking at the wet earth, because of removing water in the mouth, noted one or two *bhikkhūs* have returned from the village. It also occurred in their minds what has happened to their *bhikkhūs*. If they do not talk to us, would they do the same among themselves? If they did not chat among themselves, then there might a certain disagreement among the *bhikkhūs*. “Come along, we would go to them and ask them to forget any disagreement and to tolerate any misunderstanding.

With a general consensus, the villagers went up to the monastery. When they get there, they found the all the *bhikkhūs*, except two who were together and taking bath at a place. Then villager, with presence of mind, told the others that “My friends, this does not look like a place where the *bhikkhūs* have had disagreement among themselves. Look, the compounds of *cetiya* and *bo tree* have been swept clean, the sweeper after use has been well placed. The water pots have been filled and placed properly.” Then the villagers turned back and headed toward their village. The *bhikkhūs* spent three months of lent, attained *Arahatta-phala*, and perform *visuddhipavāraṇa* on the full moon *mahāpavāraṇa* day. [Ceremony of the invitation of criticism among the *kilesā*-free *bhikkhūs* if each is seen or suspected any wrong doing is called *visuddhipavāraṇa*.

(*Abhi.-Ṭha.-2: 337; Ma.- Ṭha.-1: 263*).

[N.B. The villagers understand the rule of practice, and so return without making any enquiry of the *bhikkhūs*' behavior. Even now, the *dāyakās* and *dāyikās* should refrain from talking too long with the *bhikkhūs* who are exercising on *samatha* and *vipassanā*.]

Rules and Regulations that Should be Followed

Like the Mahānāga Mathera at Kālavunlika and the 50 *bhikkhūs* that observed three months of spent at a monastery on the bank of Kalamba River, the *bhikkhū* proceeds to the village with the mind associated with *kammaṭṭhāna* (with mind having *kammaṭṭhāna* always taken to heart). (It specially refers to usual *kammaṭṭhāna*, one exercise of the 40 kinds, such as *ānāpāna* in- and out-breath).

The village in which alms-collection round, with mouthful of water, is to be made is approached, and make a prior inspection of the road leading to it. This road should be free of drunkards, gamblers, wild elephants or horses. If the alms-collection round is made, the *bhikkhū* should not walk briskly. *Paṇḍapātika-dhutanga* walking with a certain speed is undesirable. When walking on an uneven road, go in such a way as if the the surface is evenly smooth. The alms-collection is made at every house, those willing to and those unwilling to donate alms-food is noted, and waited for an appropriate duration time. When the collection has been completed, the *kammaṭṭhāna* is taken to heart at a suitable place is selected in or outside the village or in the monastery where water etc., is available. Here *paṭikūla-saññā* repulsiveness of food is perceived. After such a perception, food should be looked upon as by virtue of the following examples.

1. Like *Akkhabbhañjana*, the greasing the hub of a wheel,
2. Like *Vañālepana*, medicine applied to a wound,
3. Like *puttamam* person who eat his own son's flesh to be able to overcome obstacles (*Sam.-1: 233*).

After such a consideration, perceived as

1. I am having this meal not for the purpose of playing around like village boys.

2. I am having this meal not for the purpose of gaining strength like a boxer or a wrestler.
3. I am having this meal not for the purpose of beautifying my self to sell by body in the palace atmosphere.
4. I am having this meal not for the purpose of making my self good looking like professional deancers.

As a matter of fact, the food is consumed:

1. For the maintenance of this body made of the four elements.
2. For the well-being and long life.
3. For the relief of suffering due to hunger.
4. For the attainment of the two modes of *Brahmacariya* such as *Sāsana-Brahmacariya* = the three-fold *sikkhâ* of *sīla-samâdhi-paññâ*, and *Magga-Brahmacariya* referred to as the Ariya-Magga (the Noble Path).
5. For relief of suffering of extreme hunger.
6. For hinderance of arising of new suffering of hunger.
7. For better feeling of the body as a whole after having food.
8. For a peaceful existence, but not the suffering due to *citta* in searching, receving and consuming, after having the food.

The *ahâra* is consumed, concentrating on its 8-fold *paccavekkhaṇa* features.

After having the alms-food, and ther alms-bowl washed, a slight tiredness due fullness could arise, which could be relieved by lying donw on your left side (or whatever body position is preferred).

Kammaṭṭâna exercise is taken to heart the whole morning by sitting or walking up and down as well as after lunch, before midnight and at dawn.

Such *bhikkhûs*, who are fulfilling the function of *gattapaccâgata-vutta*, are referred to as **those who exercise *Kammaṭṭâna* both on the way to from the village for alms-collection round** (*Abhi.- Ṭṭha.-2: 337; Ma.- Ṭṭha.- 1: 363-364*).

One who fulfills the *paccagatavatta* by exercising *Kammaṭṭâna* on the way to from alms-collection round, and so complete with *upanissaya* as to attain the *Arahatta-phala*, then he can acquire the following.

1. He could attain the *Arahatta-Phala* at the first part of his life, if not,
2. At the the *macchima* (middle) part of his life, and if not,
3. Then at *pacchima* (the last) part of his life.
If the attainment of *Arahatta-Phala* is still impossible at *pacchima* existence,
4. It can be acquired at a time prior to near death moment.
Supposed *Arahatta-Phala* cannot be attained at a time prior to death.
5. It can be acquired as deity in the realm of celestial beings.
Again, suppose the *Arahatta-Phala* cannot be attained in this realm, and suppose also that one is endowed with powerful support as a cause = *upanissaya* which is powerful enough to acquire *paccakkha-bodhiñâṇa*.
6. If one happens to acquire the life of sentient being at a time when the enlightened *Sammâsambuddhâs* have not arisen, then one can attain *paccekabodhi-ñâṇa*.
If *paccekabodhi-ñâṇa* cannot be attained, still endowed with *upanissaya-ñâṇa*.
7. Like Rev. Bâhiyadâruciriya Mathera, if existence of *Khippâbhañña Bhikkhûs*, possessing special knowledge that enables one to acquire *Arahatta-Magga* and

- Arahatta-Phala* in no time in the presence of the enlightened ones *Sammāsambuddhas*. In addition, if he is endowed with *upanissaya*, then one can attain
8. Status of a recluse of great knowledge, like the Rev. Sāriputtarā Mathera, or
 9. The status of an arahant of great power, like the Rev. Moggallāna Mathera, or
 10. The status of an ascetic with the ability of *etadañga* (pre-eminent in position) in practice of *dutañga*, like the Rev. Mahā-Kassapa Mathera, or
 11. The status of a recluse being *etadañga* in functioning of *dibba-cakkhu-abhiññāna* (the Heavenly eye), like the Rev. Anuruddhā Mathera, or
 12. The status of a recluse being *etadañga* in the practice of *vinaya*, like the Rev. Upāli Mathera, or
 13. The status of a recluse being *etadañga* in performance of a Dhamma-kathika, like the Rev. Puṇṇa Mathera, the son of Mantāṇṇi the female byahmana, or
 14. Can be an recluse being *etadañga* like the Rev. Revata, the youngest brother of the Rev. Sāriputtarā, or
 15. Can be an recluse being *etadañga* in the possession of *bahusuta* (having great knowledge) like the Rev. Ānandā Mathera, or
 16. Can be an recluse being *etadañga* in wishing for *Sikkhākāma* = the 3-fold noble morality like the Rev. Rāhulā Mathera, the son of the Buddha.

In this *catukka* (tetrad), the recluse, practicing *kammaṭṭāna* on the way to and from the alms collection rounds, has acquired the *gocara-sampajañña* has attained it peak in him.

Here – *Abhikkante paṭikkante sampajānakārī hoti* = going forward or backward is made with *sampajañña ñāna* the knowledge of comprehension. In the section on the explanation of this Pāḷi, the three mode of *sampajañña* have been given as *sātthasampajañña*, *sappāya-sampajañña* and *gocara-sampajañña*. There, however, still remains the *asammoha-samjañña*. Before writing on it, *Upanissaya-Sampanna* and *Diṭṭhe diṭṭha mattam* will be treated with reference to explanations by previous *Aṭṭhakathā* (commentators) and *Ṭīkā* sayādaws.

Upanissaya-Sampanna

Tahhta paccekabodhiyā upanissaya sampadā kappānam dve asankheyyāni sata-satasahassaṇca tijaṃ puññaṇā ñāna-sambharaṇam, sāvaka-bodhiyam eggasāvakaṇam ekam asaṅkheyyam kappa satasahassaṇca, mahāsāvakaṇam kappa satasahassaṇmeva, itaresam atītāsu jātīsu vivuṭṭasanissayavasena nibbattitam nibbebhāgiyam kusalam (Dī.-Ṭī.-1: 126, Ma.-Ṭī.- 1: 257).

1. To be completely endowed with *upanissaya*, powerful support to *paccekabodhi ñāna*, fulfilling *pāramīs* (the perfections) and acquiring meritorious deeds, relevant to *paccekabodhi ñāna*, have to be practiced and cultured for innumerable years and a hundred thousand eons.
2. Among the three *sāvaka-bodhi ñānas*, special *pāramī kusala* relevant *aggasāvaka-bodhi ñāna* – building up of knowledge – has to be cultivated by *aggasāvakas* throughout the period of innumerable years and a hundred thousand eons.
3. To acquire *mahāsāvaka bodhi ñānas* – building up of knowledge, the *mahāsāvakas* have to culture *pāramī kusala* relevant to the *mahāsāvaka bodhi ñāna* for hundred thousand eons.
4. To be possessed of the *pakatisāvaka bodhi ñāna* the *pakatisāvakas* have to cultivate in the past the *nibbedhabhāgiya* = the special *pāramī kusala* that can breakdown the massive

kilesâ, and are said to be endowed with *upanissaya sampanna* = a powerful *upanissya* the great support. These can be cultured by virtue of *vivuffa* the deliverance from rounds of rebirth as its support (Dî.- Ī.-1: 126, Ma.- Ī.- 1: 257).

To be completely endowed with *sāvaka bodhi ñāṇa*, the *pakatisāvakas* should possess special *nibbedha bodhiya kusala*. It is cultivated in the past as good seeds of *vijjâ* and *carana*, such as the mass of *lobha*, *dosa*, *moha*, etc., having the penetrative power of breaking down these massive *kilesâ*. This is contrast to the assertion that *pâramî* is not required in acquiring the *sāvaka bodhi ñāṇa*. According to the above explanations, culture of *dâna*, *sîla*, *samatha*, referred to here as the good seeds of *carana*, the destruction of *rûpanâma* to the attainment to knowledge of wisdom in the past to their ultimate realities, are all *nibbedha-bhâgiya kusalas* which help disseminate the mass of *kilesâ*. This attainment already of *nibbedha-bhâgiya kusala pâramî* is a prerequisite for acquiring the *sāvaka bodhi ñāṇa*. Pointing out Saccekka Paribâjaka and frog-devâ as examples (in story of Maṅṭuka-deva putta), the Reverend Letî Sayâdaw has indicated that the *nibbedha-bhâgiya kusala pâramî* fulfilled in previous two or three existences are adequate to acquire the *pakatisāvaka bodhi ñāṇa*. He also explained that at least the exercise on the four great elements to the attainment of their ultimate realities has to be accomplished. So much the better if one is possessed of the *nâma-rûpa pariccheda ñāṇa*, *pacceya pariggaha ñāṇa* and *vipassanâ ñāṇa*.

In association with the story of the Rev Bâhiyadâruciraya Mathera, the Sayâdaw has explained the process of exercise *Diṭṭhe Diṭṭhamattam*. Since this process is relevant to mediation by way of Sampajañña method, a brief description will be made of it.

Diṭṭhe – Diṭṭhamattam Method of Meditation

Tasamâhita te bâhiya evum sikkhatabbam –

“*Diṭṭhe Diṭṭhamattambhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññâte viññâmattam bhavissati*”ti. *Evañhi te bâtiya sikkhitabbam.*

Yato kho te bâhiya diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññâne viññâmattam bhavissati, tato tun bhâhiya na tena. Yato tun bâhiyana tena, tato tun bhâhiya na tattha. Yato tun bhâhiya na tattha, tato tun bhâhiya nevidha na huraṃ na ubhayamantarena. Esevunto dujjhassâti (Khu.- 1: 85 – 86, UdânaPâḷi).

My dear son Bâhiya In this *sâsanâ* you should make every effort to concentrate as given below.

1. If you visualized the *rûpârammana* by virtue of *cakkhu-viññâna*, you should practice just to see.
2. If you hear the *saddhârammana* by way of *sotaviññâna*, you should practice just to hear.
3. If you come into contact with *gandhârammana* by *ghânaviññâna*, *rasârammana* by *jîvhâviññâna*, *phoḷabbârammanana* by *phoḷabbâviññâna*, you should practice just to sense the contact.
4. If you sense the *dhammârammana* by *manoviññâna*, you should practice just to have the sense of them.

My dear son Bâhiya Make effort to meditate in this way. Then, you would be able to acquire the six modes of *ârammana* which are *diṭṭha-suta-muta* and *viññâta* as given below.

1. If you happen to visualize *rûpârammana* via *cakkhu-viññâna*, then it would be just seeing it.
2. If you happen to hear the *saddhârammana* by way of *sotaviññâna*, then it would be just bearing it.
3. If you happen to come into contact with *rasârammana* by *jîvhâviññâna*, *phoḷabbârammanana* by *phoḷabbâviññâna*, *gandhârammana* by *ghânaviññâna*, then it would just be sense of contact.
4. If you happen to sense the *dhammârammana* by *manoviññâna*, you should, it would then be just having the sense of them

My dear son Bâhiya Then you would not have attachment on these *ârammana* via *râga*, commit no offence by *dosa*, ignorant by way of *moha* the nature of the *ârammana* = no delusion. (Vision, hearing, contact, realization do not occur in association with *raga dosa*, and *moha*). Then, my dear son Bâhiya There exist in you no *diṭṭha-suta-muta-viññâta* of *ârammana* (associated with *râga-dosa-moha*).

My dear son Bâhiya If there exist no *ârammana* of *diṭṭha-suta-muta-viññâta* associated with (associated with *râga-dosa-moha*), then they would not also exist in

1. In your present life nor
2. In your life after death, nor
3. In both the present life and life after death.

Their non-existence in both the present and the life after death means the termination of *kilesa-dukkha* and *samsarâ-vuṭṭa dukkha*. This is what the Buddha has expounded (Khu.-1: 58, UdânaPâḷi).

1. ***Diṭṭhe diṭṭhamattanti rûpâyatane cakkhuvîññâṇena diṭṭhe diṭṭhamattam bhavissati. Cakkhuvîññâṇenam hi rûpe rûpamattameva passati, na niccâdisbhâvum. Iti sesaviññâṇehipi me ettha rûpa diṭṭhamattameva cittam bhavissatîti attho*** (Sam.- Ṭṭha.- 3: 28).

Cakkhuvîññâṇena diṭṭhe diṭṭhamattanti cakkhuvîññâṇassa rûpâyanam yattako gahaṅkâro, tatthakam. Kittakam pamâṇanti atthasamvediyam parassana na dissitabbam, kappanâmatam rûpam. Tenâha "cakkhuvîññâṇamhî"tiâdi. Rûpeti rûpâyatane. Rûpamattamevâti nîlâdibhedam rûpâyanamattam, na nîlâdi. Visesanivuttanatto hi ayam mattasaddo. Yadi evum, eva-kâro kimatthiyo? Cakkhuvîññâm hi rûpâyatana labbhamânampi nîlâdivisesam "idam nîlam nâma, idam pîtam nâmâ"ti na gaṅhâti. Kuto niccâniccâdisabhâvatthanti samhitassapi nivattanattham evakâraggahaṇam. Tenâha "na niccâdisabhâvun"ti. Sesaviññâṇehi-pîti javanaviññâṇehipi (Sam.- Ṭṭi.- 2:301 – 302).

According to ***Diṭṭhe diṭṭhamattam*** seeing the *rûpârammana* by way of *cakkhu-viññâna*, try to realize its attributes. In seeing various *rûpârammanas* the *cakkhuvîññâna* does know the color brown, gold etc., nor the nature of *nicca* and *anicca*, but just that they are colors. In the same way, in concentrating by *cakkhu-dvârikaviññâna*, *manodvârikaviññâna*, on the *rûpârammana*, concentrate on (not the various colors) just the state of being colors. This is the real meaning of ***Diṭṭhe diṭṭhamattam***. It is the first method. Not satisfied with the first, a second method was explained.

2. ***Atha vâ diṭṭhe diṭṭham nâma cakkhuvîññâna, rûpe-rûpa-vijjânananti attho. Mattâti pamâṇam, diṭṭha mattâ assâti diṭṭha mattam, cittam cakkhuvîññattameva me cittam bhavissati attho. Idam vattam hoti – yatthâ âpâthagata-rûpe cakkhuvîññânam na rijjati na dussati na muyhati, evum râgâvirahena cakkhuvîññâṇam mattameva javanam***

bhavissati, cakkhuvīññāṇa pamāṇeṇva javanam t̃ṭhapassamīti (Sam.- Ṭṭha.- 3: 29).

Diṭṭhamnāma cakkhuvīññāṇam rūpāyatanassa dassanti katvā. Te nāha "rūpa rūpa-vijānenan" ti. Cakkhuvīññāṇamattamevāti yatthakam cakkhuvīññāṇam rūpāteṇa gahaṇa mattam, tammattameva me sabbam cittam bhavissatīti attho. "Rāgādihiharenā" ti vāpaṭṭho (Sam.- Ṭṭi.-2: 302).

Ittha rūpāyatanam passitabbadiṭṭhena diṭṭham nāma, cakkhuvīññāṇam pana saddhim tamdvārikaviññāṇehi dassana t̃ṭhena (Udāna – Ṭṭha.- 92).

According to **Diṭṭha** in **Diṭṭhe**, make sure that **Diṭṭha** acquired. It is named *diṭṭha* because *cakkhuvīññāṇa* bears the meaning of ability to realize the *rūpārammana* (the material object). (It means only the color of the *rūpārammana* is realized).

Matta refers to a measure of size.

Diṭṭhamatta refers to continuity of consciousness of *javana-vīthi-citta*. (It is the continuity of consciousness of *manodvāra-vīthi-citta* which continue to have impulsion of the *rūpārammana* via *cakkhu-dvāra-vīthi*).

What is really means is 'I will exercise in such a way that the continuity of the consciousness of *javana-vīthi-citta* of mine must have the speed of the magnitude of the *Cakkhuvīññāṇa*.

When the *rūpārammana*, acquired through the eye-door, arises, then the *cakkhuvīññāṇa* should not have attachment (no *raga*), nor offence (no *dosa*), nor ignorant of its real nature (no *moha*). (The mind and mental concomitants which can arise in association during *cakkhuvīññāṇa* and a *cittakkaṇa* are only the seven modes of *sabba-cittasādhāraṇa*. The *raga*, *dosa* and *moha* are not include nor associated with these *nāma dhammas*.

In this way the continuity of consciousness of *javana-vīthi-citta* of the magnitude of *cakkhuvīññāṇa* and free of *rāga* etc., would be cultivated, and *javana citta* of *cakkhuvīññāṇa* magnitude will be maintained.

According to this annotation the term *diṭṭhe diṭṭhamattam* mean that just as the *cakkhuvīññāṇa* is not associated with *rāga*, *dosa* and *moha*, if the *rūpārammana* is taken as object in continuation, then these *javana-vīthi-citta* should also be free of *rāga*, *dosa* and *moha*. (The method of exercise will be given later). A third method has been again annotated by the *aṭṭhakkathā*.

3. *Attha vā diṭṭham nāma cakkhuvīññāṇāne diṭṭha-rūpam, diṭṭhe diṭṭhamattam nāma tattheva uppannam sampaṭicchana-santīraṇa-voṭṭhabbana sañkhātam cittattayam. Yathā tam na rajjati na dussati na muyhati, evum āpāthagate rūpe teneva sampaṭicchana dippamāṇeṇa javanam uppādassāmi, nāham tam pamāṇam atikkamittvā rjjanādivasena uppajjantum dissāmīti ayamittha attho. Eseva nayo **Sutamutesu** (Sam.- Ṭṭha.- 3: 29)*

Diṭṭham nāma padatthato cakkhuvīññāṇeṇa diṭṭham –rūpam. Atthevāti cakkhu Vīññāṇeṇa diṭṭhamatte rūpe. Cittattayam diṭṭhamattam nāma cakkhuvīññāṇam viya ragādiviharena pavattanato. Tenāha "yathā tan" ti ādi (Sam.- Ṭṭi.- 2: 302).

Rūpāyatanam passitabbāṭhena diṭṭham nāma (Upāda-Ṭṭha. 82), according to which the rūpārammana is in essence diṭṭha (vission) because of the fact that its realization is made via cakkhuvīññāṇa (visual cognition). Therefore, in this third method the rūpārammana which can be perceived by way of cakkhuvīññāṇa is the diṭṭha. It is just a matta (measure) in

visual cognition of the *ārammaṇa*, and in so doing the three *cittas*, referred to as *sampañicchana-santīraṇa-vuṭṭho*, arise free of *rāga-dosa-moha*. Because of this, it is called *diṭṭhamatta*.

Just as the combination of the three *cittas* have non-attachment, non-offence, and the non-delusion with regard to the *rūpārammaṇa*, so also in the case of the *rūpārammaṇa* that impinges on the visual cognition. I would cultivate by continuity of consciousness my measure of *sampañicchana-santīraṇa-vuṭṭho* free from *rāga-dosa-moha*. Make effort to with such determination “I would not allow the attachment, offence or delusion to arise overriding the *sampañicchana-santīraṇa-vuṭṭho*. This is what it is all about. (This is also true in case of *suta-muta* (what is seen and thought). The way to exercise to get delivered from *raga-dosa-moha* will be described later) (*Sam.- Ṭṭha.- 3: 29*).

Viññāte Viññātamattam

Viññāte viññātamattanti ettha pana viññātam nāma manodvārāvajjanena viññātārammaṇam, tassamim viññāte viññātamattanti āvijjanapanāṇam. Yathā āvijjanena na rījjati na dussati na muyhati, evum rījjanādivasena uppacchitom adatvā āvijjanapamāneṇena cittam ṭhapassāmīti ayamettha attho (*Sam.- Ṭṭha.- 3: 29*).

Manodvārāvijjanena viññātārammanam viññātanti adhippetam rāgādiviharena viññeyyato. Tenāha “yathā āvajjanenā”tiādi (*Sam.- Ṭṭi.- 2: 302*).

Viññāta, as given in *viññāte viññātamattam* refers to the *ārammaṇa* that is realized by virtue of *manodvārāvajjana* (advertence to the threshold of mind). [The *manodvārāvajjana* can take, as object (of thought), each of the six modes of *ārammaṇa* correspondingly. Here, the object refers to that of *vipassanāñāṇa* called the *dhammārammaṇa*. The inference have been made as *rūpārammaṇa* from aspect of *diṭṭha*, *saddārammaṇa* from aspect of *suta*, *gandhārammaṇa*, *rasārammaṇa*, and *phoḷabbārammaṇa* from aspect of *muta*. Because of this inasmuch as the *viññāta* is concerned, *pasāda-rūpa*, *sukhuma-rūpa* and *lokī-citta-cetasika*, that should arise in your *santāna*, the objects of *vipassanā*, the constituents of *dhammārammaṇa*, should be firmly cultivated. Therefore, the *diṭṭha-suta-muta-viññāta* refer to all the 6 modes of objects. If complete modes of objects are taken as object of concentration, by means of *vipassanā ñāṇa*, to the attainment of ultimate reality up to elemental state, then there is no more objects of concentration left.]

In the *ārammaṇa*, called *viññāta* which realizes by way of *manodvāra-vajjana*, ***viññātamatta*** is the continuity of consciousness having a measure of the *manodvāra-vajjana*. As I exercise on the non-attachment, non-offence, non-delusion of the *viññāta* factors by virtue of *manodvāra-vajjana*, so would I keep the continuity of *javana-citta* by a measure of *manodvāra-vajjana* (= continuity *manodvārika-javana-vīthi citta*). This is what is meant by *viññāta-mattam* (*Sam.- Ṭṭha.- 3: 29*).

‘You the gentleman should recollect the *nāma kamaṭṭhāna*’ is the essence when the explanations above are taken in brief.

Concentrate once again on the collection of *cetasika dhammas* associated with *pañcadvāra-vajjana* (the five sense doors), *cakkhu-viññāṇa*, the seeing consciousness, (*sota-viññāṇa*, *ghāna-viññāṇa*, *jīvā-viññāṇa*, *kāya-viññāṇa*), *sampañicchana*, *santīraṇa*, *vattho* and *manodvāra-vajjana*. The so associated *cetasikas* are entirely free of *raga*, *dosa*, *moha*. Therefore, no mind of attachment, nor of offence, nor of delusion will arise along with *rūpārammaṇa* or any other related ones. Similar to this practice, make effort to concentrate on the *javana citta*s arising in association with the continuity of the

thought process. How could one practice to be free from *raga, dosa, moha*?

Ñâtapariññâ Tîranapariññâ

Iti bhagavâ bâhiyassa samkhitta rucitâya sahi viññâṇakâyahî saddhim saṭṭhârammaṇa-bhedabhinnam vipassanâya vissayam diṭṭhâdîhi catûhi koṭṭhâssehi vibhajitvâ tathassa ñâtatîraṇapariññam dasseti. Katham? Ettha hi rūpâyatanam passitabbaṭṭhena diṭṭham nâma, cakkhuvîññâṇam pana saddhim tamdvârikavîññâṇehî dassanaṭṭhena. Tadubhayampi yathapaccayam pavattamânânam dhammamattameva, na ettha koci kattâ vâ kâreta vo, yato tam hutvâ abhâvaṭṭhana aniccam, udabbayayappaṭipîḷanaṭṭhena anattâtî kuto tattha paṇṇitassa rijjanâdînam okâsoti okâsoti? Ayamettha adhippâyo sidâdîsupi (Udâna-Ṭha.- 82, Anuṭi- 2: 183).

The Buddha expatiated the *dhamma* in an abridged form to Bâhiya to his liking. The six modes of *ârammaṇa* – the *rûpârammaṇa*, *saddârammaṇa*, *gandhârammaṇa*, *phoḷabbârammaṇa* and *dhammârammaṇa* – together with the 6 modes of *viññâṇa* – *cakkhuvîññâṇa*, *sotavîññâṇa*, *ghânâvîññâṇa*, *jîvâvîññâṇa*, *kâyavîññâṇa* and *manovîññâ-ṇa*. The six modes of *ârammaṇa*, the objects of *vipassanâṇâṇa*, are taken as

1. *Diṭṭha dhamma*
2. *Suta dhamma*
3. *Muta dhamma*
4. *Viññâta dhamma*

which are the six modes of *kuṭṭhâsa* = make analysis by group by group. Bâhiya has been instructed to exercise on *ñâtapariññâ* and *tîranapariññâ* from among the six modes of *viññâṇa* and the six modes of *ârammaṇa*.

In way was the instruction made? See the following

1. Because of the fact that *rûpârammaṇa* can be seen by *cakkhuvîññâṇa*, it is called *diṭṭha*. It is a phenomenon that can be discerned.
2. *Cakkhudvârikavîthi*, the eye door thought process (*manodvârikavîthi citta* which continued taking *rûpârammaṇa* as the object of concentration), together with *cakkhuvîññâṇa*, bears the meaning of *diṭṭha* because of its ability to discern the *ârammaṇa*. These are phenomenal groups that have the ability to discern. (These words indicate the *nâma-rûpapariccheda-ñâṇa* – analytical knowledge of mind and matter).
3. The discerned and the discerning phenomena are just ones that can arise only when conditioned by relevant causes. In these phenomena, there are no *atta* (self) that could create nor the created. (These words describe how one could culture the discerned and the discerning phenomena by virtue of *paccaya-pariggaha-ñâṇa*. The *nâma-rûpapariccheda-ñâṇa* and *paccaya-pariggaha-ñâṇa* are, infact, the *ñâta-pariññâ*.)
4. The discerned and the discerning groups, arising by relevant causes, are of just a phenomenal nature. They are the *dhammas* that bears the nature of
 - (a) *anicca* (impermanence) as they arise and then perish away
 - (b) *dukkha* (suffering) as they exert relentless torturing and suffering
 - (c) *anatta* (non-self) as they never arise in the way one wishes them to be.

If you, a gentleman, have been exercising *vipassanâ* on the three-fold characters as above, there is no way the *raga, dosa, and moha* can arise in your *santâna*. This is, indeed, the actual meaning of the terms *diṭṭhe* and *diṭṭhamattam* in this *sâsanâ*. It is also true for

suta-muta-vita. (With these words the *sammasanañña* and *udayabbayañña*, referred to as *tīraṇapariññā*, have been stated). (Translation has been made as given in *Anuṭī- 2: 183, Ayañhettha adhippāyo, esa nayo sutādīsup*).

Meditation in Brief

1. **Diṭṭha** (a) Discernible *dhammas* or phenomena = *rūpārammaṇa*
(b) Discerning *dhammas* = *cakkhudvāravīthi, manodvāravīthi dhammas* of *nāma dhamma* groups
2. **Suta** (a) Heard *dhammas* = *saddārammaṇa*
(b) Hearing *dhammas* = *sotadvāravīthi, manodvāravīthi dhammas* of *nāma dhamma* groups
3. **Muta** (a) Contact *dhammas* – 1. *Gandhāramaṇa*
2. *Rasāramaṇa*
3. *Phoḷabbāramaṇa*
(b) Contacting *dhammas* 1. *Ghānavāravīthi* – *Manodvāravīthi nāma dhamma* groups
2. *Jīvhādvāravīthi* – *Manodvāravīthi nāma dhamma* groups
3. *Kāyadvāravīthi* – *Manodvāravīthi nāma dhamma* groups
4. **Viññāta** (a) Realized *dhammas* – *Dhammāramaṇa*
(b) Realizing *dhammas* – *Manodvāravīthi nāma-dhamma* groups

First of all, try to concentrate on the above four modes – *diṭṭha-suta-muta-viññāta dhammas* – the massive *rūpas* and *nāmas* to their ultimate realities, and analyze by virtue of *nāṇa*. (This method of concentration explained *sensu lato* in previously).

Then try to find the causes of these *rūpas* and *nāmas*, and concentrate on the causal relationship. (It will be clear in *Paticcasamuppāda* and *Paccaya-pariggha nāṇa* section).

Then again exercise *vipassanā* on the three characters of the cause together with *rūpa-nāma dhammas*. (It will be clear in section on *Vipassanā*). After this, the Buddha instructed *Bāhiya* works to be continued beginning with a phrase ***Yato kho te Bāhiya*** –

To the *Pahānapariññā* Destination

Idāni ñātīraṇapariññāsu paṭiṭṭhitassa upari saha maggaphalena pahānapariññam dassetum “yato kho te Bāhiyā”tiādi āraddham (Udāna-Ṭṭha.- 82, Anuṭī- 2: 183).

With reference to this statement when *diṭṭha-suta-muta-viññāta dhammas* have been contemplated to the attainment of *udabbayañña*, *vipassanā* concentration must be made on *bhaṅgañña* to acquire higher *vipassanā ñāṇa* and *maggā-ñāṇa* and *phaḷa-ñāṇa* (It will become clear in section on *Vipassanā*). With a view to the attainment of the *arahatta-phaḷa-ñāṇa*, the Buddha exhorted to *Bāhiya* the following.

My son *Bāhiya*Exert your effort to concentrate this this way. Suppose that sometimes you might just discern, hear, touch, realize the phenomena *diṭṭha-suta-muta-viññāta*. And also suppose the you would not have attachment with *raga*, nor offence with *dosa* nor *moha* on the *diṭṭha-suta-muta-viññāta dhammas*. (Inability to discern these *dhammas* to the attainment of their *paramatta*, or failure to acquire *vipassanā ñāṇa* is said to be deluted).

My son Bâhiya Sometimes it might happen that you are not attached with *raga*, nor offend with *dosa*, nor delusioned with *moha*, on the *diṭṭha-suta-muta-viññâta dhammas*. Then you will not be associated with these three, then you would not have *raga*, *dosa* and *moha* on *diṭṭha-suta-muta-viññâta dhammas*. [***Ettha vatâ pahânapariññâm mattakam pâpattatvâ khîṇâsavabhûmi dassitâ*** = With this much words, the Lord has shown the plane of Arahants who have peaked in attaining the *pahânapariññâ*, and in whom *kilesâ* (defilement) and *âsava* (canker) have been eradicated (*Udâna- Ṭṭha.-82*)]

Then, my son Bâhiya These will not arise in you

1. In *paccuppana loka* (the present realm of existence)
2. In next existence (life after death)
3. In the present and next existences.

The Buddha has expounded that not arising in the present and the next existences indicate the end of suffering from defilement and of the rounds of rebirth (*Khu.-1: 85-86*).

. The Buddha Rev Bâhiya-Dâruciya Mathera has fulfilled his *pâramî* for attainment of *Khippabhiñña Etadañga* for a hundred thousand eons commencing from the time of the Buddha Padumuttara, especially cultivating an Arahant's *dhamma* for twenty thousand years, and lastly exercising the *vipassanâ* on top of a mountain at the risk of his life. One must be careful not to compare one's newly acquired *pâramî*, still in its young state, with the matured and longed acquired *pâramî* of the Mathera. In this case the *pâramî* plays an important role. The Rev Bâhiya-Dâruciya Mathera is a Khippâbiñña Arahant who has acquired *Paṭisambhidâ ñâṇa* (discrimatory knowledge). The noble ones who have cultured *Paṭisambhidâ ñâṇa* have performed, during the time of early Buddhas' *sâsanâ*, the functions of *gatipaccâgatikavatta* and have practiced *vipassanâ* meditation to the attainment of *sañkhâ-rûpakkhâ ñâṇa* (*Visuddhi- 2: 72*).

Pubbayogo nâma pubbâbuddhânâ sâsane gatapaccâ-gatikabhâvena yâva anuloman gotarabhusamipam, tâva vipassanâ-nuyogo (*Visuddhi- 2: 72*).

Now the section on ***Asammoha sampajañña***, the remaining portion of the Pâḷi – ***Abhikkante Paṭikante*** – will be treated.

Asammohasampajañña

Abhikkamâdisu pana asammuyhanam asammohasapajaññam, tam evum veditab-bam – *idha bhikkhû abhikkamanto vâ paṭikkamanto vâ yathâ andhabâlaputhujjanâ abhikkamâdisu “attâ abhikkamati, attanâ abhikkamo nibbattito”ti vâ “aham abhikka-mâmi, mayâ abhikkamo nibbattito”ti vâ sammuyhanti. Tatthâ asammu yhanto “abhikkamâmî “ti cite uppajjamâne teneva citta-samuṭṭhâvâyodhâtu viññattim janayamanâ uppajjanti. Itha citta-kiriyâvâyodhâtu vipphâravasena ayam kâyasammato aṭṭhisañghâto abhikkamati, tassevum abhikkamato ekekapâdudharane pathvîdâtu âpodhâtûti dve dhâtuyo omattâ hunti mandâ, itarâ dve adhimattâ honti balavatiyo. Tathâ atiharaṇavîti haraṇesu. Vosajjane tejodhâtu vâ yodhâtûti dve dhâtuyo omattâ hunti mandâ, itarâ dve adhimattâ hunti balavatiyo. Tathâ huntri balavatiyo. Tathâ sanikkhe-panasanirujjhanesu tattha uddaraṇe pavattâ rûpârûpa-dhamma atiharaṇam na pâpuṇan-ti, tathâ atiharaṇe pavattâ vîti haraṇam, vîti haraṇe pavatta vosajjanam, vosajjane pavat-tâ sanikkhepanam, sanikkhepane pavattâ sannirujjhanam na pâpuṇati. Tattha tattheva pabbam pabbam sandhi sandhi odhi odhi hutvâ tattakapâle pakkhittilam viya paṭapaṭâ-yanta bijjanti. Tatthako eko abhikkamati, odhi hutvâ tattakapâle pakkhitatilam paṭapaṭâyantâ bhijjanti. Tattha ko eko abhikkamati, kassa vâ ekassa abhikkamanam. Paramattato hi dhâtûnamyeva gamanam, dhâtunam ṭhânâ, dhâtunam nissajjanam,*

dhâtûnam sayanam. Tassamin tassamañhi koṭhâse saddim rūpeti –

Aññam upajjate cittam, aññam cittam nirujjhati.

Avícimanusambandho, nadísotova vattatīti.

Evum abhikkammâdīsu asammyahanam asammoḥa sampajaññaṃ nāmāti.

Niṭṭhito abhikkante paṭikkante sampajānakāri yoṭṭipadassa attho (Abhi.- Ṭṭha.- 2:339, Ma-Ṭṭha-1: 265).

Realization without confusion of the *paramatta* in going forward or backward is known as the **asammohasampajañña**. Now understand *asammohasampajañña* in the way as given below.

Lacking eye of wisdom for *paramatta*, the *andhabāla-puthujana* (the blind stupid worldling) would understand, with *tahnā diṭṭhi*, going forward etc. as *atta* (self), *atta* would make going forward possible, or “I am going forward, I would make myself go forward.

The yogâvacara (meditator) recluse who believes in the Buddha’s Sâsanâ, who has succeeded in culturing *rûpa* and *nâma* masses by breaking them down to ultimate reality by means of *ñâṇa* (Ghanavittabhogena – *Sî-Ṭī* – 246), would not have confusion, nor wrong view like the blind stupid man. In the recluse if realization of “going” arises in his mind together with the *cittasamuṭṭhâna vâyodhâtu*, included in the mind-produced *kalâpas*, will cause body behavior = *kâyaviññatta-rûpa* to arise in him. Because of the spread throughout the body of mind-produced, and having high natural powers, *rûpa-kalâpas* of the *vâyodhâtu*, the *rûpa-kâya* = all the *rûpa dhammas* as noted in the field of *paramatta-saccâ* (taken as all the *catusamuṭṭhânika rûpa dhammas* in the field of *para-matta saccâ*), the going forward as the whole skeletal mass moves forward. (Speaking by language of *sammuti-saccâ*, moving forward can happen only when the bones and the corresponding joints are strong.)

1. The realization of going forward by *paramatta-saccâ* is forward movement of the all the *rûpa dhammas* and of the bones and corresponding joints by *sammuti saccâ*. In each raising of a leg = going upward, the *tiharana*, become inferior, weak and without force. But *tejo dhâtu* and *vâyo dhâtu* become superior and full of strength. (The raising and lowering of the leg in each step will be referred to as “raising.”) the same applies to the following two.
2. Directed forward – *atiharana*
3. Swinging the leg = bring the leg back to its usual position – *vîtiharana*.

[*Tejo dhâtu*, which always follows the *vâyo dhâtu*, is the cause of raising and lowering the leg for which the two *dhâtus* are described as being preeminent. Indeed the *tejo dhâtu* has the nature of raising the leg up and bringing it high up. That in raising the *tejo dhâtu* has the nature of always following the *vâyo dhâtu* is quite evident. The commentator has explained in such a way as to make explicitly of the preeminence of *vâyo dhâtu* and *tejo dhâtu*, following the former, in raising the leg and inferiority and weakness of the *pathavî dhâtu* and *âpo dhâtu* at the same time. Again the *tejo dhâtu*, which always follows the *vâyo dhâtu*, are the cause of leading forward = *atiharana*, swinging sideways and bringing back = raising and lowering the leg = *vîtiharana*. In fact, there is excessive power together with anxiety in *atiharana* and *vîtiharana* of the *vâyo dhâtu* that tends to go athwart. In this way, the fact that *tejo dhâtu* always follows the *vâyo dhâtu* always holds true. Going beyond the place of standing = carry forward beyond standing leg is *atiharana*. Swinging the leg from standing position away to avoid a stumbling block or a stump is *vîtiharana*. In other words, bring the

leg back to the standing position is the *atiharaṇa*, and moving the leg forward or sideways from the standing position is *vītiaraṇa* (*Thī-Ṭī- 247*). Designated in this way, note that the *atiharaṇa* can be shortened as “lift” and *vītiaraṇa* as “swing.”]

Vosajjana In lifting of the leg (the stepping leg), the *tejo dhātu* and *vāyo dhātu* are inferior, weak and are of no strength. The *pathāvi* and *āpo dhātus* are very powerful and energetic. Note that the same applies to the action of lowering down the leg = *sanikkhepana*, set the leg on the ground = *sannirujjhana* have been differentiated. (In stepping, sending off of the leg forward to press down is the *vosajjana*, the act of putting the leg on the ground or the floor is the *sanikkhepana*. Pressing down the leg for a next step is the *sannirujjhana*. (the whole processes has been shortened as the Lift-carry-carrying in between-release -down-press)

1. *Uddharaṇa* = lift
2. *Atiharaṇa* = carry (back to place of standing)
3. *Vītiaraṇa* = carrying in between (between first and second step)
4. *Vossajjana* = release (lowers the lifted leg for next step)
5. *Sanikkhepana* = set leg on the ground
6. *Sannirujjhana* = press on the ground (to carry the other leg forward)

The *rūpa* and *nāma dhammas*, the real *paramatta*, arising at the moment of the *uddharaṇa* = lifting the leg off the ground, would be not carried on leading to the moment of *atiharaṇa* = leg standing on the ground. Nor the *rūpa* and *nāma dhammas* arising at the moment of carrying on to *vītiaraṇa* = the moment of taking over. In the same way, the *rūpa* and *nāma dhammas* arising at the moment of taking over to moment are not carried on leading to *vossajjana*, nor its *rūpa* and *nāma dhammas* to that of *sanikkhepana*, nor its *rūpa* and *nāma dhammas* to *sanikkhepana*. The *rūpa* and *nāma dhammas* arising at the moment of *sanikkhepana* do not get carried to the moment of the *sannirujjhana*.

Only at a particular place, at a particular moment, section by section, joint by joint the movements are arising and disappearing like sesame seeds placed on a hot iron plate.

[*Khaṇamattā vaḷānato* (*Sī- Ṭī- 248*) static only for a moment as *Upāda-Ṭhī-Bhaṅga* (arising-static-perishing away).]

In going forward and drawing back, which is the individual or a sentient being that is making such a movement? Who is going forward, or making a movement forward? No one. It is just the continuous process of the mass of *rūpa* and *nāma dhammas* moving repetitively forward and backward in new places.

Rūpā rūpadhammāti uddharaṇākārena pavattā rūpadhammā, tamsamuṭṭhāpatā arūpadhammo ca (*Sī- Ṭī- 247, Ma- Ṭī-1 : 358*).

Here the *rūpa* and *nāma dhammas* of lifting the leg are, in fact, the *padhāna* (essential) *rūpa dhamma* or *apadhāna* (non-essential) *rūpa dhamma*, i.e. the *rūpa dhammas*, in which are *citta samuṭṭhāna dhammas* and which have the nature of the lifting, and those which are being lifted. And these are the *nāma dhammas*. what it means is that the *rūpa* and *nāma dhammas* arising at each moment of the lift-carry-carrying in between-release -down-press process, section by section, joint by joint process should be analytically discerned individually by virtue of *ñāṇa*.

For this reason the *Aṭṭhakathā* has explained as given below.

Indeed, moving when viewed from *Paramattha-dhamma-sabhāva*:

1. In moving it is the *rūpa dhātus* and *nāma dhātus* only which are going.
2. In standing it is the *rūpa dhātus* and *nāma dhātus* only which are standing still.
3. In sitting it is the *rūpa dhātus* and *nāma dhātus* only which are sitting.
4. In sleeping it is the *rūpa dhātus* and *nāma dhātus* only which are sleeping.

The moving, stopping, sitting and sleeping are *kuṭṭhāsas* in which the *rūpa* and *nāma dhammas* to gether with –

1. Other *citta* has ceased.
2. Still other *citta* has arisen anew.

Take to heart, and concentrate by analytical knowledge that the process takes place continuously in this way. Understanding of the moving forward and backward of the *rūpa dhammas* and *nāma dhammas* to the attainment of their *paramattha* is called *asammuyhana* = realization without confusion = realizing the true nature. Then be sure to understand that realizing the *paramattha* of these *dhammas* without confusion is the ***asammoha-sampajañña***.

Here then, explanation on the real meaning of the *abhikkante paṭikkante sampajānakāri hoti* = the action of going forward or backward is usually made with *sampajañña ñāṇa* has come to an end (*Abhi.- Ṭṭha – 2: 339, Ma- Ṭṭi-1 : 265*).

The method of meditation is similar to that of *Irriyāpatha* described in section on *Nāma Kammatthāna*.

Ālokite vilokite sampajānakāri hoti

Looking straight and looking sideways are made with *sampajañña ñāṇa*.

Looking to front = looking straight ahead is termed *ālokita*. Looking sideways = glancing is known as *vilokita*. Looking up, down or back do not conform to devotion and respectable grace of a recluse, for which reason the Buddha did not expatiate. Only these two kinds of looking conforms to an Arahant's life. In other words, all kinds of looking are led by the forward looking and looking sideways, are taken collectively as seeing (*Abhi.- Ṭṭha – 2: 339 - 340, Ma- Ṭṭi-1 : 265 - 266*).

1. *Satthakasampajañña*

In the act of looking forward or sideways, if a will arises in one to do so, one should be careful to consider if the seeing (the object) is of fruitful or not before actually doing so. The ability to discriminately discern in this way is termed the ***satthaka-sampajañña***. How this *sampajañña* come into being should be understood by referring to Rev Ānanda Mathera. With regard to this, the Buddha has expounded as given below.

Bhikkhūs ---- Suppose a *nanda Aranhant* (dear recluse) is about to look toward the east. He did so first of all realizing that he has no intention of attaching to the *rūpā-rammaṇa* = *abhijjhā* (wrongful thought) factor, grief = *domanassa* factor which are of inferior nature and *akusala dhamma*, would not arise in him. After taking all these serially appearing factors to the heart, then he would look toward the east. In this way, the recluse is endowed with the *sampajañña ñāṇa* by which discrimination of beneficial or not of looking east is made. The beneficial aspect is discriminated by the *sampajañña ñāṇa*.

Bhikkhûs ---- if a *nanda Aranhant* is

1. About to look west. R.
2. About to look north. R.
3. About to look south. R.
4. About to look up. R.
5. About to look down. R.
6. About to look to corner. R.

Suppose a *nanda Aranhant* is about to look to a corner . He did so first of all realizing that he has no intention of attaching to the *rûpâ-rammaṇa* = *abhijjhâ* (wrongful thought) factor, grief = *domanassa* factor which are of inferior nature and *akusala dhamma*, would not arise in him. After taking all these serially appearing factors to the heart, then he would look to the corner. In this way, the recluse is endowed with the *sampajañña ñâṇa* by which discrimination of beneficial or not of looking east is made.

The beneficial aspect is discriminated by the *sampajañña ñâṇa* (*Am- 3: 14, Abhi.- Ṭṭha – 2: 340, Ma- Ṭṭi-1 : 266*).

When the venerable Nanda Mathera exercising *vipassanâ bhâvana*, he has in mind “I have come to a state where I fail to observe these *indariyas* and consciousness based on which I have the perverted thought of unhappiness in the *sâsanâ*. It has been a shame. From now on, I would relinquish these failures.” In this way, he become possessed of *ussâha* (diligence), powerful shamefulness and frightfulness the *hiri-uttappa* phenomena. In observing that *indriya*, he has fulfilled the *paramî* for hundred thousand eons for which he has come to possess *adhikâra kusala*. Because of this possession, he has attained the peak in *indriyasamvara* the observation on the *indriya*. For this reason the Lord has expounded to *nanda-arahants* as follows.

Etadaggam bhikkave mama sâvakânâ bhikkhûnam indriyeyasu guttadvârânâ yadidam nando (*Am.-1: 26*).

Bhikkhûs Among my disciples, who are mindful of and who observed the security of the *indriya*, the recluse Nanda is the best and the noblest of all. He is regarded as the *Etadaṅga* (*Dî-Ṭṭi- 1: 249*).

2. *Satthakasampajañña – Sappâyasampajâñña In Another Way*

In another way, as in going forward and backward, understand *satthakasam-pajañña* as well as *sappâyasampajâñña* by virtue of seeing a *cetiya* (shrine) etc. (*Abhi-Ṭṭha-2: 340*).

3. *Gocarasampajañña*

Kamaṭṭhâṇassa pana avijahanameva gocarasampajaññam. Tassamâ khandhâ-dhâtûâyatana-kamaṭṭhâṇikehi attano kamaṭṭhâṇavaseneva, kasiṇâdikammaṭṭhâṇikehi vâ pana kamaṭṭhâna siseneva âlokanavilokanam kâtabbam (*Abhi-Ṭṭha-2: 340, Ma- Ṭṭha-1: 266*).

Not abandoning the *kamaṭṭhâna* that you are always exercising only is the *gocarasampajañña*. Therefore –

1. A recluse contemplating on the five-fold *khandhâ*, the *khandhakammaṭṭhânika* individuals, when looking straight forward or sideways, should concentrate only on the five-fold *khandhâ*

2. A recluse contemplating on the 12 modes of *āyatana*, the *āyatana kammaṭṭhānika* individuals, concentrate on 4 *āyatanas* when looking straight forward, 4 *āyatanas* when looking sideways. (It will be clear in later sections).
3. An arahant contemplating on the 18 modes of *dhātu*, the *dhātukammaṭṭhānika* individuals, concentrate on the 4 *dhātus* when looking straight forward, the 4 *dhātus* when looking sideways. (It will be clear in later sections).
4. An arahant concentrating on *kasiṇa* (sign), *kasiṇādika* individuals, concentrate on only the usual *kasiṇakammaṭṭhāna*.
5. If a meditator contemplating on *ānāpānassati samādhi*, the *ānāpānakammaṭṭhānika* individual, then look straight forward or sideways led by *ānāpānasatipaṭṭhāna* (mindfulness of in-breathing and out-breathing).

What the above all mean is that if your meditation is at *samatha* stage only, then concentrate on the *samatha kammaṭṭhāna* you are cultivating when you looking front or sideways. In the same way, if your meditation is at *vipassanā* stage, then concentrate on any one the five-fold *khandhā*, 12 modes of *āyatana*, the 18 modes of *dhātu* etc., that you are culturing. If you are meditating in this way, then you are a competent *gocara-sampajañña*. According to these explanations, one can be said to be competent in *gocarasampajañña* as given below.

Suppose a gentleman only at the stage of cultivating *samādhi*, is concentrating on his *samatha kammaṭṭhāna* while moving to the front or the back, then he can be as competent with *gocarasampajañña*.

If a gentleman has acquired *samādhi*, based on which he progressed towards the *vipassanā*. By exercising *vipassanā* he moved to the front or to the back while discerning the *khandhā*, *āyatana*, and *dhātus* – discerning on the *khandhā*, *āyatana*, and *dhātusa* stage of acquiring the knowledge in their *paramatta*, then the *gocarasampajañña* and *asamohasampajañña* will be established in his *santāna*.

4. *Asamohasampajañña*

Within the body there is no such a thing as *atta* that is forward-looking, nor the backward-looking *atta*. If a consciousness arises having an intension of looking straight forward, then together with that consciousness arise the mind-produced *citta samuṭṭhāna* a *viññatta rūpa*, caused by *vāyo dhātu* which is highly powerful with natural energy, will arise. In this way, by virtue of the mind-derived *citta*, the lower eye-lid is pulled down, the upper eye-lid pulled up (= rises, blown out of course). There, indeed is no one who has opened (make it open) the eye mechanically. Then, the *cakkhu-viññāṇa* arises making the function of vision accomplished. Understanding discriminatively in this way is called *asamohasampajañña* in *ālokite* (looking forward) and *vilokite* (looking backward) (*Abhi-Ṭṭha*-2: 340, *Ma- Ṭṭha*-1: 266).

[N.B. It is said that *cakkhu-viññāṇa-citta* arises following the function of seeing. So this *cakkhu-viññāṇa* cannot arise without *pañca-dvāra* preceding it, without *sampañic-chana-santiraṇa-vuṭṭho* following it, if it is *mahantāramman* without *javana* and if it is *atimahantaja-vana* without *javana tadārammana*. So, cultivate in your *cakkhu-viññāṇa* the *cakkhudvāravāṭhi nāma* collections and *rūpārammaṇa* which are not free from the *avinābhāva* ways. The Aṭṭhakathā Sayādaw, willing you to cultivate this way, has once again indicated as given below.]

Mūlapariññā (The Root of Analytical Knowledge)

In another way –

1. By virtue of *mûlapariññâna*
2. By virtue of *âgantu* = of a guest
3. By virtue of *mûlapariññâ*
4. By virtue of *tâvakâlika* = of momentary existence

Understand the ***asamohasampajañña*** in looking ahead and sideways. First of all how the ***asamohasampajañña*** arises by virtue of *mûlapariññâ* will be described.

In looking straight or glancing at the *rûpârammana*, (*Bhavañga*) the thought process arise in order of *pañcadvâra-vajjana*, *cakkhuvîññâna*, *sampaticchana*, *santîraṇa*, *vuṭṭho*, *javana*.

Among those *cittas*, the *bhavañga* is the *vîthimutta-citta* free of *vîthi*. The *bhava* (life) between the period of birth to death is called *uppapatti bhava*. The *bhavañga* arises at a time when the *vîthi-cittas* of the *bhava*, called *uppapatti*, have not arisen yet. They help accomplish continuity mental processes of the causal factors of a *bhava*.

When the *rûpârammaṇa* falls on the *cakkhudvâra* and *manodvâra*, the *manodvârâvajjana citta*, called *kiriya-manodhâtu citta*, arises completing discerning *âvajjana* by activating (= stop) the *bhavañga*.

The *cakkhuvîññâṇa* arises by discerning this *rûpârammaṇa* following perishing away of the *cakkhuvîññâṇa*.

The *sampaticchana*, called *vipâka-mano dhâtu*, arises after completing discerning the same *rûpârammaṇa*, which is the function of *sampaticchana*, and following the cessation of *cakkhuvîññâṇa citta*.

Because of the cessation of *cakkhuvîññâṇa*, the *santîraṇa citta*, called *vipâka-mano citta dhâtu* arises after completing the investigating of the same *rûpârammaṇa*.

Because of the cessation of, the *vuṭṭho citta*, called *kiriya-mano viññâṇa dhâtu*, arises following the determination of the *rûpârammaṇa* either as *iṭṭha* or *aniṭṭha*.

The seven modes of *javana* are apperceived after cessation of *vuṭṭho citta*.

Among the seven *javana*, looking straight and sideways as “this is the woman, this is the man” by virtue of attachment, defilement and delusion, have not arisen even in the first, nor the second nor the 7th *javanas*. If the 7 *javanas* got disarrayed, upside down, then looking straight and sideways, as “this is the woman, this is the man,” by virtue of attachment, defilement and delusion, arises. In looking to the front or sideways, realization of *asammoha sampajañña* must be made by virtue of ***mûlapariññâ*** (*Abhi-Ṭṭha-2: 341*).

What the above means is as follows. In *cakkhudvâravîthi* etc. of the *pañcadvâra-vîthi*, the understanding and realization, such as “woman and man,” by way of the attachment etc. has not occurred yet. In that *pañcadvâravîthi*, there occurred the rising of just the *lobha* such as the *iṭṭha rûpârammaṇa* of a woman by virtue of *ayoniso manasikâra* (unwise attention) of the *pañcadvâravajjana* and *vuṭṭho*. In discerning the *aniṭṭha rûpârammaṇa* of a woman, just the obdurateness of mind *paṭigha* arises. (It is not that realization of man and woman induce *raga*, *dosa* and *moha*, but just that the color as the *rûpârammaṇa* resulting in the appearance of *lobha*, *dosa* and *moha* do happen).

Manodvāre pana “iṭṭhī puriso”ti rajjanādi hoti. Tassa pañcadvāravajjanam mūlam. Yathāvuttam vā sabbam bhavaṅgādi. Evum manodvāravajjanassa mūlavasena mūla pariññā vuttā (Dī- Ṭī-1: 250).

But in *manodvāravīthi* attachment, offence and delusion arise by realization such as “this is the man, this is the woman.” (Only at the *manodvāravīthi* did the realization, by way of attachment by *raga*, offence by *dosa* and delusion by *moha*, arise as discrimination of “the woman, and man.” Refer to earlier parts of this section).

The root of the causal factors for the arising of the *manodvāravīthi*, in which are included the *lobhajavana*, *dosajavana* and *mohajavana* such as the attaching, offending and deluting, are the *javana*. In other words, they are the process of *pañcadvāravīthi* together with the *bhavaṅga*. The realization analytically of *pañcadvāravīthi* by virtue of roots of the causes of the *manodvāra javana* is called ***mūlapariññā***.

In *ālokite* and *vilokite* = looking to the front and sideways, the *aṭṭhakathā* has instructed to realize the formation of *asamoha-sampajana* by virtue of the *mūlapariññā*. In looking this way, the following have to be concentrated analytically to the knowledge of their *paramatta*.

1. *Cakkhudvāravīthi* = *citta* + *cetasika* (mind and mentalconcomitants) = *nāma dhammas*
2. *Manodvāravīthi nāma dhammas* which still take *rūpārammaṇa* as the *ārammaṇa* (the object of meditation).

If the meditator can concentrate in the way given above, then he has acquired the *asamoha-sampajana* by virtue of the *mūlapariññā*.

***Upalakkhaṇa* method and *Nidassana* Method**

As the components were to be appreciated, so are the composite of the components and such a method of realization is termed the ***upalakkhaṇa*** method. As a distinct part was indicated to be taken, the way of taking the whole of the parts are termed the ***nidassana*** method.

In *sampajañña*, the Buddha has instructed to concentrate on *cakkhudvāravīthi* and *manodvāravīthi nāma dhammas* which take *rūpārammaṇa* as the object when looking straight or sideways. The instruction is as follows.

The instruction was made to meditate on a certain obvious component referred to as *nāma dhamma* group which have the *rūpārammaṇa* as the object. This *desanā*, therefore, expounded in *upalakkhaṇa* way which can take all the six modes of *ārammaṇa* as objects in a befitting way, that all the *nāma dhammas* as a composite have to be concentrated. This is the *lakkhaṇāhārenitti* method given in *Nittipāḷi* as follows.

*Vuttamhi ekadhamme, yedhammā ekalakkhaṇā tena,
Vuttā bhavuntī sabbe, iti vutto lakkhaṇo hāro.*

Among the six modes of *ārammaṇa*, *nāmarūpa dhamma* groups which take *rūpārammaṇa* as the object, are instructed to concentrate on the *nāma dhamma* groups which takes the six-fold *ārammaṇa* as object. In one way it means that, being similar in taking *ārammaṇa* as object, the *nāma dhamma* groups such as *sotadvāravīthi* etc., should also be concentrated upon in meditation.

***Avinābhāva* Way.** As the instruction has been made to concentrate on the *nāma dhamma* groups which take on *rūpārammaṇa* as the object, this is the way in which

rûpârammaṇa and the corresponding objects, not free from *vipassanâ bhâvanâ*, are to be cultivated. It is because, in a realm of the five-fold *khandhâ*, called *pañcavokâra*, they are not free from respective objects and from dependent materials. For this reason the commentator himself will again instruct in *âlokite vilokite* that the five-fold *khandhâ* are to be concentrated. (It will become clear later). Concentrate on the following when –

- (A) In discerning on the *rûpârammaṇa* as indicated in *âlokite vilokite*
- (1) The *rûpârammaṇa* and corresponding material phenomenon
 - (2) Similar to the way to concentrating on the *cakkhudvâravîthi – manodvâravîthi*, the *nâma dhamma* groups, which take *rûpârammaṇa* as object
- (B) In hearing = *saddârammaṇa*
- (1) The *saddârammaṇa* and corresponding material phenomenon
 - (2) Concentrating on the *sotadvâravîthi – manodvâravîthi*, the *nâma dhamma* groups, which take *saddârammaṇa* as object
- (C) In smell = *gandhârammaṇa*
- (1) The *gadhârammaṇa* and corresponding supporting material phenomenon
 - (2) Concentrating on the *ghânadvâravîthi – manodvâravîthi*, the *nâma dhamma* groups, which take *gandhârammaṇa* as object
- (D) In sensation of taste = *rasârammaṇa*
- (1) The *rasârammaṇa* and corresponding supporting material phenomenon
 - (2) Concentrating on the *rasâdvâravîthi – manodvâravîthi*, the *nâma dhamma* groups, which take *rasârammaṇa* as object
- (E) In sensation of touch or contact = *phoḷabbârammaṇa*
- (1) The *phoḷabbârammaṇa* and corresponding supporting material phenomenon
 - (2) Concentrating on the *kâyadvâravîthi – manodvâravîthi*, the *nâma dhamma* groups, which take *phoḷabbârammaṇa* as object
- (D) In realizing *rûpa-nâma* singly or in groups
- (1) The *phoḷabbârammaṇa* and corresponding supporting material phenomenon
 - (2) Concentrating on the *dhammâdvâravîthi – manodvâravîthi*, the *nâma dhamma* groups, which take *dhammârammaṇa* as object

The Nature of *Āgantuka* (The Nature of Avisitor)

Again, if the the *rûpârammaṇa* has attained stage of being discerned at the *cakkhudvâra* (and *manodvâra*), the moving *bhaṅga* = at later stage above the formation of the *bhavaṅga-calana* (it means the ceased *bhavaṅga* = stationary *bhavaṅga* = *bhavaṅgupaccheda*), and their respective functions accomplished, by virtue of which the *pañca-dvâravajjana*, *cakkhuvîññâṇa*, *sampañicchana*, *santrâṇa*, and *vuṭṭho* all have arisen and perished away. At the end of all these, *javana* (impulsion) arises. This *javana* is like the home to the previously arisen *pañca-dvâravajjana*, for which it is like a visitor to the *cakkhudvâra*. If the hosts remain silent towards the visitor, who came into to ask for something, he should not make a demand for what he wanted. In the same way, the *cakkhudvâra*, the home for these *âvajjana* (*pañcadvâravajjana*) etc., the *vîthi-cittas* (thought

processes) should not be attached, nor offend, nor delusioned towards the *rûpâ-rammaṇa*, and so should the *javana* be towards these *ârammaṇas*. Understand the *asammoha-sampajañṇā* in the way what happened to the visitor (*Abhi-Ṭha-2: 341; Ma-Ṭha-1: 267*).

Pañcadvâravajjana, *cakkhuviñṇâṇa*, *sampaṭicchana*, *santîraṇa*, and *vuṭṭho* could realize just the color of a *rûpârammaṇa*, and *javana vîthis* could also arise having the same properties. If the concentration can be made of the *javana* together with *cakkhudvâravîthi nâma dhamma* groups, which can realize just these colors, to the attainment and disintegration of the masses to their *paramatta*, then one said to have acquired the *asamoha-sampajañṇā*. A meditator should make every effort to acquire the *asamoha-sampajañṇā*. As a visitor did not have attachment nor offence other's material things, so should a meditator attempt concentration. In addition, if *âvajjana* and *vuṭṭho*, included in the *cakkhudvâravîthi*, is taken to heart these *rûpârammaṇa* by *ayonisomanasikâra* (wrong attention), then, it will be influenced by *lobha-vajjana*, *dosa-javana*, and *moha-javana*, as the case may be. The arising of these *javanas* is not due to *lobha-vajjana*, *dosa-javana*, and *moha-javana* produced by realizations as "this is the woman or the man." This is only due to attachment, offence, or delusion based on the realization by *ayonisomanasikâra* of only the color of the *rûpârammaṇa*. It is also not like attachment, offence or delusion on the living and non-living material bodies of a house owner on his possessions. It is but like those of a visitor on the possession of his host. If contemplation could be made by a meditator of these *cakkhudvâravîthi*, in which are included the *lobha-vajjana*, *dosa-javana*, and *moha-javana*, to their ultimate realities (*paramatta*), then *asamoha-sampajañṇā* would be attained. A meditator should make every possible effort to acquire this *asamoha-sampajañṇā*. This is what is meant by the above paragraph.

Nature of *Tâvakâlîka* (The Temporary Nature)

At the *cakkhudvâra* arise, starting with *pañcadvâravajjana* ending with *vuṭṭho*, the *cittas*. These *cittas*, in association with corresponding *cetasika sampayutta dhammas*, perish away the moment they have performed their respective functions. They have so short a duration of existence that they did not realize each other. They are related to their *tâvakâlîka* the duration of their functions = a momentary period. If all the occupants of a house died except one, then at that instant (= a condition of near death), dancing, singing by the remaining individual is not relevant. In same way, the related *cittas* like *âvajjana* etc., which appears one after the other at the any one *dvâra* (door), perish away as soon as their corresponding functions have been accomplished. So also it is irrelevant to be attached, offended or delusioned towards the *ârammaṇa* by *javana-cittas* at the remaining moment of the accomplished functions. Understand the *asamoha-sampajañṇā* by realizing that there is a relationship between the functioning and time *tâvakâlîka* = temporary moment. (*Abhi-Ṭha-2: 341; Ma-Ṭha-1: 267*).

The *vîthi-cittas* within the corresponding *vîthis*, such as *cakkhudvâravîthi*, together *sampayutta-cetasika dhammas* accomplish their respective functions and perish away in the short moments. This phenomenon should be discerned via *ñâṇa*. The *vîthi-nâma dhamma* groups appearing at the six *dvâras* (the six doors) should be concentrated and if the

concentration could be promoted to vipassana meditation, then the *raga, dosa, moha* would not have the chance to made their appearance. This means realization of the truth without delusion, the *asammoha-sampajjañña* could be acquired.

Also understand *asammoha-sampajjañña* by virtue of *khandhâ, âyatana, dhâtu, paccaya-paccavakkhaṇa*.

Attainment of *Asammoha-Sampajjañña* by Virtue of Five-Fold *Khandhâ*

In looking straight ahead or sideways (during *cakkhu-viññâṇa citta-kkhana*, a thought moment of visual consciousness)

1. *Cakkhu-viññâṇa* (visual cognition) and *rûpârammaṇa* is the *rûpa-kkhandhâ aggregate clinging to material qualities*.
2. *Cakkhu-viññâṇa* which can discern the *rûpârammaṇa* is the *viññâṇâ-kkhandhâ*.
3. *Vedanâ* associated with *cakkhu-viññâṇa* is the *vedana-kkhandhâ*.
4. *Saññâ* associated with *cakkhu-viññâṇa* is *saññâ-kkhandhâ*.
5. *Phassa-cetanâ-ekaggatâ-jîvita-manasikâra* associated with the *cakkhu-viññâṇa* is the *sañkhâra-kkhandhâ*.

If these five-fold aggregates get united, the looking straight ahead or sideways arise distinctly. If so what person or the sentient being looks straight ahead and who looks sideways? (*Abhi-Ṭha-2: 342; Ma-Ṭha-1: 267 – 268*).

Atthâti pacakkhandhavasena âlokana-vilokene paññâyamâne tabbinimutto ekâ eko âloketi, ko viloketi (Dî.- Ṭî.-1: 250).

If looking straight ahead or sideways have arisen by virtue of combination of the five-fold *khandhâ*, then who would look straight or sideways free from that five-fold *khandhâ*? There is no such a person or sentient being looking straight or sideways. There only is the the five-fold *khandhâ*.

The way the explanation are given in the above *Aṭṭhakathâ* are referred to as ***Uppalakkhaṇa method and Nidassa method***.

The five-fold *khandhâ* are meditated during *cakkhu-viññâṇa citta-kkhana*. So also each of the five-fold *khandhâ* are concentrated at every thought moment located in *manodvâra-vîthis*, which take as the *ârammaṇa* the *manodvâra-vîthi* and *rûpârammaṇa*. If the five-fold *khandhâ* could be concentrated at every thought moment, then *asammoha sampajjañña-ñâṇa* is acquired. The same applies to *sotadvâra-vîthi* etc.

Arising of *Asammoha Sampajjañña-ñâṇa* by Way of *Âyatana*

In looking straight ahead or sideways (during a thought moment of visual consciousness)

1. The visual clearness element is termed *cakkhâyatana* (the eye-base)
2. The *rûpârammaṇa* is termed the *rûpâyatana* (visible object base).
3. *Cakkhu-viññâṇa* which can discern is termed the *manâyatana* (mind base).
4. The seven modes of *sampayutta cetasika* associated with *cakkhu-viññâṇa*, such as

vedanā etc., are termed *dhammāyatana* (mental object base).

If the four *āyatana*s become distinctly united, then the act of looking straight or sideways will appear clearly. If that is the case, what person or the sentient being looks straight ahead and who looks sideways? (*Abhi-Ṭha-2*: 342; *Ma-Ṭha-1*: 267 – 268).

If the looking straight or sideways clearly appear by virtue of the four modes of *āyatna*, then who would be looking straight and who sideways? In fact, what it means is that there none looking straight nor sideways, but only the four modes of *āyatana*. Here too understand that it is the *Uppalakkhaṇa method and Nidassa method*. At every *citta-kkhaṇa*, situated in *cakkhudvāra-vīthi* and *manodvāra-vīthi*, if each of the four *āyatana* can taken as object of concentration, then the *sampajjañña-ñāṇa* is acquired. The same applies to *sotadvāra-vīthi* (the eye-door cognition process). In this way the 12 modes of *āyatana* (sense-bases) will be completely covered.

Arising of Asammoha Sampajjañña-ñāṇa by Way of 18 Dhātu

In looking straight ahead or sideways (during a thought moment of visual consciousness)

1. The visual clearness element is termed *cakkhu-dhātu* (visual element).
2. *Rûpāyatana* (visible object base) is termed the *rûpa-dhātu* (visible element).
3. *Cakkhu-viññāṇa* which can discern is termed the *cakkhu-viññāṇa dhātu* (seeing consciousness element).
4. The seven modes of *sampayutta cetasika* associated with *cakkhu-viññāṇa*, such as *vedanā* etc., are termed *dhamma dhātu* (mental element).

If the four *dhātus* become distinctly united, then the act of looking straight or sideways will appear clearly. If that is the case, what person or the sentient being looks straight and who looks sideways? (*Abhi-Ṭha-2*: 342; *Ma-Ṭha-1*: 267 – 268).

If the looking straight or sideways clearly appear by virtue of the four *dhātus*, then who would be looking straight and who sideways? In fact, what it means is that there none looking straight nor sideways, but only four the *dhātus*. Here too understand that it is the *Uppalakkhaṇa method and Nidassa method*. At every *citta-kkhaṇa*, situated in *cakkhudvāra-vīthi* and *manodvāra-vīthi*, each of the four *dhātus* must taken as object of concentration.

In this way, if the each of the four *dhātus* can be concentrated at every thought moment during the *cakkhudvāravīthi-manodvāravīthi*, then the *sampajjañña-ñāṇa* is acquired. This is also true for *sotadvāra-vīthi* etc. If concentration can be made in this way, all the 18 modes of *dhātu* would have been completed.

Arising of Asammoha Sampajjañña-ñāṇa by Paccya-Paccavekkhaṇa (Meditation on the Cause)

Tathā cakkhu nissaya-paccayo rūpam ārammaṇa-paccayo, āvajjanam anantara-samantara-anantararūpanissaya natthiviugatapaccayo, āloko upanissayapaccayo, vedanādayo sahajâtâdipaccayâ. Evametesam paccayānam samāvâye ālokavilokanam paññâyati. Tattha ko eko āloketi, ko viloketi (*Abhi- Ṭha.-2*: 342; *Ma. Ṭha-1*: 268).

“*Upanissayapaccayo*”*ti idam suttantanayeyna pariyâyako vuttam. Sahajatapaccayti nidassnamattametam aññamañña-sampayutta-atthiavigatâdipaccayâ nampi labbhanato* (*Dī.- Ṭī.-1*: 250).

In looking straight or sideways (during a thought moment of visual consciousness)

1. The visual clearness is the *pûrejâtanissaya paccaya* (a cause which renders support in the formation of *cakkhu-viññâṇa* by competition between very early *atîtabhavañga* and visual clearness and among *uppâdas* before the *cakkhu-viññâṇa* made its appearance).
2. The *rûpârammaṇa* is the *ârammaṇa paccaya* (the *rûpârammaṇa* is the object of the *cakkhu-viññâṇa citta*. On when there is discernible object could the *viññâṇa*, which can discern the object, be formed. There would be no *viññâṇa* without discernible object. Therefore, for the appearance of *cakkhu-viññâṇa* the *rûpârammaṇa* presents itself as a cause and support in the form of object that is to discerned.)

The *pañcadvâra-vajjana* is the (a) *anantara*, (b) *samantara*, (c) *anantarûpanis-saya*, and (c) *vigata paccaya*. These are the causes.

(a) It is unusual for two *cittas* to arise simultaneously. One arises after the formation and perishing away of the another. Therefore, only when *pañcadvâravajjana citta* has ceased can the *cakkhu-viññâṇa citta* arise. As long as the *pañcadvâravajjana citta* is still there, the *cakkhu-viññâṇa citta* cannot arise as yet. The *cakkhu-viññâṇa citta* ceases only after supporting the arising of the *cakkhu-viññâṇa citta*. In between the supporting *pañcadvâravajjana citta* and the supported *cakkhu-viññâ citta* there exist no separating phenomenon.

NĀMARŪPAVAVATTHĀNA
DETERMINATION OF *NĀMA* AND *RŪPA*

4. Nāmarūpavavatthāna = Determination of Rūpa + Nāma

So evum̐ phassādīnam̐ vasena upatthite cattāro arūpino khandhe nāmanti, tesam̐ arammanabhūtāni cattāri mahābhūtāni, catunnañca mahābhūtāni upādāyarūpam rūpanti vavatthapeti. Iti aṭṭhārassa dhātuyo dvādasāyatanāni pañcakkhandhāti sabbepi tebhūmake dhamme khaggena samuggam vivaramāno viya yamakakālakandaṃ phālaya-māno viya ca nāmañca rūpañcāti dvedhā vavatthapeti. Nāmarūpamattato uddam̐ añño satto vā puggalo vā devo vā byahmā vā nattīti nittam̐ gacchati (Visuddhi-2: 227 - 228).

When the meditator has clearly discerned the *rūpa* phenomena in his conscious-ness, so would the *nāma* phenomena be. In such a discernment of the *nāma* factors, there are three ways:

3. The method of concentration starting with *phassa* (contact),
4. The method of concentration starting with *vedanā* (suffering),
3. The method of concentration starting with consciousness *viññāṇa* (perception).

If the meditator concentrated on the *nāma dhammas* via one of these three ways, then *vedanā-saññā-sañkhāra-viññāṇa*, referred to as the four-fold *nāmakkhandhā*, are recognized as the ***nāmadhammas*** which will be acquired in his conscious mind. *Mahābhūta* = the four great elements and all the *upādārūpas* which take the four great elements as their object, are recognized as ***rūpa dhammas***. In this way the 18 elements, 12-fold *āyatanas*, the five-fold *khandhās* and all those factors in the three planes of existence = these innumerable *rūpa-nāma dhammas* have been definitely and clearly defined. It comes to the realization that there are just the *nāma* and *rūpa* in the three planes of life, above which there exist no higher ***individuality-sentient being-life-self-human-devā-byahmā*** (*Visuddhi-2: 227 - 228*).

According to the above instruction, when one is able to discern both *rūpa+nāma* at every thought along the path of cittaniyāma, then these *rūpa + nāma* are taken as object of concentration to discern that in these there are **no “individuality-sentient being-life-self-human-devā-byahmā**, but **just the *rūpa + nāma***.

The determination is made of the *rūpa+nāma* as explained above. (When one has acquired the ability to extend his consciousness to *bhahiddha* and collectively meditate on the *bhahiddha rūpa+nāma* in the 31 planes, then one would clearly realize the non-existence of human-devā-byahmā).

An Invaluable Resolution

The Venerable Sayādaw Mathera, referred to respectfully by the *desanā* as **Ācariyadhammapāla**, has made an invaluable resolution in the domain of meditation in his Mahātikā with respect to the above opening commentary.

Sabbepi tebhūmake dhamme nāmañca rūpañcātīti ittha kiñcāpi sabba saddo anavasesapariyādāyako, nāmarūpabhāvo pana aññamaññavidhuyoti na tadubhayam samudāyavasena parissamāpayetabbam, tasmā “yadatthe namanlakkhanam, tam nāman. Yam ruppanalakkhanam, tam rūpa”ti evum vavatthepētīti attho. Evum vavatthapan-toyeva ca tadubhayavinimuttassa tebhūmakadhammesu kassaci dhamassa abhāvato “sabbepi tebhūmakedhamme nāmañca rūpañcāti dve dhā vavatthapeti”ti vuccati. “Nāmañca rūpañcā”ti eteneva tassa duvidhabhāve siddhe “dvedhā vavatthapeti”ti idam̐ nāmarūpavinimutthassa aññassa abhāvadassattham̐. Tenevāha “nāmarūpamattato uddha”tiādi. “Sabbepi tebhūmake dhamme”ti pana sabbaggahanañcitha sammasama-

nupagassa dhamamasanavasesetabbatâya vuttam. Tahñi anavasesato pariññeyam ekamsato virajji tabbam tato ca cittam virâjayam pamocetabbam. Tenâha bhagavâ —
“Sabbam bhikkhave anabhijânam aparijânam (tattha cittam)
Avirâjayam appajaham abhabbo dukkhakkhayâya. R.
Sabbañca kho bhikkave abhijânam parijânam (tattha citta)
Virâjayam pajayam bhabbo dukkhakkhayâyâ”ti.

(*Sam.-2:249 - 250 Parijânanâ Suttana; Mahâfi-2: 358*).

Iti imassamim sutte tissopi pariññâ kathitâ hunti. “Abhijânan”ti hi vacanena ñâtapariññâ kathitâ, “parijânan”ti vacanena tîrana pariññâ, “virâjayam pajahan”ti dvîhi pahânapariññâti (Sam.- Tîtha-3: 6).

The commentator in the above Visuddhimagga commentary has explained as: *Sabbepi tebhûmake dhamme nâmañca rûpañcâti dvedhâ vavatthapeti = tebhûmakas*, within the three planes of life referred to as all of the *kâma-rûpa-arûpa*, are recognized as *rûpa dhammas* as well as *nâma dhammas* (mental factors, material factors) as two distinct groups.

Here, the word *sabba* = completeness = all is meant to include the entire *dhammas* of the *sañkhâra* phenomena. *Nâma* and *rûpa*, however, are taken to be far apart from one another. (They are not the associated *sampayutta dhammas*, but are dissociated *vippayutta dhammas*). Therefore, the *nâma* and *rûpa dhammas* should not be analyzed together as a composite group, but be recognized as two distinct groups, and are to be taken as given below:

3. The *dhammas* that are of the nature of being attracted towards the object are *nâma*,
4. The *dhammas* that are subject to change are the *rûpa*.

Only when so recognized can the non-existence of a certain *dhamma* (such as the living being, soul, *viññâna*, self) of the *tebhûmaka dhammas* present in the three planes of life and being free from both *nâma* and *rûpa* — the entire *tebhûmaka dhammas* of the three planes of life are recognized as two distinct *nâma* and *rûpa dhammas*. And this is what the commentator has stressed in his explanation.

The expression “*Nâmañca rûpañca*” = *nâmadhamma* and *rûpadhamma* is an adequate indication that the *nâma* and *rûpa* are two distinct words, yet they are further expressed as *dvedhâ vavatthapeti* = recognized as two distinct groups. It was expressed so to vindicate the non-existence of a certain *dhamma* (such as the living being, soul, *viññâna*, self) of the *tebhûmaka dhammas* present in the three planes of life and being free from both *nâma* and *rûpa*.

It was expounded in this way to arrive at the determination that there exist no individual--sentient being--life--self--human--*deva-brahmâ* beyond the *nâmarûpa*.

Again, it was expatiated as *sabbepi tebhûmake dhamme = tebhûmakadhamma* — in the word *sabba* = all is used for purpose of concentration on the three general characters *anicca-dukkha-anatta* = so as not to leave any of *sammasanupaggadhamma*.

Indeed, the *tebhûmakadhamma* in the three planes of existence is the *dhamma* which should entirely be understood analytically; the attachment on to these *tebhûmaka-dhammas* via craving should be eradicated through practice. By practicing to eradicate the craving on these, one should acquire freedom. That is the reason why the Buddha has admonished as follows:

“Bhikkhus if the craving for the entire *rûpanâma* phenomena

7. are not understood penetratively by *ñâtapariññâ paññâ*,

8. are not known analytically by *tīranpariññā*,
9. cannot practice to eradicate and be relieved of the attachment to them by craving, then one is not worthwhile to be relieved of the sorrows of the sansâric circus.

“Bhikkhus in fact, if the entire *rūpanāma* phenomena

10. are understood penetratively by *ñâtapariññā paññā*,
11. are known analytically by *tīranpariññā*,
12. has practiced to eradicate the attachment to them by craving, then one is worthwhile to be relieved of the sorrows of the sansâric circus (*Sam.-2: 249 - 250*).

This resolution has been made in Mahâtîkâ with reference that of Aparijânanasuttana of Samyuttapâli Salâyatanavaggasamyutta.

4. A statement that Nibbâna can be attained by meditating on just a single *rūpa* element,
5. A statement that Nibbâna can be attained by meditating on just a single *nâma* element, and
6. A statement that Nibbâna can be attained by meditating on just a single *rūpa* element and just a single *nâma* element.

These three statements are definitely the opposite of the resolution described in Mahâtîkâ. He who is in search of the right dhamma, however, should not turn his back on the resolution made in Mahâtîkâ. In fact he should obediently follow that resolution which has been made with reference the Buddha’s verbally delivered discourse. [The three kinds of *Pariññâpaññā* have been explained in Bhuddekarata.]

DIṬṬHIVISUDDHI
(PURITY OF VIEW)

Lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānavasena nāmarûpapariggaho diṭṭhivisuddhi nāma. (Abhidhammatṭhasaṅgaha).

= Cultivation of *nāmarûpa* by the power of the *lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhāna* (salient feature-taste-manifestation-proximate cause) is the purity of the *paramattañāna* view = *diṭṭhivisuddhi*. (Abhidhammatṭhasaṅgaha).

It is the word explained on the basis of the Atṭhakathâs such as Dîghanikâya Mahâvagga Atṭhakathâ = (*Dî-Ṭṭha*-2: 53), Sayuttanikâya Nidânavagga Atṭhakathâ = (*Samī-Ṭṭha*.-2: 44) etc. Therefore, *diṭṭhivisuddhi* = for the sake of the purity of *paramat-haṇaa* view *nāmarûpa* factors have still to be cultivated via the power of the *lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhāna*. The way of such cultivation will be described in separate section on **Lakkhaṇâdicatukka**. Here, in continuation, the meditation on the *nāmarûpa* phenomena by

4. Method of 18 element
5. Method of 12 *Āyatana*s and
6. Method of five-fold *Khandhâ*s will be described.

Table 4.1. The 18 elements, the six doors, the six objects and the six viññâna

The Six Doors	The Six Objects	The Six Viññânas
Receptor Element	Reacting Element	Resultant Element
1. Visual Element (= Eye clearness)	Material Element (= Material object)	Element of visual Cognition
2. Sound Element (= Ear Clearness)	Sound Element (= Sound object)	Element of auditory Cognition
3. Odor Element (= Nose Clearness)	Smell Element (= Smell object)	Element of nasal Cognition
4. Taste Element (= Tongue Clearness)	Taste Element (= Taste object)	Element of gustatory Cognition
5. Body Element (= Body Clearness)	Contact element (= Contact object)	Element of physical Cognition
6. Mind Element	Dhamma element (= Dhamma object)	Element of mental Cognition

Dhātu = element - *attano sabhâvum dhâretiti dhātu*

It is named *dhātu* because it possesses its own natural character (*Visuddhi*-2:116).

The *atta* (self), which is the thought of wrong viewers and whose way of thinking is outside the *sâsanâ*, when investigated by *paramattha* eye of wisdom, does not clearly exist. Its non-existence becomes more clearly realized especially when the *rûpa* and *nâma* are investigated by way of the eye of wisdom after realization of their ultimate truth. Nothing other than *rûpa* and *nâma* is realized, nor is there the *atta*, as visualized by *ñâna*. *Atta* is functionally *karaka* (producer); *atta* can appreciate *vedaka* (feeling). In this way *atta* has been designated to be *karaka* and *vedaka*, but they are not to be. It cannot function nor feel. It is because the *atta* itself, is claimed to have functioning or feeling property, is non-existent.

The ultimate truth, such as *cakkhu* (eye) etc., are capable of performing and existing their own nature. For instance

Rûpâbhigâtârahabhûtappasâdalakkhanam,

Dalukâmatânidânakammasamutthânbhûtappasâdalakkhanam vâ cakkhu
(*Visuddhi-2: 74*).

Element of vision (= eye clear element), upon which impinges on the *bhûtarûpa* (mental qualities of sense-fields) = possesses nature of giving clear vision on the Four Great Elements. In other words, it has the nature of giving clear vision of the Four Great Elements caused by *kamma* arising from wishing to see the material object which are based on *kâmatahnâ*.

As indicated in Section on Rûpakammatthâna, *rûpa* phenomena are made up of subatomic particles called *kalâpas*. The *kalâpa* is the smallest particle of *rûpa* factors in the sphere of *rûpaparamatta*. Element of vision too does not exist as individuality but according *rûpakalâ* called *cakkhudasakakalâpa*. Included in this *cakkhudasaka kalâpa* are 10 *rûpa* phenomena. These *rûpa dhammas* are the *kamma*-produced corporeality which resulted from *kamma* cultivated in the past based on causes *avijja-tahnâ-upâdâna*. The Four Mahâbhûta Elements are also included in these 10 *rûpas* of the *cakkhudasaka kalâpa*. These Mahâbhûta Elements are the *dhammas* on which impinges the *rûpa* objects. It is the natural character of element of vision which causes the clearness of the *mahâbhûta* factors; in every element of vision is present this natural character. Therefore, element of vision has its own nature, and performs in its own nature, and existed in the nature of its own. Note that it also applies to other elements. Since all these 18 *dhammas* can exhibit the phenomena of the natural characters of their own, they are, therefore, nominated as “*dhātu* = element.”

Among these 18 elements, the element of vision etc., are by now clearly explained. A slight treatment on those still not clear will be made. First, mind element, *pañcaviññâ-dhātu* (the five mind element) element of mental cognition will be described.

MANODHĀTU (ELEMENT OF APPRECIATION)

Tīni manodhātucittāni ekā manodhātu. (Visuddhi-2: 224).

4. *Pañcadvārāvajjan;* (2) *Ahitakusalavipākasampacchan;* (3) *Ahitaakusala vipākasampacchan,* the three kinds of mind are called the *manodhātu* (element of appreciation).

Antādikā manodhātu, manoviññānadhātuyā.

Pavesāpagane dvāra-pariyāyene titthti (Nāmarūpapariccheda).

Among the three *citta* named the *manodhātu*, the *bhavaṅga* referred to as the *manoviññāna* (mind cognition) get dissolved when *pañcadvārāvajjāna* is attained and is thought to have entered into the state of *pañcadvārāvajjāna*. Therefore, *pañcadvārāvajjāna* is the *dvāra* (door) through which *bhvaṅgamanoviññāna* enters. Again, the *manoviññāna* called the *santīrana* (investigation, decision) made its appearance following the *sampaticchana* (acceptance). *Sampaticchana*, again, functions as the outlet for *manoviññāna*. With reference to instructions of this nature, the three *manodhātu* can be taken as the doors for the *manoviññāna*. In other words, it means it unusual appreciation.

It is explained in the earlier pages of the section on *Nāmakammaṭṭhāna* etc. that

4. Element of *bhavaṅgamaṇo* clearness is the *manodvāra* (mind door),
5. *Bhavaṅgamaṇo* together with *āvajjana* (adverting mind) is the *manodvāra*,
6. From point of view of *Tṭhānūpacāra* (by way of place) or *phalūpacāra* (by way of contact, the *hadayavatthu* (heart-based corporeality) is called the *manodvāra* too. (see pages etc.). Taking of *bhavaṅga* as the *manodvāra*, and of *bhavaṅga* together with *āvajjana* as *manodvāra* is the usual way of appreciation.

In *pañcadvārāvajjana* (five door contemplation) and *sampaticchānadve* named as *manodvāra* (mind door), *pañcadvārāvajjana*, when taken as object, is not effective as taking object of concentration following others nor as repetitively taken object of concentration, because the newly formed object in earlier stage of concentration has been taken only once. That is why the *manodvārāvajjana* and *sampaticchanadve* are — *mano evadhātu manodhātu*— referred to as the *manodhātu* because it is an element which could bring about just the consciousness.

PAÑCAVIÑÑĀNADHĀTU

The *pañcaviññānas* have to simply capture the object which directly appear on the receptive corporeality. Therefore, the force of concentration is more than that of the *manodhātu*, and that is the reason why it is nominated as the *viññānadhātu*. It is also named *visesanajātīti viññānaṃ* = takes the object more forcefully than the *manodhātu*. Because it is supported by *anantara* force from the *āvajjana* (adverting mind), having different objects, and has to support the *sampaticchana* having different object, it used to be less forceful than the *manoviññāna* supporting the *viññāna* of similar objects. As instructed in Vibhaṅga Pāli referred to as *Aññatara Abhinipātamatta* it is just that falling upon the respective object of the five-fold object.

[*Anantara*—Someone becomes successful at the expense of someone else. As this statement goes, two *cittas* (consciousnesses) cannot come about simultaneously, but one after another. (The earlier consciousnesses disappear after facilitating the appearance of the later). The early *cittas* arose and, after facilitating the rising of the later, perish away. Before dissolution of the former, the later *cittas* have no chance to arise. Remember that an old

president would relieve himself only after handing over his duties to the new one. The support of the former *citta* for the appearance of the next one is called *anantarapaccaya*.]

THE MANOVIÑÑĀDHĀTU

Literally *mano* (mind) refers to “knowledge”, and so also the *manoviññāna* (mental consciousness) to “special knowledge.” The combination of the two explicitly gives the essence of a “wide knowledge, a very high knowledge and very high and wide knowledge.” The way the realization is acquired by the very high and wide knowledge is this. Unlike the *cittas* described above, it does not take the new object at very early state (even though the capture has to be made in a way similar to *manodvāravajjana*), supported by anantara force of the *citta* having similar object, supports the later *citta* of the same material object by force of *anantara* support. Hence the capture on the object is very effective. Therefore, it is a nominated, from *manoviññānadhātu* point of view, as *mano* with *viññānam* (see Compendium of Buddhist Philosophy, p.182).

THE 12 ĀYATANAS

Inner Six Āyatanas

1. *Cakkhāyatana* (The Eye Base)
2. *Sotāyatana* (Sense Field of the Ear)
3. *Ghānāyatana* (Nose Base)
4. *Jivhāyatana* (Sense of Tongue)
5. *Kāyāyatana* (Sense Field of the Body)
6. *Manāyatana* (Mind Base Sense)

Outer Six Āyatanas

1. *Rûpāyatana* (Visible Object Base)
2. *Saddāyatana* (Sound Base)
3. *Gandhāyatana* (Smell/Scent Object Base)
4. *Rasāyatana* (Taste Object Base)
5. *Pholabbāyatana* (Tangible Object Base)
6. *Dhammāyatana* (Mental Object Base)

1. The eye clearness element = the visual sensitivity is called *cakkhāyatana*.
2. The ear clearness element = the sound sensitivity is called *sotāyatana*.
3. The nose clearness sensitivity = the nasal sensitivity is called *ghānāyatana*.
4. The tongue clearness sensitivity = the taste sensitivity is called *jāyatana*.
5. The tactile clearness sensitivity = the tangible sensitivity is called *pholabbāyatana*.
6. The seven *lokī* cognition elements are the *manāyatana*.

[*Lokiya satta viññānadhātuyo “manāyatanan”ti.*] (Visuddhi 2:224).

1. *Rûpārammana* (visible object) is the *rûpāyatana* (visible object base).
2. *Saddārammana* (sound object) is the *saddāyatana* (sound base).
3. *Gandhāramman* (scent object) is the *gandhāyatana* (smell/scent base).
4. *Rasārammana* (taste object) is the *rasāyatana* (taste base).
5. *Pholabbārammana* (tactile object) is the *pholabbāyatana* (tangible base)
6. The 52 *cetasika* (mental concomitants) and 16 *sukhumarûpa* (subtle material forms) are all *dhammāyatana* (mental base).

NOMINATION AS ĀYATANA

Visesato pana āyatanato, āyānam tananato, āyatassa ca nayanato āyatanamti Veditabbam (Visuddhi-2: 112).

It is so named

1. Because of the functions performed by each and every *citta cetasika* (mind and mental concomitants) on their own.
2. Because of the capability of *āya* (lengthening) the stretched mind and mental concomitants due to exerting effort by each and every one of them.
3. Because of bearing full suffering of the rounds of rebirth along the *sansâric* circus.

4. *Āyatana*. It means *āya* (cause) according to the meaning of the terms. If there is no eye sensitivity and visible object, there can be no *cakkhudvârikavîthicitta* (mind door thought process). If there are no *cakkhudvârikavîthicitta*, each and every mind and men-tal concomitant, appearing every *cittakhana* (thought moment) within, these cannot per-form their respective functions. Thus, the *cakkhupasâda* and *rûpârammana* are the causes for *cakkhudvâravîthicitta* and of carrying out the respective functions by the *cakkhudvârika nâma dhammas* (mental phenomena arising through the eye door). This is the reason why the name *cakkhâyatana* — *rûpâyatana* is given. Note that the same applies to the remaining *âyatana* pairs.
5. Only when there are *cakkhudvâra* (eye door) and *rûpâyamana* (physical object), can there be *nâma dhammas* (mental factors). Without these there be no *cakkhu-dvâra nâma dhammas*. Note that it is also true for *sotadvâra saddârammana* etc. Each mind and mental concomitant appearing with reference to the corresponding *dvâras* (doors) are stretched by the *âyatanas*. Like a photographic enlarger which enlarges the small photographs, the *âyatanas* enlarge the mind and mental concomitants. If any one (*ayonisomarikâra* = one having unwise attention) comes across a pleasant sound and agreeable beauty, he would exaggerate on what he has just encountered. But he comes across a disagreeable sound or a feature, he would exaggerate on what he has seen with a wry face. He would be smiling within himself and reflecting in his mind of minds. He would be reminiscing on it. This a kind of enlarging the mind mental concomitant. In the life-continuum of a good man of a *yonisomanasikâra* (= one having wise attention) the *akusala dhammas* (unmeritorious deeds) do not get enlarged on the basis of these *dvârâ-rammanas*. The mind and mental concomitants associated with the insight know-ledge, such as *aniccanupassanâñâna*, *dukkhanupassanâñâna*, *anattaanupassanâ-ñâna* etc., however become enlarged. Such a kind of enlargement leads one to the nibbâna, and is worth culturing.
6. In the infinite rounds of rebirth (*sansâra*), with no beginning, the long suffering of *sansâravatta* (sansâric function) has not yet ceased with non-reappearing cessation, the *anupâdanirodha*. As long as they remain, these *âyatanas* would be bearing the full-fledged suffering of the sansâric circus. And hence, they are referred to as the *âyatanas* (Visuddhi. 2:112).

Manâyatana — *Dhammâyatana*
Mind based sense — Mental object base

Dvârammana bhedena, bhavañtâyatani ca, dvârammana taduppanna, pariyâyena
dhâtuyo (Abhidhammattasañgaha)

Attano sebhâvumî dhâretîti dhammo = because they their own specific characters, they are named the *dhamma*. This being so, since all the *paramattha dhammas* bear their own specific characters (= the characters), they should be taken as a single “*dhammâ-yatana*.” A question would then arise as to why it is expatiated as 12 *âyatanas* but treating each separately. The answer follows.

This *âyatana desana* is exhorted to clearly differentiate the doors and object of the six kinds of *viññânakâya* (tactile cognition). Since there are six *dvâras* and six *ârammana âyatanas*, it was expounded as 12 *âyatanas* instead of a single *dhammâyatana*.

7. The door, at which all the *viññâna* (cognition) included in the *cakkhuvîññânavîthi* (eye consciousness process), is just the *cakkhâyatana*, and the *rûpârammana* (visible object) is the only object domain.

8. The door, at which all the *viññāna* (cognition) included in the *sotaviññānavīthi* (ear consciousness process), is just the *sotāyatana*, and *saddārammana* (acoustic object) is the only object domain.
9. The door, at which all the *viññāna* (cognition) included in the *ghānaviññānavīthi* (nose consciousness process), is just the *gandhārammana* (olfactory object) is the only object domain.
10. The door, at which all the *viññāna* (cognition) included in the *jivhāviññānavīthi* (tongue consciousness process), is just the *rasārammana* (taste object) is the only object domain.
11. The door, at which all the *viññāna* (cognition) included in the *kāyaviññānavīthi* (body consciousness process), is just the *phothabbārammana* (tactile object) is the only object domain.

Chatthasa pana bhavañgamañasañkhāto manāyatane kadesova uppattidvāraṃ asādhāraṇaṇca dhammāratanaṃ ārammanti (Abhi. Ttha. 2: 43 - 44; Visuddhi 2: 113).

Bhavañgamañasañkhātoti dvikkhattomañ calivā pavattabhavañgagamañsañkhato. Calanavsena bhavañgappavattiyā sati eva āvajjanañsañ āpi kārañabhūtamti katvā vuttamañ “bhavañgamañsañkhāto. R. Uppattidvāraṇ”ti. Asādhārañanti cakkhuvīññāñādīnañ asādhārañamañ. Satipi asādhārañabhāve cakkhādīnañ dvārañbhāvena gahitattā dhammāyatanañna aggahañamañ datthabbañ. Dvārañmanabhāvehi vā asādhārañamañ sandhāya “asādhārañanañ”ti vuttamañ (Mahātī. 2: 173).

12. The door is the plane where all the *viññānas* (cognition), which are included in the *manoviññānavīthi*, arise and part of the *āyatana* referred to as *bhavañgacitta* arising after being vibrated twice.

(This is a translation with reference to Mahātīkā. According to speeches made by successive generations of teachers, the plane of formation of all the *viññānas*, included in the *manoviññānavīthi*, is just a part of the *āyatana* referred to as *bhavañgacitta* arising after vibrating twice. According to the Subcommentary (Tīkā), the *bhavañgañcālana* (vibration of life-continuum), which arises after vibrating twice, is the *manodvāra*. Generations of teachers have said that the vibrating *bhavañga* = vibration of life-continuum = arising completely later = *bhavañgupaccheda* (cessation of life-continuum) The only difference is the usage of *bhavañgacālana* and *bhavañgupaccheda*. In essence, however, note that the main *desanā* is the same. The vibrating *bhavañga* = *bhavañgañcālana* by the power of which the *bhavañga* distinctly arises, and *āvajjana* can only arise when *bhavañga* arises. *Āvajjana* will not arise when the *bhavañgacālana* does not arise. With *bhavañga* as the cause of *āvajjana* in mind, the commentator has explained that *bhavañgacālana* (= *bhavañgupaccheda*) referred to as *bhavañgamana*, which is a part of *āyatana*, is the plane of *dvāra* where all the *viññāna* included in the *manoviññānavīthi* are formed.)

Ekadesayūpaca - Lokiyasattaviññāñadhātu manāyatanañ (Visuddhi 2: 224).

It has been explained that all the seven *lokiviññādhātu*, i.e., all the *lokīcitta* (the object of insight knowledge) are *manāyatana*. Note that *bhavañgañ citta*, which is a part of *manāyatana*, is taken by way of *ekadesayūpacāya* as *manāyatana*, and again this *bhavañgamanañyatana* as the *manodvāra* the support of all *manoviññāna*.

Dhammāyatana — Tasampayuttā phassādayo sesarūpañca “dhammāyatanañ”ti (Visuddhi 2: 224).

All *âyatanas*, except the *lokîviññânadhâtu* and *phassa* etc. of 25 mind and mental concomitants occurring in each *cittakhana* and *cakkhâyatana* etc. of the above 10 *rûpâyatana*, the remaining 16 *sukhumarûpas* are the *dhammâyatanas*. These *dhammâyatanas* are not associated either as *dvâra* or object with *cakkhuvîññâna* etc. of the *pañcaviññâna*.

Another way of taking *Manodvâra*. “*Ayam nâma mano manâdvâram na hotî*”ti (*Abhi. Tha. 1: 129*).

According to this commentary, the early *mana* (= mind) is beneficial to the later *mana* (mind). Therefore, all the early *mana* can be taken as the causative *dvâra* of the later ones. With reference to this commentary all the *citta* called *manâyatana* are *mano-dvâra*. Taking only the *bhavañga* as the *manodvâra* is routine way. Note that all the *citta* as *manodvâra* is by way of *pariyâya*. (A kind of *pariyâya* refers to the *anantara*, the proximate cause).

Dhammâyatana also is a pariyâya. *Rûpâyatana* etc. are usually (customarily) referred to as *rûpâyatana*. *Dhammâyatana* and *dhammârammana*, however, are slightly different. As mentioned under *Dhammâyatana* (see earlier pages of this vol.), *pasâda-rûpa* (clear sensitivity), *sukhumarûpa* (subtle forms), mind, mental concomitant, *nibbâna* and *paññatti* (concept) are included in the phenomena called *dhammârammana*. Exhortation has been made to selectively include the object of insight knowledge in the *dhammâyatana*. But *nibbâna* and *paññatti* cannot be included. The five clear sensitivity, which have been specially designated as *cakkhâyatana* etc., cannot be included in the *dhammâyatana*. Because all the *lokiçittas* have been given a special name *manâyatana*, they are not included in the *dhammâyatana*. Therefore, it must be noted that designating *dhammâyatana* as *dhammârammana* — the six *dvârayatana*, the six *ârammanâyatana* — differentiating 12 *âyatanas* is because of a kind of *pariyâya* (conditioned cause). (The *âyatana desanâ* was expounded for *rûpasammûlâ* and *majjimarûci* individuals. See section on *Rûpakammatthâna*).

[**Special Note.** Among the 16 subtle forms named *dhammâyata* is also included the very important *hadayavatthurûpa* (heart-based corporeality, which also is the *dhammâyatana*. This is a factor very important in concentrating on the 12 *âyatana* objects and the 18 element objects.]

Again, the six doors, the six objects and the six concepts, developed dependent upon the six objects of concentration, together come to 18 in all — the six each of the doors, the objects and the concepts. It should be noted that, as described in *dhammâyatana*, the *dhammadhâtu* is called *dhammârammana*.

CULTURING RŪPA — NĀMA BY WAY OF 18 ELEMENTS

In section on *Rûpakammatthâna*, the *cakkhudvâra* = 54 kinds of visual sense (the eye), the true *rûpas* have been described in tables. Among these 54

- (A) 1. Clear sensitivity is the visual element, but the remaining 53 are not.
 - 5. *Rûpârammana* (visible object base) is the *rûpa* element.
 - 6. Depending on the *cakkhudhâtu*, and taking the *rûpadhâtu* as the object, there arises the mind which is the *cakkhuvîññânadhâtu*.
- (B) 1. *Sotapasâda* (clear sensitivity of ear) is the *sotadhâtu* (sound element), but the remaining 53 are not.
 - 2. *Saddârammana* is the *saddâdhâtu*

3. The *citta* (mind) which arises depending on and taking *saddahātu* as the object, is the *sotaviññānadhātu*.
- (C) 1. *Ghânâpasâda* (nose clear sensitivity) is the *ghânadhātu* (the scent element), but the remaining 53 are not.
 2. *Gandârammana* is the *gandadhātu*.
 3. The *citta* (mind) which arises depending on *ghânadhātu* and taking the *gandârammana* as the object, is the *ghânaviññānadhātu*.
- (D) 1. *Jivhâpasâda* (tongue clear sensitivity) is the *jivâdhātu* (the scent element), but the remaining 53 are not.
 2. *Rasârammana* (*taste object*) is the *rasadhātu*.
 3. The *citta* (mind) which arises depending on *jivhâdhātu* and taking *jivhârammana* as the object, is the *jivhâviññānadhātu*.
- (E) 1. *Kâyâpasâda* (clear sensitivity of body) is the *kâyadhātu* (the body element), but the remaining 53 are not.
 2. *Pholabbârammana* (*tactile object*) is the *pholabbadhātu* (tangible element).
 3. The *citta* (mind) which arises depending on *kâyadhātu* and taking *pholabba* as the object, is the *kâyaviññānadhātu*.
- (F) 1. *Pañcadvâvajjana - sampatichannadve* is the *manodhātu*.
 2. The 52 *cetasika* (mental concomitants) and 16 *sukhumarûpa* (subtle material forms) are the *dhammadhātu*.
 3. The *citta* (mind) which arises depending *manodhātu* and taking *dhammadhātu* as the object, is the *manoviññānadhātu*.

[Note. As a good man the *manoviññānadhātu*, which can acquired at a *tihita* (3-rooted condition) worldling stage, in your life-continuum are of the following kinds:

- | | |
|---|----------------------------|
| 1. <i>Akusalacitta</i> (karmically unwholesome consciousness) | 12 |
| 2. <i>Santîranacitta</i> (investigating consciousness) | 3 |
| 3. <i>Manodvâravajjana</i> (advertence) | 1 |
| 4. <i>Mahâkusalacitta</i> (great, wholesome consciousness) | 8 |
| 5. <i>Mahâvipâkacitta</i> (result of great deed) | 8 |
| 6. <i>Rûpâvacarajana</i> (<i>kusala</i>) (fine material sphere consciousness) | 4 (<i>catukka</i> method) |

They all come to a total of 36 kinds.

If raised to *rûpâvacara* (world of forms) by way of *pañcaka* (five-fold), there will be 37 kinds of *viññānadhātu* (consciousness element). If all the eight *samâpatti* (sustained deep mental absorption) have been acquired, there will be 40 or 41 *viññānadhātu*.]

In this way the various *dhātu* (elements) are discerned to attain the visual knowledge of their ultimate truth:

7. *Cakkhudhātu, rûpadhātu, cakkhuviññānadhātu* ,
8. *Sotadhātu, saddadhātu, sotaviññānadhātu*,
9. *Ghânadhātu, gandhadhātu, ghânaviññānadhātu* ,
10. *Jivhâdhātu, rasadhātu, jivhâviññānadhātu*,
11. *Kâyadhātu, pholabbadhātu, kâyaviññānadhātu*,
12. *Manodhātu, dhammadhātu, manoviññānadhātu*. (Note that it is not citation *kammatthâna*).

DISCERN THE RŪPA - NĀMA

When you are able to concentrate on and take up the *rûpa* and *nâma* by your knowledge as

3. *Cakkhudhātu, rūpadhātu, sotadhātu, saddādhātu, ghānadhātu, gandhadhātu, jivhādhātu*, the 16 *sukhumarūpa* (a part of *dhammadhātu*), called the *dhammadhātu*, are the *rūpadhammas*.
4. *Cakkhuvīññādhātu, sotavīññādhātu* ----- *manovīññādhātu*, the (52) mind and mental concomitants, called the *dhammadhātus*, are the *nāma-dhamma*.

In this way take up and discern the *rūpa* and *nāma dhammas* (*Visuddhi* 2: 224).

DISCERNING RŪPA - NĀMA BY WAY OF 12 ĀYATANAS

- A. 1. *Cakkhupasāda* is the *cakhāyatana*.
2. *Rūpārammana* is the *rūpāyatana*.
- B. 1. *Sotapasāda* is the *sotāyatana*.
2. *Saddārammana* is the *saddāyatana*.
- C. 1. *Ghanapasāda* is the *ghānāyatana*.
2. *Gadhāyatana* is the *gandhāyatana*.
- D. 1. *Jivhārammana* is the *jivhāyatana*.
2. *Rasārammana* is the *rasāyatana*.
- E. 1. *Kāyapasāda* is the *kāyāyatana*.
2. *Pholabbāyatana* is the *pholabbāyatana*.
- F. 1. The seven *lokavīññādhātu* is the *manāyatana*.
2. the 52 mind and mental concomitants, the *dhammārammana* called the 16 subtle material forms are the *dhammāyatana*.

The *cakkhāyatana-rūpāyatana*, the *sotāyatana-saddāyatana*, the *ghānāyatana-gandhāyatana*, the *jivhāyatana-rasāyatana*, the *kāyāyatana-pholabbāyatana*, the *dhammāyatana*, called the 16 subtle material forms, are all ***rūpadhamma***.

The *manāyatana* and *dhammāyatana* (called the 52 *cetasika*) are all ***nāmadhamma***.

In this way concentrate on the *rūpa-nāma* and discern the *rūpa-nāma* (*Visuddhi* 2: 224 - 225).

Here too it is important that the *kammatthāna* is not a citation. One has to understand that the instruction is made to concentrate on these *āyatanas* as object to attain the ultimate truth via perfect knowledge (insight knowledge). The method is to combine the 18 *dhātus* and the 12 *āyatanas* and to discern on the sum total of these. The discernment analytically of these into finer details is given in *Mūlapannasa Commentary* as follows. They are the ways of discerning the four *āyatanas* and the four *dhātus* that arise at every *vīthiccittakhana* (mental process moment) along the course of *cittaniyāma* (mental certainty).

A WAY OF DISCERNING DHĀTU — ĀYATANA

Tatthā cakkhu cakkhāyatanaṃ, rūpam rūpāyatanaṃ, dassanam manāyatana vedanādayo sampayuttadhammā dhammāyatanaṃ. Evametesam catunnam āyatanānaṃ samavāye ālokanavilokanam paññāyati. Tattha ko eko āloketi, ko viloketi. Tathā cakkhu cakkhu-dhātu, rūpam rūpadhātu, dassanam cakkhuvīññādhātu, tamsampayuttā vedanādayo dhammadhātu. Evametāsam cakkhunnam dhātunam samavāye ālokanavikkanaṃ paññāyati. Tatthako eko āloketi, ko viloketi (Ma-Tīha. 1: 268).

If the following four *āyatana*s happen to come together there occurs the state of looking straight and looking askance.

5. Eye clear element is the eye base
6. Visible object is the visible object base
7. Visualizing visual concept is the mind base
8. The associated mind and mental concomitant *sampayutta dhamma* groups, such as *phassa-vedanā-saññā-cetanā-ekaggatā-jīvita-manasikāra*, are the *dhammāyatana* (mental object base).

Now who would see this way? Which living being would look straight forward or askance? (It means there is neither straight forward looking nor looking askance ones).

A similarly situation holds true for the following.

5. *Cakkhupasāda* (the eye sensitivity) is the *cakkhudhātu* (the element of vision)
6. *Rûpārammana* (the visible object base) is the *rûpadhātu* (the mental element).
7. Realizing *cakkhuvīññāna* (the eye consciousness) is the *cakkhuvīññānadhātu* (the eye consciousness element).
8. The associated mental concomitants, such as *phassa* etc., the *phassasampayutta-dhamma* (associated tangible factors) are *dhammadhātu* (mind element).
(*Ma.Ttha*.1: 261).

The opening of these documentaries explained in such a way that the manifestations become vividly materialized using the *upalakkhanā* and *nidassana* methods.

Now you good man, discern the *nāmakammatthāna* tables again. Pay attention to them as the object of concentration. Pay attention on the corporeality and mentality once again. In the above commentary it is explained that the four *āyatana*s and the four *dhātus* are realized as the *rûpārammana* at the instance of the *cittaviññāna* (mental consciousness) *cittakkhana* (thought moment).

The mental consciousness cannot arise without *pañcadvāravajjana* (apprehension through the five sense doors) arising before it. If it is the *cakkhuvīññāna* (eye consciousness), a series of thought processes do not halt during the interval of *cakkhuvīññāna*, or of *sampaticchana*, nor *santīrana*. It will continue at least up to *vuttho* (determining consciousness). Even then, the *ārammana* has to be weak *parittārammana* for it to halt the mental processes and come to a *bhavaṅga* (rapt.). If the *ārammana* (the object) is the *mahantarāramma*, it is usual to continue up to the attainment of *jo* (impulsion), if *atirāma* up to *tadārammana* (registering).

Therefore at a consciousness moment of *cakkhuvīññāna*, the four *āyatana*s and the four *dhātus* are formed, so also at the *pañcadvāravajjana*, *sampaticchana*, *santīrana*, *uttho*, *tadārammana* etc., there are four *āyatana*s and four *dhātus* respectively. A few examples will be cited here. At each thought moment, there will be four *āyatana*s and four *dhātus* respectively, where —

5. Supporting heart-based corporeality is the *dhammāyatana* (mental object).
6. *Rûpārammana* (visible object) is the *rûpāyatana* (visible object base).
7. *Pañcadvāravajjana citta* (conscious mind through the five sense doors) is the *manāyatana* (mind-based sense).
8. The associated mental concomitant *sampayutta* (association) groups are *dhammāyatana* (mental base).
5. The supporting heart-based corporeality is the *dhammadhātu*.
6. The visible object is the *dhammadhātu*.
7. The *pañcadvāravajjana citta* is the *manodhāma*.

8. The associated mental concomitant *sampayutta* groups are *dhammadhātu*.

However, the heart-based corporeality and associated mental concomitant *dhamma* groups are both the *dhammadhātu*. If such similar *dhammas* are combined, there will be three *āyatana*s and three *dhātu*s. Note that this hold true for the remaining thought processes (*vīthiccita*). Whether small or large in numbers, all the associated mental concomitant *sampayutta dhammas* are the *dhammāyatana* and *dhammadhātu* only.

There still remain some distinct cases. For example, though *sampaticchana* is named *manāyatana* (the mental object base), but as an element it is *manodhātu* (the mental element). It is not nominated as *manoviññānadhātu*. Note that the remaining thought processes are *manoāyatana* as well as *manoviññānadhātu*. For those still with immature knowledge the *jocittakhana* (moment of consciousness impulsion) , which includes *nāmadhamma*, is given as an illustration.

In each and every *jocittakhanā* (character of consciousness impulsion), understand the four *āyatana*

5. The supporting heart-base corporeality is the *dhammāyatana* (= *dhammadhātu*).
6. The *rûpārammana* is the *rûpāyatana*.
7. The *kusalajoviññāna* (meritorious consciousness impulsion) is the *manāyatana* (= *manoviññānadhātu*).
8. The associated mental concomitant, the (33) association *dhamma* groups are the *dhammāyatana* (= *dhammadhātu*).

In other words, if the heart-base corporeality and mental concomitant *dhamma* are combined as they have similar *āyatana*, there will be three *āyatana*s and three *dhātu*s. In this way concentrate on the four *āyatana*s and the four *dhātu*s at every thought process moment. Discern on all the good and bad groups in accordance with process series. Contemplate covering all the six lines. Concentrate on row after row given in the *Ñāmakammattha* tables. When one is able to also discern *patisandhe-bhavañga-cutī*, continue in a similar way as above.

If one wants to discern another way, after successfully concentrating on the four *āyatana*s and the four *dhātu*s at every thought moment as mentioned above, one may culture the whole row through and through. Lest use see the first row (good group table) of line showing the *rûpārammana* of the good group table. Here, there are *pañcadvârāvajjana*, *cakkhuvīññāna*, *sampticchana*, *santīrana*, *vuttho*, seven impulsions, two *tadārammana* — *manodvârāvajjana*, seven impulsions, two *tadārārammana* respectively. The at every thought process moment, discern as given below.

5. The supporting heart base corporeality as object concentrate as *dhammāyatana*, *cakkhāyatana*, *dhammāyatana*, *dhammāyatana*
6. Taking *rûpārammana* as object concentrate as *rûpāyatana*, *rûpāyatana*,
7. Taking each consciousness mind as object collect as *manāyatana*, *manāyatana*.
8. Taking the associated mental concomitant *sampayutta dhamma* groups as object, concentrate as *dhammāyatana*, *dhammāyatana*.

In this way collect each row four times.

In supporting corporeality, all the *cakkhuvīññāna dhamma* groups are upon *cakkhuvutthurûpa* (visual corporeality). All the remaining thought processes arise dependent upon the heart base corporeality called the *dhammāyatana* and *dhamma-dhātu*. So note that in the supporting corporeality, the *dhammāyatana*s are for the remaining thought processes, and the *cakkhāyatana* is for the *cakkhuvīññāna*. In con-

tinuation, a hint on collection by the 18 *dhātu* way will be described.

5. Taking the supporting corporeality as the only object discern as *dhammadhātu*, *dhammadhātu*, *dhammadhātu*, *dhammadhātu*
6. The *ârâmmānarûpa* only is taken as the object and discern as *rûpadhātu*, *rûpa-dhātu*
7. Taking each conscious mind as the object discern as *manodhātu*, *cakkhuvîññâna-dhātu*, *manodhātu*, *manovîññânadhātu*.
8. The associated mental concomitant *sampayutta dhamma* groups are taken as the object and discerned as *dhammadhātu*, *dhammadhātu*

The above 1 - 4 belong to the eye door thought process and mind door thought process.

The *pañcadvârāvajjana* and *samptaticchana* are the *manodhātu*, *cakkhuvîññâna* is the *cakkhuvîññâna dhātu*, and the remaining thought processes are the *cakkhuvîññâna dhātu*. In contemplating on the *cetasika*, each is taken with reference to its associated *cetasika* arising at each thought moment, and collectively taken as the *dhammâyatana* or the *dhammadhātu*.

Collect all the bad and good groups in each row in the line showing *rûpârammana*. Discern in the *saddârammana*, etc. in a similar way. In this method the discernment on both *âyatana* and *dhātu* phenomena are the same.

Reside singly in *arañña* (in the forest), *rukkhâmûla* (under a tree), *suññâgâra* (in a quiet place) happily, as the Lord has instructed. With the mind set at the nibbâna with *appamâdadhamma* (mindfulness) called the vigilance on the object *rûpanâmadhamma sañkhâra*, a vigorous concentration is to be made with unyielding zest and zeal.

Now collection of the five-fold corporeality will be described. To begin with, *khandhâ* (corporeality) and *upâdânakkhandhâ* (the five clinging aggregate) will be presented.

EXTRACTS FROM KHANDHĀ-SUTTANA

Pañca bhikkhave khandhe dassanâni pañcuppâdânakkhandhe ca, tam sunâthe ca bhikkhave pañcakkhandhâ?

6. *Yam kiñci bhikkhave rûpam atîtâgatapaccuppannam vâ ijjhattam vâ bhahiddhâ vâ olârîka vâ sukhummm vâ hînam vâ panîdam vâ yam dûre vâ santiike vâ ayam vuccati rûpakkhandho*
7. *Yam kiñci vedanâ - R.*
8. *Yâ kiñci saññâ - R.*
9. *Ye keci sañkhâra - R.*
10. *Yam kiñci viññânam atîtânagata paccuppannam vâ bhahiddhâ vâ olârîka vâ sukhummm vâ hînam vâ panîdam vâ yam dûre vâ santiike vâ ayam vuccati rûpakkhandho. Ime vuccanti bhikkhave pañcakkhandhâ.*

Katame ca bhikkhave pañcuppandhânakkhandhâ

6. *Yam kiñci viññânam atîtânagata paccuppannam vâ bhahiddhâ vâ olârîka vâ sukhummm vâ hînam vâ panîdam vâ yam dûre vâ santiike vâ, sâsavum upâdâniyam, ayam vuccati rûpupâdânakkhandho.*
7. *Yam kiñci vedanâ - R.*
8. *Yâ kiñci saññâ - R.*
9. *Ye keci sañkhâra - R.*
10. *Yam kiñci viññânam atîtânagata paccuppannam vâ bhahiddhâ vâ olârîka vâ*

sukhumm vâ hînam vâ panîdam vâ yam dûre vâ santiike vâ, sâsavum upâdâniyam, ayam vuccati viññânupâdânakkhandho. Ime vuccanti bhikkhave upâdânakkhandhâti.

Bhikkhus I shall now admonish to you as regard five-fold corporeality and the five-fold clinging aggregate. Now you all listen.

Bhikkhus What are the five-fold corporeality? Bhikkhus

There are such *dhammas* as

7. The *rûpa* dhamma (corporeality phenomena) of the past, future and present, all those that are internal and external, all those that are coarse and subtle, all those that are low and lofty, all those that are far (from the consciousness of the meditator) and near (close to the consciousness of the meditator). All these (11) categories of material forms are the *rûpakkhandhâ* (the aggregate of the matter or of corporeality).
8. R. All the *vedanâ dhamma* (phenomena of suffering) are the *vedanakkhandhâ* (aggregate of sensation or feeling group).
9. R. All the *saññâ dhamma* (phenomena of perception) are the *saññakkhandhâ* (the aggregate of mental formation or perception group).
10. R. all the *cetasika sankhâra dhamma* (mental formation phenomena) are *sankhâranakkhandhâ* (aggregate of mental formation).
11. All the *viññâna dhamma* (consciousness factor) of the past, future and present, all those that are internal and external, all those that are coarse and subtle, all those that are low and lofty, all those that are far and near. All these (11) categories of are the *viññâna dhamma*. are *viññânakkhandhâ* (the aggregate of consciousness).

Bhikkhus These are the five-fold *khandhâs*
(*Sam. 2: 39; Khandhâsuttana*).

Bhikkhus What are the five-fold *upâdânakkhandhâ*?

There are such *dhammas* as

12. 1. All the *rûpa* phenomena of the past, future and the present, to which are attached as “I, mine” by *tahnâ, ditthi* and which are the object of the four *âsava dhamma* (moral intoxicants), all those that are internal and external, all those that are coarse and subtle, all those that are low and lofty, all those that are far (from consciousness) and near (to consciousness). All these physical phenomena are the *rûpupâdânakkhandhâ* (the aggregate as the object of grasping), existing as (11) categories, and attached as “I, mine” by means of *tahnâ, ditthi*, the object of the four immoral intoxicants.
6. R. All the *vedanâ dhamma* are the *vedanupâdânakkhandhâ* (clinging to the aggregate of sensation).
7. R. All the *saññâ dhamma* are the *saññupâdânakkhandhâ* (clinging to the aggregate of perception).
8. R. All the *cetasika sañkhâra* dhammas are the *sankârupâdânakkhandhâ* (clinging to the aggregate of formation).
9. R. All the *viññâna dhamma* (concept phenomena) are the *viññânupâdânakkhandhâ* (clinging to the aggregate of sensation) (*Sam.-2:39, Khandha-suttana*)

**KHANDHÂ AND UPÂDÂNAKKHANDHÂ
(THE AGGREGATES AND THE AGGREGATES AS OBJECT OF**

CLINGING)

Chatthe rūpakkhando kāmāvacaro, cattāro khandhā catubhūmakā. R. Idhāpi rūpakkhando kāmāvacaro, avasesā tebhūmakā vipassanācārasena vuttā. Evmettha rūpam rāsathena khandhesu pavittham, sasavrāsathena upādānakkhandhesu. Vedanādayo sāsavāpi atthi, anāsavāpi atthi. Te rasathena sabbepi khandhesu pavitthā, tebhūmakā panettha sāsavathena upādānakkhandhesu pavitthāti (Sam.-Ttha.-2: 249).

3. In the five-fold *khandhā*, *rūpakkhandhā* is the *kāmāvacara* (the realms of sensual pleasures). The *vedanā-saññā-sankhāra-viññāna*, called the four-fold *nāmakkhandhā* (the mental aggregate) are the *kāma-rūpa-arūpa-lokuttarā* (the sensual existence-deva corporeal-formless existence), the *dhammas* of the four *bhavana* (planes) of existence. The first *Khandhādesanā* was expounded to show that, whether in the mundane or supra-mundane, all the *dhammas* that can be taken collectively as aggregates
4. In the *upādānakkhandhā*, expounded as the second *desanā*, corporeal aggregate is the *kāmāvacara dhamma*. *Vedanā-saññā-sankhāra-viññāna*, the four *nāmak-khandhā*, are those *tebhūmaka dhammas* formed in the three planes of existence as *kāma-rūpa-arūpa*. The Buddha has to again expatiate the *upādānakkhandhā* (the clinging aggregate) as the object of *vipassanāñāna* (insight knowledge) referred to as the *vipassanācāra* (vipassanā exercise).

For a meditator still at the three-root plane of mundane mind and mental concomitant, called the *lokuttarakhandhā* are the *dhamma* he has not acquired yet. Therefore the *vipassanābhāvanā kammaṭṭhāna*, taking the *lokuttarakhandhā*s the object, cannot be made by analytical knowledge. But those who have acquired the *lokuttara dhamma* can. The *lokuttara* mind and mental concomitant, however, the *sañkhata* (results produced by specific action) *dhamma* too. With reference to —

Tīnimāni bhikhave sañkhatassa sañkhatalakkhanāni. Katamā tīni, uppādo paññāyatti, vayopaññāyati, tthitassa aññatthattam paññāyati (Am. 1: 150).

the *sañkhata suttana desanā*, formation-static-dissolution = *upādā-tthi-bhaṅga*, there are definitely three *sañkhata* (results produced by specific action) characters. Because of these three, they are also the *sañkhata dhammas*. They are the *dhammas* dependent upon the phenomena of *anicca*, *dukkha* and *anatta* of the *sañkhata dhamma* — arising only when supported by the forceful object of *upanissaya* property of insight knowledge called *dhammaditthi*. Also when supported by the force of *ārammana paccaya* (the object condition) of *asañkhata dhātu* (the unconditioned and absolute element) only can these *dhammas* arise. They are the *sañkhāra dhammas* too. Therefore, it is true that they are the *anicca*, *dukkha* and *anatta dhammas*.

Although these *lokuttarā citta-cetasika* (the supra-mundane mind and mental concomitants) are the *sañkhata* and *sañkhāra dhammas* included in the *anicca-dukkha-anatta dhamma* groups, the *magga dhammas* (the Path factors) are those that relieve one from the suffering of the rounds of rebirth = the good *niyānika* (leading to salvation) *dhammas*. The *phala* (Fruit) *dhammas* are also the good causes definitely leading to enjoyment of the *santisukha* of the *nibbāna* = the great peacefulness. Therefore the discernment on these *lokuttarā citta* and *cetasika* by *vipassanā* as *anicca-dukkha-anatta* are not meant to become wearied of worldly life by *nibbinda ñāna* (knowledge of tedium) But when the *vipassanā* exercise is made taking as object only on the *lokī citta-cetasika-rūpa*, recognized as the causes for suffering of the *sansāric* circus, then the nature of *citta-cetasika* will vividly be understood. Then the *nibbinda ñāna*, which become entirely tedious of the five-fold

upâdânakkhandhâ, referred to as the suffering of the *sansâric* circus, will arise. That is why only the *lokî khandhâs* (mundane aggregate) taken as object in exercising *vipassanâkammattâna*. With a view to contemplate in this way, the Buddha has to admonish *upâdânakkhandhâ desanâ* solely of the *lokî khandhâs*.

Since the *rûpa dhamma* means aggregate, it is also included in the *khandhâs*. It also bears the meaning of aggregate as the object of *âsava* (canker, fetter) *dhammas*, hence it is included in the *upâdânakkhandhâs* too.

The four-fold *nâma khandhâs*, such as *vedanâ* (feeling) etc., are the *khandhâs* that are the object of the *âsava dhammas*. There are those *khandhâs* which are not the object of the *âsava dhammas*. The *lokî citta-cetasika* included in this four-fold *khandhâs* are the object of *âsava dhammas*, but *lokuttarâ citta-cetasika* are not.

Included in the three planes of life, *kâma-rûpa-arûpa*, are the *lokî citta-cetasika-vedanâ-saññâ-sañkhâra-viññâna*. These are included in *upâdânakkhandhâ* because it bears the meaning of being the object of *âsava dhammas*.

The of the *lokî citta-cetasika-rûpa* included in the three planes of life —

5. The 28 species of *rûpa* are *rûpupâdânakkhandhâ*.
6. *Vedanâcetasika* is the *vedanupâdânakkhandhâ*.
7. *Saññâcetasika* is the *saññûpânakkhandhâ*.
8. The remaining (50) *cetasikas* are all *vedanupâdhânakkhandhâ*.

[N.B. To make it easier, the five-fold *upâdânakkhandhâ* are sometimes expressed as the *rûpakkhandhâ*, *vedanâ-kkhandhâ*, *saññâ-kkhandhâ*, *sañkhârakkhandhâ* and *viññânakhandhâ*, or *rûpa-vedanâ-saññâ*, *sañkhâra-viññâna* respectively. When you come across such usage, note that they all refer to the *upâdânakkhandhâs*, the object of *vipassanâ* meditation. In the *viññânakhandhâ* is mentioned *lokîcitta*. These *lokîcittas*, however, refer only to those that can arise in one's *santânas* (life continuum). Note also that the *cetasika* refers to those associated with the corresponding *cittas*.]

DISCERN *NÂMA-RÛPA* SEPARATELY

Iti rûpakkhandho rûpam, cattâro arûpno khandhâ nâmantî evameko pañcakkhandhavasena nâmarûpam vavatthapeti (Visuddhi 2: 225).

Discern *rûpa* and *nâma* separately as “*rûpadhamma* and *nâmadhamma* as follows

3. *Rûpakkhandhâ* is the *rûpadhamma*.
4. The four-fold *nâma khandhâ* is the *nâmadhamma*

This is the way the *rûpa-nâma* are discerned by method of the five-fold *khandhâs*. This is the way all the *rûpadhammas* and *lokî nâma khandhâs* are collectively concentrated upon.

4. *Arûpasammûlhâ* = he who lacks clear consciousness on the *nâmadhamma*.
5. *Samkhittaruci* = he who enjoys any thing concise.
6. *Tikkhapaññâvâ* = intelligent and sharp-minded person

With reference to the above three kinds of person, the Buddha has to expound the *vipassanâ* meditation by method of *khandhâ desanâ*.

Discerning collectively in this way can be accomplished only by sharp-minded person. The following meditation method is given for slow-minded persons.

DISCERNING IN DETAIL — THE FIVE-FOLD *KHANDHÂ* METHOD

Ittha hi cakkhu ceva rūpañca rūpakkhandho, dassanam viññānā-kkhandho, tam-sampayuuta vedanā vedanā-kkhandho, saññā saññā-kkhandho, phassādikā sañkhārakkhandho. Evametesam pañcannam khandhānam sammavāye ālokanavilokanam paññāyati. Tattha ko eko āloketi, ko viloketi (Ma.-Ttha.-1: 267 - 268).

In the *pañcadvāravīthi* (the five-door consciousness process) at a thought moment of consciousness by way of sight, the straight visualization and visualization at a glance vividly appear when the five-fold corporeality are captured together as

6. The eye clear element and *rūpārammana* are the *rūpakkhanda* (aggregate of matter),
7. The consciousness by way of sight, having visual capability, is the aggregate of consciousness,
8. The *vedanā* (suffering) associated with the aggregate of consciousness is the aggregate of sensation or feeling group.,
9. The perception is the aggregate of perception,
10. The contact etc., of the five-fold mind and mental concomitant are the aggregate of mental formation.

Now which individual would have straight visualization and which one has glancing ability? (What it means is that there is neither any individual of straight visualization nor glancing, it is only the phenomenon of the five-fold aggregate coming together.)

As explained in many places above, the consciousness by way of sight cannot arise without the *pañcadvāravajjana* (apprehension through the five sense doors), nor *sampaticchana*, *santirana*, *vuttho*, nor impulsion if it is *mahantārammana*, nor the impulsion-*tadārammana* (the then object) if it is *atimahntārammana*. Because of this, the five-fold aggregate as the object of concentration, at the thought moment of consciousness by way of sight, has been indicated by the Commentator. Note that it is described as an instruction made via *upalakkhana* (way of distinguishing) and *nidassana* (comparative way). Therefore, the five-fold aggregate is taken as the object of meditation on consciousness by way of sight, so also is it in the following.

7. The five-fold aggregate in *pañcadvāravajjana*,
8. The five-fold aggregate in *sampaticchana*,
9. The five-fold aggregate in *santīrana*,
10. The five-fold aggregate in *vuttho*,
11. The five-fold aggregate in *javana* (impulsion),
12. The five-fold aggregate in *tadārammana*,

Again in *manodvāravīthi* (in *manodvāravīthis* that follows)

4. The five-fold aggregate in *manodvārawajjana*,
5. The five-fold aggregate in each *javana*,
6. The five-fold aggregate in each *tadārammanas*,

Note that it is the same in cases of *sotadvāravīthi* etc.

A GOOD DISCIPLINE

In meditation on *rūpa-nāma* by way of the five-fold *khandhā*, practice along the rows have been found to have a clearer consciousness. Refer back to the good groups along the *rūpārammana* rows in the table of *Kammattāna*. Take *cakkhu-dvāravīthi* and *manodvāravīthi* (eye-door thought process and mind-door thought process), influenced by

mahâkusala (great moral) impulsion, which occupy the first row of the table as an example. The concentration is made described below.

6. The 54 species of corporeality as object together with *rûpârammana* of each and every *cittakhana* (thought moment) in the *cakkhudvâravîthi* and *manodvâravîthi* are understood by wisdom as ***rûpa, rûpa***
7. Every *vedanâ* (suffering) associated with each *cittakhana* are taken as object and understood by wisdom as ***vedanâ, vedanâ***
8. Every *saññâ* (perception) associated with each *cittakhana* are taken as object and understood by wisdom as ***saññâ, saññâ***
9. All *cetasikas* (mental concomitants), other than *vedanâ-saññâ*, are taken together as object and understood by wisdom as ***sañkhâra, sañkhâra***
10. Every *citta* (consciousness) associated with each *cittakhana* are taken as object and understood by wisdom as ***viññâna, viññâna***

The good and bad groups in *rûpârammana* are meditated in similar ways. Note that the same applies to those along the *saddârammana* (sound base).

WHAT TO CONCENTRATE UPON WHEN UNDERSTOOD

If you have successfully practiced up to stage mentioned above, you should be able to answer the question. If not, the answer follows.

At every thought moment of *manodvāravīthi*, that continue taking as object *cakkhudvāravīthi rūpārammana* that appears while discerning on the *rūpārammana*, the ultimate truth and *dhātu* essence of the *rūpa-nāma* should be understood by wisdom as follows.

4. **Four each of *āyatana*** according to *āyatana desanā* ways.
5. **Four each of *dhātu*** according to *dhātu desanā* ways.
6. **Five each of *khandhā*** according to *khandhā desanā* ways.

Now this is the answer to the above query. This answer is just made referring to *nāma-rūpapariccheda ñāna* (insight knowledge of mind and matter) = *ditthivissuddhi* (purification of views).

Suppose you have come up to *paccayapariggaha ñāna* (knowledge of discerning the cause and result), you must discern the cause and result at every thought moment. (This will be appreciated well in section on Paticcasamppāda).

A meditator ultimate reality of every individual of the ultimate element of the five-fold aggregate, by way of *lakkhana-rasa-paccupatthāna-padatthāna*, at individual thought moment of the *cakkhudvāravīthi* and *manodvāravīthi*, when he has come up to Lakkhanādicatukka. (This will be clear in section on Lakkhanādicatukka).

Again, if the meditator has attained the stage of *viappsanā* he will have to concentrate on the three general characters, *anicca-dukkha-anatta*, of the *khandhā*, *āyatana* and *dhātu*, which are present at every thought moment of the *cakkhudvāravīthi* and *manodvāravīthi*. (This will be clear in section on Vipassanā). It is the same in the case of concentration on sound.

All these are instructions of the Pāli-Atthakathā-Tīkā indicating how, when and what to discern regarding the *paramatta* elements while at seeing and hearing stages.

For the meditators who are searching for the true *dhammas* of the Buddha the Sabbhaññuta Sammāsambuddha, those who are willing to penetratively understand, even in this existence, *asankhatadhātu*, the element of peacefulness leading to the Path and the Fruit, those who are eager to be delivered from the *apāya* (miserable existences), those who are willing to be relieved entirely of the miserable ageing, death and decay, these are the instructions to take to heart, follow carefully and obediently.

HE WHO DEFIES ABHIDHAMMĀ

Abhidhammam patibāhunto imassamin jinacakke pahāram deti, sabbaññutaññānam patibāhati, satthu vesārijaññānam patinivatteti, sotumākam parisam visamvādeti, ariyamagge āvaranam bandhati. Atthārasasu bhedakaravatthusu ekassamin sandissati, ukkhepanīyakammakijjanīyakammāraho hoti. Tam tam lammam katvā uyojetabbo “gaccha vighāsādo hutvā jīvissatī”ti (Abhi.-Ttha.-1: 30).

The above descriptions in the Atthakathā are a warning to those who deny that the Abhidhammā is not admonished by the Buddha, and to those who are under the impression that the *vipassanā* exercise need not be made on the ultimate truth of *rūpa* and *nāma*, called the *khandhā*, *āyatana* and *dhātu*, as instructed in the Abhidhammā. What it really means is as follows.

One who rejects the fact that Abhidhammā is Buddha's expatiation and hinders it, and that the *rūpa* and *nāma*, called the truth of *khandhā*, *āyatana*, and *dhātu*, that have been expounded in the Abhidhammā should not and need not be meditated, is in fact hindering and

deviating from the Buddha's noble *sâsanâ*. He is preventing the Buddha's *sabbaññnuta ñâna* knowledge of Omniscience. He lets down the Buddha's brave *vesârajja ñâna* (the brave knowledge of perfect self-confidence). He misleads those who are willing to listen to and practice the Abhidhamma dhamma (= *rûpa-nâma* in Abhi-dhammâ are not concerned with *sâvakas* but are for Sabbaññ Sammâsambuddha and the *Arahants*—those who are willing to listen to the Abhidhammâ are misled in this way to an erroneous concept). It is the same as blocking the Path leading attain nobleness; it is one of distinct the factors that causes that brought about dissention among the Sanghâ called *bhedakara* (causing disunion in the Sanghâ).

That *Mahâthera* should neglected from daily affairs by the Sanghâ and to relieve him from the Buddhist order = an act of *upakkhepaniyakam*. He should be censured by Sanghâ by way of *tajjaniyakam*. [What it means is: the argument that Buddhahâsita (Buddha's utterances) Abhidhamma is not the Buddhahâsita is referred to as *vivâda* (contention). "The Buddha Abhidhammâ would not bestow any benefit on human beings, the *sâvakas* cannot meditate on the ultimate truth of the *rûpa* and *nâma*, how could any one concentrate on these hundreds of millions of *nâma dhammas* which would have arisen and perished away within a blinking moment." The demerit of the Abhidhamma are again indicated in this way. Now the argument on the Abhidhammâ from negative side means committing *dhamma avannabhâsana* (speaking bad of dhamma). The *ukkhepaniyakam* as well as *tajjaniya* action should be taken on him.].

By taking these actions he should be sent off ordering him "Eater of others' remainder—Make your living as a pauper." (*Abhi.-Tha.-1: 30*).

Gentlemen, if you are willing to attain nibbâna, be careful not criticize the Abhidhamma without reason and be obedient to the warnings contained in the above Atthakathâ.

THE FOUR-FOLD *VESĀRAJJA ÑĀNA*

Bhikkhûs The Buddha's brave knowledge called *vesārajja ñāna* are of four-fold. The Lord fully endowed with these *vesārajja ñānas* has declared himself to be the highest and possessed of *sabbaññuta ñāna*. He possesses self-confidence in preaching of the way leading to salvation to the people. He sets into Motion the Wheel of Truth. These four are as follows.

5. The Buddha who declares himself to have penetratively realized, without any one's help, by *sayambhû ñāna* (self-dependent knowledge) and to be the *Sammāsambuddha* (the perfectly enlightened one), said "I have acquired peace and tranquility, freedom and bravery, because no one, be a *sāmana*, a *byamana*, a *devā*, a *māra*, in this world can argue as there still are *dhammas* that I have not realized."
6. To the Buddha, who has declared himself to be a *khināsava* (one whose mind is free from the mental obsessions), in whom all the *āsava dhammas* have been extinguished = an *Arahant*, it has been asserted as "such and such *āsava* still remained to be extinguished." I have not come across any *nimitta* (sign), in either *samana*, or *byamana*, or *deva*, or *māra* or any one in this world, who could have the right reason to indicate so. For this reason I have attained the peace and tranquility, freedom and bravery.
7. "The assertion that the *dhammas* that I have admonished are impediment to *jāna-magga-phala* is, in fact, not so to those who practice these *dhammas*." I have not encountered any *nimitta* in either the *samana*, or *byamana*, or *deva*, or *māra* or any one in this world, who could have the right reason to indicate so. For this reason I have come to acquire the peace and tranquility, freedom and bravery.
8. "The indications that the *dhammas* that I have given for purpose of cessation of the suffering from the rounds of rebirth, in fact, cannot afford deliverance to any one practicing on these *dhammas*." I have not encountered any *nimitta* in either the *samana*, or *byamana*, or *deva*, or *māra* or any one in this world, who could have the right reason to indicate so. For this reason I have come to acquire the peace and tranquility, freedom and bravery.

Bikkhus ---- These are the 4-fold *vesārajja nanas* causing bravery. The Buddha, endowed with these *vesārajja nanas* and admitting to possess *sabbaññuta ñāna*, delivered the *dhammas* bravely and set the wheel of *dhamma* into motion (*Am.-1: 315. Vesārajja-Suttana*).

Of these four-fold *vesārajja ñāna*, pay a careful attention to the fourth *vesārajja ñāna*.

As has been repeatedly explained previously—in *Salāyatanavagga Samyutta Pāli Aparijānana-Suttana* that if the *rūpa* and *nāma dhamma* not completely understood analytically by means of the 3-fold *pariñña paññā* to attain the *magga* and *phala*, there is no way of liberating from the suffering of sansâric circus (*Sam.-2: 249 – 250*).

The eight noble *dhammas*, called *pubbbhāga satipathāna magga* preceding the *ariya magga* (the Noble Path) have to be meditated, by the three-fold *pariñña paññā* to analytically realize the *rūpa* and *nāma* so as to attain *magga* and *phala*. The 8-fold *magga*, the noble practice, are the *niyyānika dhammas* (sanctifying factors) leading to salvation. In other words, if these 8-fold *magga dhammas* are practiced step by step, the *rūpa* and *nāma* are analytically realized by the 3-fold *pariñña paññā* to have attained the *magga* and *phala*. Such a realization itself is the *niyyānika dhamma* delivering one from the suffering of sansâric circus (the rounds of rebirth).

Suppose you are under the impression that “the *rûpa* and *nâma* given in the Abhidhammâ are not to be concentrated, but such and such phenomena, other than *rûpa* and *nâma*, are to be concentrated in such and such a way.” With reference to such a person the Atthasâlini Atthakathâ Sayâdaw given an explanation.

“An individual who hinders the Abhidhammâ is infact defying the noble dhamma called Buddha sasanâ. He is reproving the *sabbaññuta ñâna* of the Buddha. He is letting down the Buddha’s very brave *vesârajja nana*. He is misleading those gentle persons who are willing to listen to and to practice the good *dhamma*.” (Abhi.-Ttha.-1: 30). **Even a learned can err sometime.**

THE ITTHÂRAMMANA-ANITTHÂRAMMANA CONCEPT

2. *Samâsana Vâda* (Theory of Similar Concept)

To begin with, similar statements made by honorable teachers, called the *Samâsana vâda*, is be presented.

The *ârammana* (the object) that is unpleasant and should not be sought (*rûpa-vedanâ-saññâ-sankhâra*) is the anitthârammana. Whoever seeks that ârammana, in fact, it is the ârammana that should not be concentrated upon. It is the kind of ârammana that is not acceptable, unglamorous, not to be taken to heart, that is not conducive to *kusala citta* (meritorious mind).

In fact, it is completeness = far from pleasantness and hence an unpleasant *ârammana* that should not be accepted nor sought after. [The *Sampatti* here refers to *sampatti bhava* (blissful life) of sentient beings and *devâs*.]

In fact, the *anitthârammana* (physically), among the *kamma*-produced corporeality, are the results of karmically unwholesome deeds. (These are the *vipâka nâma* groups that have arisen from the *akusala kamma* of *nâma dhamma*).

Because it not the cause for the *sukhavedanâ*, this *ârammana* should not be acceptable. Because it is not the true cause for the *sukhavedanâ* in the kind of *citta* that is not conducive to mental faculty.

In this mind-produced corporeality, the five-fold *ârammana karmaguna* (5-fold craving) produced by *akusala kamma* are all *anitthârammana*. There is not such a thing as *anitthârammana* in *kamma*-produced corporeality arising from *kusala kamma*. All the *kamma*-produced corporeality following the *kusala kamma* are the *itthârammana* (Abhi.-Ttha.-2: 8-9).

The arising of the *kamma*-produced *ittha-anittha* is related to the sentient being bringing about that *kamma*-produced corporeality. If a living being has cultivated *akusala kamma*, then it will encounter an *anitthârammana kamma*-produced corporeality. If it is the *kusala kamma* that is cultivated, an *itthârammana kamma*-produced corporeality will be the result in due course. ***Tasmâ kammajanam itthanitthatâ kamma-kârakasatthassa vasena yojanârahâ siya.*** (*Mûlatî*.-2: 8).

A CUP OF PRICELESS MEDICINE

The explanations given by this Atthakathâ-tîkâ are a priceless medicine for a gentle man. The encounter of various unpleasant *anitthârammana* is the result of the cultivation of *akusala kamma* in the past. One should not grumble by various sorts reasons as “It is because of something that it has occurred. If so, then you are committing a great blunder referred to as *ayoniso manasikara* (a purposeless attention).

When the *kusala kamma* is still in force, then that *kamma* will always be creating encounters with discontent *ârammana* and the discontent sentient beings. Whenever the

anittârammana are encountered, and if they can be taken heart as “well, every body is the maker of his own future,” then in your *santâna* (life-continuum) *yonisomanasikara* (a wise attention), the true basic causes of *kusala*, has made its appearance. If the three characters of anittârammana are concentrated by vipassanâ until their ultimate truth is acquired, then it is a kind of *yonisomanasikara* which has attained the peak of *vipassanâ ñâna* (insight knowledge).

AN EXPLANATION BY MÛLATĪKĀ

The above *atthakathâ* has explained—*kusalakammajam anittham nâma natthi* = as a rule, *kamma*-produced corporeality resulting from *kusala kamma* never is an *anittârammana*. The explanation does not include *Akusalakammajam nittham nâma natthi* = as a rule, *kamma*-produced corporeality resulting from *akusala kamma* never is an *itthârammana*. Because of this situation, if *akusala kamma*-produced *rûpa* happens to be pleasant (even though it is an *anittârammana* for you who have cultivated *akuso kamma* beforehand), it may be *itthârammana* for other sentient beings. Again other teachers are of the opinion that all the *kuso kamma*-produced corporealities are *itthârammana* for both self and others.

As a continuation further explanations will be given. Some sentient beings do not appreciate nor like the human features and his appearance. Because of this dislike they would run away from his presence. In the same way humans are frightened by the appearance and features of the *devâs*. Though the humans and sentient beings are scared away, the *cakkhaviññâna* (visual perception) etc. of *vipâkaviññâna* (resultant perception) takes that corporeality as object (physical object) that has arisen in the *santâna* of these frightened beings, appear as just the *kusalavipâkaviññâna*. Similarly, in living beings scared of humans and humans scared of the *devâs*, these features as *ârammana* cannot be pleasant because they lack the power resulting from good deed. This is the opinion of the some *kecisayâs*. (The idea of *kecisayâ*'s is that all *kusala kamma*-produced corporealities are *itthâramman*. Those who do not have adequate power in their *santâna* find these not charming when they come across these *itthârammana*. As the *mûlatîkâsayâdaw* disagrees with these assertions, he has retorted as follows.)

The explanation of the *Atthakathâ sayâ* is that the absence of *anittârammana* in all *kusala* the *kamma*-produced corporeality as well as the absence of the pleasant *itthârammana* in all the *akusalakamma-produced* corporeality, is an apt explanation.

Indeed, the *kamma*-produced corporeality in the *santâna* of the sentient beings, like elephant etc. during the start of life, are the result of *akusala kamma* performed during a certain past existence. The encounter by humans of the *akusala kamma*-produced corporeality of these beings, such as elephant etc., are the *akusalavipâkacitta* that appear due to taking these as object in their *santâna*. (It means *Pañcaviññâna-sam-paticcha-nasantîrana-tadârammana*).

When such beings as elephant etc. has grown into adult after growing gradually, called *pavatti* (formative stage), however, after period of rebirth stage, (to become a *mangala hsin* (lucky elephant) the *kuso kamma*-produced corporeality have the chance to make its appearance. (The elephant, before attaining an elephant's life when *akusala dhammas* are cultivated to attain such a life on one hand, while on the other hand *kusala* meritorious deeds, such as *dâna* (alms-offering), were made so that both *kusala* and *akusala* are amix. If rebirth resultant occurs because *akusala* has acquired more chance, the *kusala kamma* result can also arise so that *pavatti* results may occur in continuation. By the power of *kusala kamma*, which could produce *pavatti* results, *kusala kamma*- produced corporeality in the form of a white elephant etc. may make its appearance.)

By taking as object the *kusala kamma*-produced corporeality of sentient beings, such as elephant etc., called *itthârammana*, which have gradually grown at the time of *pavatti* period, *kusalavipâkacitta* can arise in humans. (*Pañcaviññâna-sampaticchana-santâna-tadârammana-citta* is meant here.)

The encounter by humans of *itthârammana* is also related to their *kusala kamma*, but not to that sentient beings such as elephant etc.

Although it is true that the *kamma*-produced corporeality of sentient beings such as elephants etc. can be an object of the human *kusalavipâkaviññâna*, but in the *santâna* of the sentient beings can there be *itthârammana kamma*-derived corporeality as well as the *anitthârammana kamma*-derived corporeality. It means that as there can be *kusala kamma*-derived corporeality referred to as *itthârammana*, so can there be the *akusala kamma*-produced corporeality, called the *initthârammana*. Therefore, the *itthârammana* and *anitthârammana* are mingled. In such a mingled state in the elephant etc., *anitthârammana rūpa* called the *akusala kamma*-produced corporeality is only a minor case in the *santâna* of it when maturity is attained at a time of *pavatti* period. The *itthârammana*, the *kusala kamma*-derived corporeality (adequate enough to have attained the state of a *mangalâ* elephant) of the previous and present, however, is an overlapping major case. Therefore, however mingled the *itthârammana* of *kusala kamma*-produced and *anitthârammana* of *akusala kamma*-produced corporealities may be, the *akusala kamma*-produced *anitthârammana*, as a minority, cannot be the real cause for arising of the many *akusalvipâkacitta* in the *santâna* of humans. Probably, it could be asserted this way. (In the *santâna* of elephant etc., during the time of *pavatti* period, only the *itthârammana*, which are the majority, is taken as object. In the *santâna* of humans, concentrating on the *itthârammana*, *kusalavipâkacitta* has the chance to arise. For this reason, *akusala kamma* produced-corporeality-*anitthârammana* cannot be the cause for the appearance of the *akusalvipâkacitta* in the humans. This is what the whole idea is meant). (Mûlatî-2: 8).

THE OUTSTANDING FRATRES OF THE TWO VĀDAS

According to the *kecivāda* the splendid material forms, arising in the sentient beings such elephants when they have gradually attained maturity, are only the *anitthā-rammana rūpa akusala kamma*-produced corporeality due to their cultivation in the past of the *akusalakamma*.

According to Mūlatīkāsāyādaw, the *patisandhe kammaja rūpa* (*kamma*-produced rebirth phenomena) of the elephant etc. are only the *akusala kamma*-produced *anitthā-rammana rūpa*. It has been exsaptiated that the splendid *rūpas*, which appear at *pavatti* period when maturity is attained, are the *kusokammajarūpas* = the *itthārammana rūpas*, which were cultivated in the past existence of these sentient beings. (That is to mean that the ugly and inferior *rūpas* are the *akusalakammaja rūpas*. It is consistent with Añguttara-nikāya Dassakanippātti Jānusi-suttana. See *Am.* 3: 478 – 482).

So tattha lābhī hotīti so tattha hatthiyoniyam nibbattopi mañgalahatthitthānam patvā lābhī hoti. (Am.-Ṭha. 3: 339).

In the *santāna* of elephant etc., during *pavatti* period, although the *itthārammana rūpa* = *akusalakammaja rūpa* and *anitthārammana rūpa* = *akusalakammaja rūpa* are intermingled, the latter are infinitesimal, but *kusalakammaja rūpas* are of considerable magnitude. Therefore, the Mūlatīkāsāyādaw is of the opinion that such an infinitesimal *akusalakammaja rūpas* cannot be the cause for the arising of *akusalavipākacitta* in the *santāna* of sentient beings like humans. The sayādaw once again expounded as given below.

Vipākam pana kattaco na sakka vañcetunti vipākavasena itthānitthārammanava-vatthānam sutthu vuttam. Tasmā tam anugantvā sabbattha itthānitthatā yojetabbā.

(Mūlaṭī- 2: 8).

Again in whichever *ārammana* it may be, the *vipākaviññāna* cannot be deceived. Because of this determination of *itthārammana* or *anitthārammana* by virtue of *vipākaviññāna* (*Abhi.Tha.- 2:10*), as explained by Tipitakasūlābhayathera, has been mentioned in *attakathā*. Therefore, the determination *ittha* and *anittha* by power of that *vipākaviññāna* only, the formation of *ittha* and *anittha ārammana* should be associated (Mūlaṭī.-2: 8).

Now this is the similarity of meaning by all the *atthakathā sayādaws*, the similar *attakathā* = *samanavāda*.

VITANTA VĀDĪ VĀDA SOPHISTRY

An individual who would make fallacious speech that could disheartened the men of wisdom is the *vitandavādī* (a sophist). He would speak out as

Itthānittham nāma pātiyekkam pativibattam natthi, tesam tesam rúcivasena kathitam
(*Abhi.-Ttha.-2: 9*).

There is no such a thing as the *itthārammana* and *anitthārammana* which can be analyzed individually as a single item each. Determination of an *ārammana* as either the *itthārammana* or the *anitthārammana* is related to individual living being's like or dislike of it (that *ārammana*). To the Great King Kosala the Buddha himself has admonished as follows.

“ The Great King Among the five-fold *kāmaguna ārammana*, I have indicated that only the *ārammana* that is attractive and the heart's liking is the extreme determinant and is noble. The Great King Even that individual *ārammanas* can be a heart stimula-ting for some, but not for the others. The Great King A single kind of sounds, smells, tastes and

touches can be the balm to the heart of some, but not to that of others.” This what the Lord has expatiated in Sagâthâ-vaggakosala-samyutta Pañcarâja-suttana (Sam.- 1: 80).

With reference to the method as indicated above, a single *rûpârammana*, *saddârammana*, *ganfârammana*, *pholabbârammana* etc. may be pleasant and attractive *ârammana* for one, and cause the arising of clinging, attachment and *lobha* (greed) to that *ârammana*. To the other these *ârammanas* could cause anger, a feeling of sorrow, and hate. These *ârammanas* themselves may be the attractive, pleasing and adorable *itthârammans* for one. These may again be the disgusting, disagreeable and unadorable *anitthârammanas* for the other.

The same *ârammanas* are taken by optimist as pleasing and adorable, on the other hand, they displeasing unadorable for a pessimist. Therefore, there no such a thing as *ittârammana* separate from *anitthârammana* in its own entity.

In fact countrymen living in the extreme periphery (*paccantavâthî*) of the Majjhimadesa (the Middle Region) would find even the earthworms to be *itthârammana*, *attractive* and *adorable*. For those living right inside the Majjhimadesa, however, would find these earthworms to be *anitthârammana*, irritable and rejectable. Again the *paccan-tavâthî*, the countrymen, would find the meat of peacock to be irritable, inedible and unpleasant. This is the the way of thinking of *vitantavâdî* with regard to *itthârammana* and *anitthârammana* (Abhi.-Ttha.-2: 9).

THE REPLY

In response to the idea of *vitantavâdî*, the *atthakathâ* has retored as follow.

Ask the *vitantavâdî* as

Do you mean there is no such a thing as *itthârammana* and *anitthârammana* in its entity to determine separately?

Suppose his answer was “*âma natthi* = well, no, there is not.” Ask him the same question three times, and make him answer *âma natthi* three times admittedly. Afterwards give him a problem to see what his answer would be.

The question is “Is the *Nibbâna atta* or *anatta*”? The *vitanta vâdî* might answer, through knowledge of his own, indeed *nibbâna* is the *itthârammana*.

He might remain silent, but in fact *nibbâna* is the *itthârammana*.

Some people are sensitive and become angry when the merits of the *nibbâna* are mentioned, and would angrily answer as follow.

Well now you are talking about the merits and goodness of the *nibbâna*. I would like to ask you if there were adequate and various kinds of eatables, flowers, perfume, essence, cosmetics, clothings and place to sleep—the five-fold *kâmaguna ârammana* in the *nibbâna*?

The answer to question put by the *vitanda vâdî* would simply be “No.” If such an answer is given by *sakavâdî*, a person whose idea is with the framework of the *sâsanâ*, and in continuation the *vitanda vâdî* should be told: You would close your ears and say “No. *Alam tava nibbânena* = your *nibbâna* would be not advantageous.”

The great noble *nibbāna dhamma* is indeed an *itthārammana*. Even though it is so, there are no five-fold *kāmaguna ārammanas* to enjoy, for which the *nibbāna* when viewed from the *vitanda vādī*'s standpoint comes to be known as *anitthārammana*.

Anitthārammana it may be for those who does not want, the great noble *nibbāna dhamma* should not and must not be taken as *anitthārammana*. A person who implied the *nibbāna* to be *anittha* is one who possesses *viparitasaññā* (altered perception) = wrong perception associated with the *lobha* (greed) associated with the enjoyment of the five-fold *kāmaguna ārammanas*. Because of this wrong perception, he has asserted the remark “Hold it. There is no benefit derivable from your *nibbāna*.”

Because of changes of perception = *vippanlāsa* (transposition) alteration in the perception, an *ārammana* may be *itthārammana* for one who is in search of it. At the same time that *ārammana* may be disagreeable and unacceptable for another (Abhi.- Ttha.-2: 9 – 10).

Now these are the assertions in *atthakathā* made in response to that of the *vitanda vādī*.

SAÑÑĀVIPALLĀSA (THE CONCEPT TRANSPOSITION)

The perceptions associated with *lobha* clinging to the *kāmaguna ārammanas*, which are not the true *ittha*, and believe them to be the *ittha*, the *nibbāna dhamma* and other *ārammanas* which are wrongly taken to be the true *anitthā*—the perceptions which here are said to be *viparitasaññā* = perceptions subject to changes. That *viparitasaññā* is again explained as *saññāvipallāsa*. Because of the *viparitasaññā* the *nibbāna*, which lacks *kāmaguna ārammanas* inform of food and enjoyable substances, he simply honestly said “*alam tava nibbānena* = That is enough. There is no benefit in your *nibbāna*.” The majority of the present day persons wishing for “immediate attainment of *nibbāna*” are, in fact, usually have one thing in mind and another in the mind. They want to acquire the *nibbāna* in no time. They, however, do not practice in the right way to attain the *nibbāna* following the right path. Having a heart of acquiring *nibbāna*, though they cannot practice presently, should be said to have a great merit.

THE THREE-FOLD *VIPALLĀSA*

Vipallāsāti anicca-dukkha-anatta-asubhesuyeva vatthūsu iccam sukhan attā subha’’ti evum pavatto saññāvipallāso cittavipallāso ditthivipallāso ime tayo (Visuddhi-2: 324).

In the five-fold *upādānakkhandhā rūpa-nāma dhammas*, which are the true *anicca*, *dukkha*, *anatta* and *asubha*, in other words in the *dukkha-saccā* and *samudaya-saccā dhammas*, there are three-fold *vipallāsas*:

4. Wrong perception as (a) *Nicca*, (b) *Sukha*, (c) *Atta*, (d) *Subha* = *Saññāvipallāsa*
5. Wrong notion as (a) *Nicca*, (b) *Sukha*, (c) *Atta*, (d) *Subha* = *Cittavipallāsa*
6. Wrong view as (a) *Nicca*, (b) *Sukha*, (c) *Atta*, (d) *Subha* = *Ditthivipallāsa*.

In this way there are three-fold *vipallāsas* as *Saññāvipallāsa*, *Cittavipallāsa*, and *Ditthivipallāsa*. There are four categories in each making it 12-fold of *vipallāsa dhammas* (Visuddhi-2: 324).

Perceptions subject to change = *viparitasaññā* arise because the *vipallāsa dhammas* distinctly do exist from which no deliverance has been attained. Based on the *viparita saññā*, the living beings wrongly perceived *ittha* as *anittha* and vice versa. They are having wrong notions and wrong perceptions and these are, indeed, the *ayoniso manasikāra* (the unwise attentions). There is every possibility that *akusala dhammas* could arise based on these *ayoniso manasikāra*.

DETERMINATION OF *IṬṬHĀRAMMANA* AND *ANIṬṬHĀRAMMANA* ACCORDING INDIVIDUALS OF MEDIOCRE LIVING BEINGS

Iṭṭhānitthārammanam pana pātiyakkam vibhattam aṭṭhīti. Kassa vasena vibhattanti?
Majjhimakasattassa (Abhi.- Ṭṭha.-2: 10).

Determination of *iṭṭhārammana* and *aniṭṭhārammana* is given in the *Aṭṭhakathā*. It is not true that there never exist *iṭṭhārammana* and *aniṭṭhārammana* as asserted by the *vitandavādī*. Then how is it determined which are *iṭṭhārammana* and which are *aniṭṭhārammana*? The explanation in the *Aṭṭhakathā* is that it is made by virtue of wish a Mediocre person.

Further explanation. Determination of an *ārammana* as either *iṭṭha* or *aniṭṭha* should, however, be made by virtue of the great president, the King Mahāsudassanasak-kāya, King Dhammāsoka etc., who are of great power. Indeed, these powerful rulers, belonging to the higher strata, are not contended with nor appreciate an *ārammana* like ordinary foods, of celestial origin, comparable to the five-fold *ārammana karmaguna*, though the food is an *itthāramman*. In their mind this *ārammana* is taken to heart as not appreciable nor stimulating to their heart.

For very poor, and of low strata, humans and sentient beings for whom getting a daily meal is hard effort, even the meal made broken rice, foul rice and curry would be delicious and will be *ittha* though it is indeed *anittha*.

In determining whether an *ārammana* is *ittha* or *anittha*, it should be according to the middle class humans' (Pāmokkha, Minister, rich man, merchant etc.) definition.

Therefore, good *rūpa-sadda-gandha-rasa-pholabba-dhamma* for middle class humans are all *itthārammanas*. The hard-to-come-by physical appearance and the sound of the Sammasambuddha etc. and those of man and woman are very pleasant and adorable *ati-itthārammanas*. The smell of faecal materials, rotten dead dog and man are of repulsive

kinds; disturbing sounds, unpleasant smell, disagreeable tastes and touches are *anittârammanas*. This is how determination is made regarding the *ittârammana* and *anittârammana*. This is the *atthakathâvâda*; the *samânavâda*. (*Abhi.-Ttha.-2*: 10).

In this *vâda*, note that the formation of *itttha* or *anitttha* on an object among the upper. Medium and lower strata humans does not occur during the *vipâkaviññâna*, but during by *javanasena* = the force of *javana* (impulsion)

TIPĪṬAKACŪLĀBHAYATTHERA VĀDA

Tipiṭakacūlābhayatthero panâha — "Itthâniṭṭham nâma vipâkavasena paricchinnam, na javanavasena. Javanam pana saññâvipallâsavasena itthassamim yeva rijiṭṭi, itthas-samim yeva dussati. Aniṭṭhassamim yeva rijiṭṭi, aniṭṭhassamim yeva dussati"ti. Vipâkavaseneva panetam ekantato paricchijjati. Na hi sakkâ vipâkacittam vañcetom. Sace ârammaṇam ittham hoti, kusalavipâkam upajjati. Sace aniṭṭham, akusalavipâkam upajjati (Abhi.-Tṭha-2: 10).

The Venerable *Tipiṭakacūlābhayatthera* has indicated as follows.

The *ittârammaṇa* and *aniṭṭhârammaṇa* are determined not by the force of *javana* (impulsion) but by the force of *vipâkaviññâna* (consciousness acquired through practice). Because of wrong concept = the clinging, the attachment = may result in *lobha*, and also *dosa*, can be formed within a single *ittârammaṇa* by force of *vipaḷâsa*. Within a single *aniṭṭhârammaṇa* can be formed the attachment = *lobha*, and also *dosa*. Therefore, the *ittârammaṇa* and *aniṭṭhârammaṇa* should not be determined on the basis of the force of *javana*.

Therefore, the *ittârammaṇa* and *aniṭṭhârammaṇa* should be determined only by virtue of *vipâkaviññâna*. In fact *vipâkacitta* never deceives. An *ârammaṇa* may be an *ittârammaṇa*—(let the *javana* dominated by any one of *kusla*, *akusala*, *somanassa*, *do-manassa*, *upakkhâ*), then the *vipâkaviññânas* are definitely *kusalavipâka*, *pañcaviññâna*, *sampaṭicchana*, *santîrana* of *tadârammaṇas*. An *ârammaṇa* may be an *aniṭṭhârammaṇa*—(let the *javana* dominated by any one of *kusla*, *akusala*, *somanassa*, *do-manassa*, *upakkhâ*), then the *vipâkaviññânas* are definitely *akusalavipâka*, *pañcaviññâna*, *sampaṭicchana*, *santîrana* of *tadârammaṇas*. For this reason, the determination of the *ittârammaṇa* and *aniṭṭhârammaṇa* should, in deed, be made by virtue of *vipâkaviññâna*. *Kiccâpi hi micchâdiṭṭhikâ Buddham vâ samgham vâ mahâcetiyaḍḍini vâ uḷârâni âram-manâni disvâ ekkhîni pidahanti, domanassam âpajjanti, dhammasaddam sutvâ kaṇṇe thakanti, cakkhuviññânasotaviññâṇâni pana nesam kusalaviâkâneva honti (Abhi.-Tṭha-2: 10).* *Micchâdiṭṭhi* (wrong viewers), those with conception outside the bounds of the *sâsanâ*, turn their blind eyes when they encounter *Sammâsambuddha* (the Enlightened One), or *Ariya-Sanghâ* (the Noble Sanghâ) or *Mahâ-Cetiya* (e.g. Shwedagon) etc. of noble *ârammaṇas*; feel unhappy at heart. They would close their ears when the Buddha's sermon is heard.