

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME IV

LAKKHANĀDI CATUKKA

BY

PA-AUK TAWYA SAYADAW

**The reason to discern the Character-Essence-Perception-Proximate Cause
(*Lakkhaṇa-Rasa-Paccupaṭṭhāna-Padaṭṭhāna*) of the Ultimates (= *ParamAṭṭha*)**

**Application of Mindfulness on the Process of Cognition and Volition
(*Dhammānupassanā saṭṭipatṭhāna*)**

Page 551 To 600

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3. Like a person who falls in excreta-pit, the nature of non-stickiness to the Sense-object.

----- Perception,

4. Sense-objects (Next ----- Base + Sense + Associated mentalities led by the Contact (= Phassa)

----- Proximate Cause.

Za lubbhanti etena, sayam va na lubbhati, alubbhana mattameva va tanti alobho.
(Visuddhi - 2 - 94. Abhi - ttha - 1 - 170.)

1. The nature which makes associated mentalities not being infatuated with, or not having a passion for Sense-object is known as Greedlessness.

2. The Greedlessness by itself is not being infatuated with, or not having a passion for Sense object, so it is named Greedlessness.

3. The nature which is just not infatuated with Sense-object is the Greedlessness.

(Abhi - ttha - 1 - 170. Visuddhi - 2 - 94.)

Character (= Lakkhana) The Greed (= *Lobha*) has the nature of infatuation with sense-object. It has desire to have the Sense-object being as " Mine-My Possession ". On the other hand The Greedlessness has the nature of non-attachment to the Sense-object. So, the Greedlessness is directly opposite to the Greed. But, by this opposite nature, don't consider that every nondesirable nature are the Greedlessness. Only the nondesirable phenomenon which is directly opposite to the Greed is noted as the Greedlessness. Burning the house with anger = do not want to have house, breaking the household utensils with anger = do not want to have utensils etc etc-- are the nature of ill-mindedness giving rise to non-attachment and the Anger = Hatred (= *Dosa*) is the fundamental mental factor in this case. This is the destructive nature for the utensils or Sense - objects. It is not Greedlessness. Again --- reluctant to perform Wholesome deeds, unwilling to donate, reluctant to observe precepts, reluctant in contemplation of Tranquility and Insight meditation etc:- are due to the ill-mindedness, in which the Right will (= *Samma chanda*) and the Effort (= *Viriya*) are scanty and the Indolence (= *Kosajja*) in the fundamental factor. So, it is not Greedlessness. That is why, non-attachment of the mind to Sense- objects; next ---like a water drop not sticking to the lotus leaf; --- the nature of the mind that does not stick as " Mine, My possession " to the Sense - object :--- are the own Character of the Greedlessness.

Essence (= Rasa)----- Like a Noble Holy One (= *Arahat*), who never keeps any matter = any Sense-object with attachment like " Mine; My possession "; the Greedlessness, never takes up the desirable Senses like " Mine, My possession " with craving. This is the function of the Greedlessness.

Although non-attachment to Sense-object like " Mine, My properties " is the function of the Greedlessness, wasting the money without thinking, wasting with gambling and enjoying sensual pleasures or wasting with anger are not the function of

the Greedlessness. These are the actions done due to lack of cleverness, consideration and comprehension or wrong doing caused by the Delusion, the Greed, and the Anger (= *Moha, Lobha, Dosa*) Protection and taking care of every things is the Function of the Comprehension (= *Sampajanna*). Under the effect of Comprehension, the Holy One (= *Arahat*), never keep the four requisites as " Mine, My own possession ". and uses in proper way. So, only the attachment to the possessions as " My own property, or Mine" and being reluctant to offer, keeping with him. is the function of the Greed.

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Pāli Quotation

(Mulaṭṭī-1-91, Mahāṭṭī-2-143)

A man who falls in the excreta-pit, although the whole body is smeared with excreta, he does not want to be smeared in his mind. Similarly, the Greedlessness, although it is taking up the desirable Senses which can give rise to greed (= *Lobhaneya arammana*) or it is intermingled with Senses which can produce greed, naturally it does not want to attach to these senses. This nature is perceived in the Knowledge of a meditator who is discerning the Greedlessness with Insight Knowledge.

In the Ultimate Truth Sense (= *Paramattha sacca*) or in the field of Insight (= *Vipassana*), the Corporeality - Mentality - Cause - Effect = Conditioning forces are the senses which can produce greed (= *Lobhaneya arammana*). Although the meditator is able to take up the Ultimate Truth Sense of these Conditioning forces with Knowledge, or being intermingled with these senses, he does not want to accept firmly these senses as " My own, My property ", with the power of the Greed. Since, he can not come out from the Conditioned World (= *Sankhara loka*) = Sense of Conditioning forces (= *Sankhara arammana*) at present time, he is intermingled, taking up and keeping mindfulness of these senses. But the nature of desire of non-attachment to these Senses exists in his mind. That nature of desire of non-attachment is the nature of Greedlessness (= *Alobha*) which is included in the Consciousness and Concomitant mentalities (= *Citta, Cetasika*) where the Knowledge (= *Nnana*) is the fundamental factor and discerning these Conditioning forces.

(Try to understand in this way in the Senses of Charity, Morality and Tranquility).

Further explanation ----- will be given for those who are less intelligent. Please take up tables from Meditation of Mentalities in the mind. Look the series of Consciousnesses in the Mind-door-Impulsion Consciousness-Thought process which arises by taking up the Sense of Eye-transparent element.

In every Thought-process of Mind-door Impulsion Consciousness, which are discerning the Materiality of Eye transparent element = Ultimate Truth Sense of Matter (= *Rupa paramattha arammana*) respectively as:-----

1. Eye transparent element
2. Materiality
3. Impermanance
4. Suffering
5. Not - Self
6. Loathsome

----- there are (7) times of arising of Impulsion consciousness (= *Javana citta*). If two Mental concomitanants like Knowledge and Rapture (= *Nnana, Piti*) arise in connection, there are (34) kinds of mentalities. Amogh these (34) mentalities, the Greedlessness (= *Alobha*) is included. That Greedlessness although taking up the Senses of Eye-transparent-element, Materiality, Impermanance, Suffering, Not-self and Loathsome, ie:- although taking up the Ultimate Truth sense of the Eye-transparent-element; it does not attach to these sense as " My own - My properties ". It dislikes stickiness to the sense of Eye-transparent element.

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Because, the Noble meditator, can discern with his own Knowledge of Right-view (= *Sammaditthi nnana*), that the lifespan of the Ultimate nature ie: - Eye transparent element is only one by ten million x 5000 (ie:- 1\ ten million x 5000) of a second or of an interval equavilent to a twinkling of an eye, a snap of fingers or a flash of lightning; the time is too short and not abling him to find out the interval during which he accept the nature as " My own, My property ". The nature of unwilling to attach is the phenomenon of the Greedlessness included in the (34) metalities of Insight-impulsion, discerning that Eye-transparent element. Taking on this way, try to understand in other things. (ie:-- in other Transparent elements).

Proximate cause (= *Padatthana*) ----- In Commentaries, the Proximate cause is not mentioned seperately. So, in this scripture, the Proximate cause is mentioned as Sense-objects or, (1) Physical Base (2) Sense - object (3) Associated phenomena led by the Contact (= *Phassa*).

Person with Greed and Person with Greedlessness

So much as the greedy person is desirous for all the sensuous matters, may be living or not; the greedless person has less desire to have these. The greedy person, even after attaining monk-hood, wants to gain gifts and offerings. He persuades others to donate him. If he gets offerings, he has much desire for theses and does not want to deliver to others. He is very much proud of having these things. The ordinary greedy persons behave alike. They try to get properties greedily without considering the right or wrong nature of their earning. They never satisfied with their possessions. They are similar to "the ghosts, want to get more, after gaining much " in Burmese proverbs.

The discourses like " *Uno loko atittoyeva* " which means --- " All the living beings are in the state of deficiency. They are never content with what they have " --- are aiming for those who are never satisfied with their possessions. They are attached to the sensuous matters, may or may not be living beings as, " Mine, My own " which are earned all the time along the whole life. At the time of their death, that Greed and Craving for these sensual things arise in the Dying Consciousness which occurs as Near death Impulsion Consciousness (= *Marana sanna javana*) and take that person into the great sea (= *Maha samuddara*) of (4) Lower Worlds (= *Apaya*) with soothing charm.

On the contrary, the greedless person who attains monkhood, never attached to the four requisites of a monk, they have no desire for given things and uses these requisites properly with Comprehension (= *Sampajanna*). All the materials which are donated by the people who want to get Wholesome effects (= *Kusala*) are seen as vomited substances in the Knowledge of the Noble persons. They are ashamed to consider to have these gifts and think these as vomitus.

The Story of Hatthipala
(Jataka - ttha - 4 - 478 - 495.)

Once future Buddha, named *Hatthipala*, with his father and mother, who are Court Brahmin and wife, renounced the world to live in the forest as ascetics. The King *Esukari*, recollected the possessions renounced by the court Brahmin (= *Purohita*) and his wife and took these properties to his palace. Knowing this case by the wise queen of *Esukari*, she wanted to give lesson to the King. She ordered the royal servants to take meat from the market and put down on the flat ground around the palace. She also kept a pathway from above of the heap of meat and surrounded the meat with net.

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The vultures seeing the heap of meat, got down from the sky. Among these vultures, the wise one's know the catching net and thought that if their body become heavy with eaten meat, they won't be able fly upright to the sky without being caught in the net. So, these wise vultures vomited out the eaten meat and fly up freely from the net. On the otherhand, the stupid careless vultures ate up all the vomitus spilled up by the wise vultures. With the resulted heavy body, they could not fly upright to the sky and caught in the surrounding catching net. The queen let the king to look the scene from the palace-window. When the King *Esukari* saw the scene of this event, the queen admonished him as follow: -----

Pāli Quotation

(Jataka-A-4-490)

"Your - Majesty ---- the wise vultures fly up the sky only after vomiting of the meats they have eaten. They fly straight up to the sky without being caught in the net. But, the stupid vultures even after eating large amount of meats; continue to eat a lot of meats vomited by others and they fly up the sky without vomiting what already taken. These vultures after eating up the vomitus spilled by others, become heavy and could not fly up. So, they are caught in my net. "

Your -- Majesty -- similarly, the family of Court-Brahmin renounced or vomited all their possessions. Your --- Majesty, on the otherhand recollect and take up these possessions which looks like vomitus. Your -- Majesty, --- a person takes up the vomitus, spilled up by others. That stupid person, who always eats the vomitus, of others ie:- who always has Craving for sensual pleasures is not praised by the Buddha and other Noble Wise disciples. In this way the queen admonished the King.
(Jataka - ttha - 4 - 490.)

So, the Noble wise men are ashamed to have with respect, the vomitus of others. The Noble wise man thinks that, he is a person who has to take care of the others. So, person with the Greedlessness, does not want to have properties even when he attains monkhood.

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As a greedless ordinary man, when he is earning his living, he never takes various unfair ways of earning. He never enjoys the sensuous pleasures of the Mundane world. When he is earning his living, he has sympathy for the poor. He always donates, and being never reluctant to donate, performs Charity liberally as a moral person (= *Mutta cagi*). He can even renounce, the royal palace and live happily in the forest as an ascetic. In above story of *Hatthipala*, the King *Esukari* after learning lesson from the queen, felt so sorry for his fault (ie:- like eating up the vomitus of others). When he considered the (3) localities of existence (= *bhumi*), with knowledge, he perceived these existences as a burning world. So, he renounced the wealthy status as a King, and entered the forest as an ascetic. That is the force of the Greedlessness (= *Alobha*). That nature of Greedlessness took him to the life of a noble hermit and attained mental absorption (= *Jhana*) and Supernormal and higher Knowledge in that life. These sequential Wholesome deed benefited him in various future lives and in the last life as the King *Suddhodana*, he released Cravings and attachment to life, attained annihilation as being and Nirvana (= *Parinibbana*) under the royal white parasol.

In this way greedy person and greedless person are running in the opposite direction; and any one, who is thinking himself or herself as a noble person should consider the above nature of the greed and the greedlessness and decide whether he or she is a greedy person or not. If the consideration yields as a greedy person, try to destroy the nature of the greed by weapons of Tranquility and Insight meditations in the present life. If the consideration yields as a greedless person, you have attained the good foundation and try to promote yourself so as to become a real greedless person, by practising the Tranquility and Insight meditation day and night.

6. Hate lessness

(Adosa)

1. (a) *Adoso acandakka lakkhano,*
(b) *Avirodha lakkhano va, anukulamitto viya.*
2. (a) *Aghatavinaya raso*

(b) *Parila ha vinayaraso va candanam viya.*

3. *Sommabhava paccupatthano, punnacando viya.*

(Abhi - ttha - 1 - 171. Visuddhi - 2 - 95.)

1. (a) The nature of the mind not being angry nor cruel
Next ----- Opposite to the nature of the mind being angry or cruel (= *Kopa*)
----- Character,
(b) Non-opposite nature which is alike to a compliant good friend
----- Character,
2. (a) Abolishing the anger which can lead to an act of revenge
----- (Function) Essence,
(b) Next----- Acting like Sandalwood tree which removes the heat of anger
----- (Function) Essence,
3. The cool and calm nature which is like the moon
----- Perception,
4. Sense-object: ----- Next ----- Associated phenomena led by Physical Base,
Sense-object and the Contact (= *Vatthu, Arammana, Phassa*) ----- Proximate
cause.

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Character ----- *Candhikassa bhavo cindakkm, kopo. Tappatipakkho acandhikkam, abyapado.* (Mahati- 2 -144.).

The nature which makes the mind rough and cruel is known as Ferocity (= *Candikka*) Next ----- the nature which makes a person rough and cruel is known as harshness = Ferocity. The basis is anger = rage = Hate (= *Kopa*). The opposite nature of this anger (= *Kopa*) is the Hatelessness (= *Adosa*) which is also known as Non-ill-will (= *Avyapada*). So, the Hatelessness has the character opposite to anger (= *Kopa*) which makes a person rough and cruel. The opposite nature of that anger (= *Kopa*) again is Non-ill-will (= *Avyapada*) = no desire to spoil = the nature of the Loving-kindness (= *Metta*). So, the next Character of the Hatelessness is the nature of compliance, like a good companion who is never against his friends. The nature of compliance exists between the two persons who have Loving Kindness in each other. So, unlike the Hate (= *Dosa*), which spoils both oneself and other, the Hatelessness has no such nature. Since, the Hatelessness is directly opposite to the Hate, it has Character of smooth-kindness of both mind and body and the character of non-opposition.

Essence ----- Since, the nature of no desire to spoil (= *Avyapada*) is also known as the Hatelessness (= *Adosa*), if that Hatelessness arises peacefully when taking up the sense of Designated Being (= *Sattava pannatti*) as meditation subject, it is also known as the Platonic love = Loving kindness (= *Metta*) which is included in the Boundless States (= *Appamanna*) of the four Cardinal virtues or Sublime states of

mind (= *Brahma cariya dhamma*). To such person with the Platonic love, naturally there is no grudge (= *Aghata*) nor desire to take revenge on others in their mind continuum. That Hatelessness (= *Adosa*), reaching to the state of Loving Kindness as a mental absorption (= *Metta jhana*), performs the function of destruction the revenge or grudge. So, the basis of all Platonic love is the Hatelessness. But all the Hatelessness are not Loving-Kindness (ie: Platonic love). In taking up of Senses of Charity, Morality, Tranquility and Insight, rather than Sense of Designated Beings (= *Sattava pannatti arammana*), it is not Loving-Kindness (= *Metta*), but it is the Hatelessness ie:- it is the Lack of roughness and cruelty of the mind on the appropriate senses. That Hatelessness can abolish the worries of the mind and mental concomitants and at the same time it lessen the anxiety of the body or Corporeality which is transmitted from the above worries of mentalities:----- It is somewhat like Sandal wood which immediately cures the excessive heat arising in the physical body due to the excessive alteration of the Fire-element (= *Tejo dhatu*).

Perception: -----The Hatelessness removes away the heat of anger, so that the mind become cold and calm, like the clear full moon. That calm nature of the Hatelessness is perceived in the Knowledge of a meditator who is discerning it with Insight Knowledge. For **Proximate cause**----- it is not specially mentioned in the Commentaries. So, the various Senses are assumed as the Proximate Cause.

[**Remark** ----- In the Commentaries, the Non-delusion = Wisdom (= *Amoha*) is mentioned after the Hatelessness (= *Adosa*) ----- But, the Non-delusion is not a kind of Mental concomitant (= *Cetasika*) which is associated with all Kinds of Lofty (Pure) Consciousness (= *Sobhana citta*), ie: - it is not associated with some Wisdom-non-associated Consciousnesses (= *Nnana vippayutta Citta*). So, in the Compendium of *Abhidhamma* Scriptures, it is not mentioned in " the Mental factors Common to all Lofty consciousness" (= *Sobhana sadharana cetasika*) --- instead, it is mentioned separately as " Lofty mental factor (= *Sobhana cetasika*).

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But, in the Commentaries, the noticeable accounts of the Greedlessness, Hatelessness and Non-delusion (= *Alobha, Adosa, Amoha*) are collectively mentioned. So, in this scripture, the

Non-delusion mental concomitant (= *Amoha cetasika*) will be described now. But in giving the serial number, it will be mentioned as No (25) Mental Concomitant as described in the Compendium of *Abhidhamma* Scripture].

25. Non-delusion = Faculty of Wisdom (*Amoha = Pannindre*)

1. (a) *Amoho yathasabhava pativedha lakkhano,*
(b) *Akkhalita pativedha lakkhano va kusalissa sakhittausu pativedho viya,*
2. *Visayobhasanaraso padipo viya,*
3. *Asammoha paccupatthano arannagatasudesako viya.*

(Visuddhi - 2 - 95.)

- 1.(a) Penetrating Knowledge of actual nature of Natural Character(= *Sabhava lakkhana*) and Ordinary Character (= *Samanna lakkhana*) of the Ultimate Truth Phenomena = *Paramattha*) ----- Character,
- (b) Next ----- Knowing right through the sense of Ultimate Truth Phenomena, like an arrow shot by an expert archer hit the target ----- Character,
2. Like an open oil lamp, it lights up and shows the Sense-objects (= Which means, it removes all the darkness = *Moha*, which hides the Sense-objects.)
----- (Function) Essence,
3. The existence of non-confusing, non-stuporous nature on any kinds of Sense-object ----- (Appearance in the mind = *Upatthanakara*) Perception,
Next ----- Being opposite in nature to confusion (= *Sammoha*) in the Senses, it gives the nature of lacking confusion. It looks like a route guide in the forest.
----- (Fruition) Perception,

1. Dhamma sabhaava pativedha lakkhana ***Panna***,
2. Dhammanam sabhava paticchadaka mohandhakara viddham sana rasa,
3. Asammoha paccupatthana,
4. " Samahito yathabhutam janati passati " ti vacanato pana samadhi tassa padatthanam.

(Visuddhi - 2 - 68.)

1. Penetrating Knowledge of the actual nature of Natural character and Ordinary Character of the Ultimate Truth Phenomena ----- Character,
2. Destruction of the Delusion (= *Moha*), which looks like the darkness, covers up the Natural Character and Ordinary Character of the Ultimate truth phenomena.
----- (Function) Essence,
3. Non-confusion nature on the Ultimate truth phenomena
----- (Appearance in the mind) Perception,

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4. " A person with Concentration (= *Samadhi*) sees and knows in proper way " - said by the Buddha in (Am - 3 - 259.). So, the Concentration (= *Samadhi*) is the Proximate cause of the Wisdom (= *Panna*) ----- Proximate cause.

[Note that, this Proximate cause is specially aimed for Insight knowledge (= *Vipassana nana*). (Mahati - 2 -76.)]

Pāli Quotation

(Mahāṭṭī-2-76)

When the Illumination of Wisdom arises due to the Knowledge = the Knowledge which arises by discerning the Conditioning forces (= *Sankhara dhamma*) and by Insight meditation; it arises by erasing the darkness in the heart. That is why in the Knowledge of a meditator who is discerning that Wisdom with Insight

Knowledge, it is perceived as the nature of non-confusion in the senses of the Natural character and Ordinary character possessed by the Ultimate truth phenomena. That is the Perception of appearance (= *Upatthanakara paccupatthana*). Next ---- The causative Wisdom which knows and sees right through the Natural character and Ordinary character of the Ultimate truth phenomena. That is Fruition - Perception (= *Phala paccupatthana*).

(Mahati - 2 - 76.)

These statements given by Major Subcommentary teachers gives supportive evidence, that the Wisdom, which is discerning the Natural and Ordinary character of the Ultimate truth phenomena has illumination. In other words, it is a proof that the Wisdom can give illumination. In *Atthasalini* Commentary, the Character, Essence etc etc of the Wisdom (= *Panna*) are explained as follow: -----

1. (a) *Yathasabhava pativedha lakkhana Panna*,
 - (b) *Akkhalita pativeda lakkhana va kusalissasakhitta usupativedho viya*,
 2. *Visayabhasarasa padipo viya*,
 3. *Asammoha paccupatthana arannagata sudesako viya*.
- (Abhi - ttha - 1 - 166.)

1. (a) Penetrating Knowledge of actual nature of the Natural and Ordinary character of the Ultimate truth phenomena, ----- Character,
- (b) Next ---- Like penetration of an arrow shot by an expert archer, the nature of non-missing, penetrating knowledge for the Ultimate truth phenomena ----- Character,
2. It illuminates like an open oil lamp ----- (Function) Essence,
3. The opposite nature of Confusion (= *Sammoha*), and looks like an expert route guide in the forest ----- Perception.

Pāli Quotation

(Abhi-A-1-165)

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Ability of knowing distinctly for (4) kinds of Noble Truth like ----- this is the Ultimate truth that, Existence is suffering (= *Dukkha ariya sacca*) etc etc; ----- is **the Wisdom.** (= *Panna*) (= *Catu sacca sammaditthi*). In former Major Commentary, it is known as the Wisdom, because it lets to know definitely as " Impermanence - Suffering - Not-self " (= *Anicca, Dukkha, Anatta*). That Wisdom, acting as a leader to suppress the Ignorance (= *Avijja*) which covers and prevents to know the basic nature of the (4) Noble Truths, again nown as the Faculty (= *Indre*). Next ---- It makes itself as a leader among the associated phenomena in knowing the basis nature of the (4) Noble Truths, ie:- Character of Seeing (= *Dassana lakkhana*). So, it gets the name Faculty (= *Indriya = Indre*). So, that Wisdom is the Faculty also,- thus it is the Faculty of Wisdom (= *Pannindriya = Pannindre*).

Sa panesa obhasana lakkhana ca panna, pajanana lakkhana ca.

(Abhi - ttha - 1 - 165.)

Obhasana Lakkhana (= Character of Enlightenment) ----- If an oil lamp is lit at night in four walled house, the darkness which makes the ordinary eyes blind, disappears and there is illumination. Similarly, the Wisdom illuminates and enlightens to know the Sense of Ultimate Truth phenomena ie:-- the Sense of (4) Noble Truths, distinctly.

Pannobhasasamo obhaso nama natthi.

(Abhi - ttha - 1 - 166.)

There is no illumination which is similar to the illumination of the Wisdom. Right ----- If a person with Insight knowledge sits down, cross-legged (and establishes mindfulness on the Insight-meditation for one time) the whole ten-thousands of the Universe will be illuminated = the whole ten-thousands of the Universe is illuminated diffusely. (Note that such kind of statement is specially indicated for any Illumination which spoils the defilements (= *Upakkilesa*). (Abhi - ttha - 1 - 165 -166.)

So, Venerable Nagasena said like ----- " My donor Majesty ---- If a man takes an open oil lamp into the house, the light will remove the darkness, it will give illumination, and shows enlightenment and makes various sense-objects visible " --- " Similarly Your Majesty ---- If the Wisdom arises -----

1. It removes the " Ignorance " (= *Avijja*) which looks like darkness.
2. It gives Higher Knowledge (= *Vijja*) which looks like illumination.
3. It shows the Knowledge = Intelligence (= *Nana*) which looks like enlightenment.
4. It makes the Noble Truths (= *Ariya sacca*) become distinctly visible.

Thus, Your Majesty --- the Wisdom (= *Panna*) has the Character of Enlightenment (= *Obhasana lakkhana*) which makes a person definitely know the Sense of (4) Noble Truths = Senses of Ultimate Truth Phenomena (= *Ariya sacca*, *Paramattha dhamma*).

(Milinda - 38. Abhi - ttha - 1 - 166.)

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Character of Definite Recognition (= Pajanana lakkhana) -----

An expert physician definitely knows the proper or improper diet for patients. Similarly, when the Wisdom arises: -----

It definitely knows the various phenomena (= *Dhamma*) like,

1. This is Wholesome thing,
2. This is Unwholesome thing,
3. This thing is suitable to be in association,
4. This thing is not suitable to be in association,
5. This is evil thing,
6. This is noble thing,
7. This is impure thing,
8. This is pure thing,
9. This thing gives equal reaction,
10. This thing does not gives equal reaction,
11. This is the Noble Truth of suffering (= *Dukkha ariya sacca*),

12. This is the Noble Truth of the Origin of Suffering (= *Samudaya ariya sacca*),
13. This is the Noble Truth of the Extinction of suffering (= *Nirodha ariya sacca*),
14. This is the Noble Truth of the Path leading to the Extinction of Suffering (= *Magga ariya sacca*).

So, the Wisdom has the **Character of Definite Recognition (= *Pajanana lakkhana*)** for various kinds of Ultimate Truth Phenomena.

That is why **the General lecturer of the Buddha's Doctrine (= *Dhamma senapati*)**, Venerable Sariputtara, said Like:--- " O --- Monk Mahakothika ---- for various reasons, the Wisdom knows definitely ". --- and --- " So, it is known as the Wisdom ". " To what phenomena, does the Wisdom definitely know ? --- " It knows, this is the Noble Truth of Suffering (= *Dukkha sacca* ") --- " It knows ---- " etc, etc. Try to understand the Character of Definite Recognition (= *Pajanana lakkhana*) of the Wisdom (= *Panna*) to the Sense of Ultimate Truth Phenomena like this.

(Abhi - ttha - 1 - 165 - 166. Ma - 1 - 366 - Mahavedalla sutta.)

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Character of Penetrating Knowledge with Natural Way = Character of Penetrating Knowledge with Ordinary Way (= *Yatha sabhava pativedha lakkhana = Dhamma sabhava pativedha lakkhana*) -----

The Wisdom really knows the natural character of the Consciousness - Mental Concomitant - Corporeality - Nibbana which are collectively know as (4) Noble Truths. It also knows the Ordinary characters of :----- the the Truth of Sufferings, known as "Groups of Clinging " (= *Upadanakkhandha*) which is composed of Mundane Consciousness, Mental Concomitants and Corporeality; - the Impermanes, Suffering, Not-self, Loathsomeness of the Cause-Effect relation = Dependent origination which is also known as the Truth of the Origin of Suffering (= *Samudaya sacca*). Knowing in this way, if the Penetrating knowledge reaches the Peaceful Natural Character (= *Santi lakkhana sabhava*) of the Nibbana with Path-Knowledge and Fruition-Knowledge (= *Magga nana, Phala nana*), the Insight Knowledge of the (4) Noble Truths is attained. So, note that the knowledge of Natural character and Ordinary character of the Ultimate Truth Phenomena is same as the Knowledge of (4) Noble Truths.

Character of Penetrating Knowledge, Hitting Without Mishap (= *Akkhalita pativedha lakkhana*) ----- Like an arrow shot by an expert archer, directly hits the target which is as small as the tip of the takin-tail, the Wisdom (= *Panna*) has the natural Character of Penetrating Knowledge by which one knows definitely the real nature of the Sense of (4) Noble Truth which are the Ultimate phenomena (= *Paramattha dhamma*). (These are the various statements to show the natural characters of the Wisdom. Note that there is no much difference in the meaning.)

Essence (= *Rasa*) ----- When an open oil lamp is lit in a four walled room, a person with normal eye is able to see all the objects in the room. Similarly, when the Wisdom gives illumination, distinct and analytical knowledge of the Natural character and Ordinary Character of the Ultimate phenomena will be attained by that illumination. If there is no Wisdom which gives illumination, it is impossible to have penetrating

Knowledge which can analyse the groups of materiality and groups of mentality, reaching absolute realization. If so, knowledge of (4) Noble Truth leading to Nibbana is far away to attain.

It looks like that the Ignorance (= *Avijja*) gives blackout and hides the awareness of the actual nature of senses. That Wisdom removes the darkness in the heart (= *Hadayandhakara*) and gives illumination to see the actual nature of the senses. It gives enlightenment by which one can see the Corporeality, Mentality, Cause-effect Conditioning forces with definite analysis. That is the function of the Wisdom.

Next ----- The Wisdom shows the definite analysis of the Ultimate Phenomena with its illumination and at the same time it removes the darkness of the Delusion (= *Moha*). It is somewhat like that, the light of the ordinary open oil lamp removes the darkness, the Wisdom, when arises removes the darkness of the Ignorance (= *Avijja*). It lets the Noble Truths (= *Ariya sacca*) clearly seen. So, the Wisdom has the function of destructing the darkness of Ignorance and at the same time it has the function of lightening the illumination of the knowledge.

Perception as the nature of Non-confusion (= *Asammoha paccupatthana*) -----

----- Somewhat like an expert route-guide who can lead in the thick forest, the Wisdom is perceived in the knowledge of a meditator who is discerning it with Insight knowledge -- as an opposite nature to the Confusion (= *Sammoha*) = the Ignorance (= *Avijja*) -- so, it can lead in the forest of four Noble Truths to reach the aim and object of the Nibbana. In other words --- it removes the nature of confusion.

Proximate cause (= *Padatthana*) -----

The Insight- concentration (= *Vipassana samadhi*), also known as the Momentary concentration (= *Khanika samadhi*) which arises by taking foundation on two kinds of Concentration, like the Neighbourhood Concentration (= *Upacara samadhi*) and

Attainment Concentration (= *Appana samadhi*), is the Proximate cause for the development of the Wisdom (= *Nana, Panna*). This Proximate cause is, as described above, aimed specially for the Section of Insight (= *Vipassana*).

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The Proximate cause of the Wisdom which arises by taking up the remaining senses of Charity, Morality and Tranquility is probably the Senses of these Charity, Morality and Tranquility respectively. In other words, the Proximate Cause in these cases should be " Wise attention " = " Wise consideration " = Adoption of a right attitude towards realities (= *Yoniso manasikara*).

How these (3) Phenomena get the Name of Root Condition (= *Mula*)

Pāli Quotation

(*Vs-2-95*)

(Mahāṅgī-2-76)

(Vs-2-95)

Note that these (3) phenomena (ie:- the Greedlessness, the Hatelessness and the Non-delusion) are the Root conditions of the all Wholesome phenomena. (= Visuddhi - 2 - 95.)

In the statement that these (3) phenomena of Greedlessness, Hatelessness and the Non-delusion are the root conditions means that, these take the function of maintenance for Wholesome deeds in the (4) kinds of existence like, Sensuous World, Fine material World, Immaterial World and Supramundane World. They are not the origin of the Wholesome deeds in these (4) kinds of existence (= *Catu bhūmaka*). The origin of Wholesome deed is not concerned with Wholesome root, and the origin of Unwholesome deed is not concerned with Unwholesome root. The origin of Wholesome deed is concerned with Wise attention = Wise consideration (= *Yoniso manasikara*) and the origin of Unwholesome deed is concerned with adoption of a Wrongful attitude = Wrong attention = Wrong consideration (= *A yoniso manasikara*). When, the Wholesome deeds arise based on adoption of a right attitude, continuous long term existence of these Wholesome deeds is the function of (3) Roots - Conditions (= the Greedlessness, the Hatelessness and the Non-delusion). If a meditator practises the Insight meditation with adoption of right attitudes or wise attention, realises the Truth of Suffering which is the (5) Groups of Clinging (= *Upadanakkhadha*) exist in (11) states as Past, Future Present etc;-- - realises the Truth of the Origin of Suffering which is the Cause of above Truth of Suffering; --- realises the continuously passing-away (= *Khayavaya bheda nirodha*) of above Sufferings which is known as Mundane Truth of the Extinction of Suffering (= *Lokinirodha sacca*); --- realises the Impermanence, Suffering and Not-self nature of above Truth of Suffering and Truth of the Origin of suffering which is known as Momentary Truth of the Extinction of Suffering (= *Khanika nirodha sacca*) or Mundane Truth of the Path (= *Lokiya magga sacca*): ---- If he realises these (4) Mundane Truth byself with the Wisdom of Right View; that Right View (= *Samma ditthi*) is the Non-delusion Wholesome root. (= *Amoha kusalamula dhamma*). The Right view - Wholesome Root phenomenon (= *Samma ditthi kusala mula dhamma*) = Non-delusion (= *Amoha*) which also associated with the Greedlessness, and Hatelessness is the root condition for further repeated occurrence of Knowledge for (4) Mundane Truths. It can repeatedly give rise and maintain the Wholesome deed which knows the (4) Mundane Truths, led by Right View. To such kind of phenomenon which give rise and maintain the Wholesome deed, it is noted as root condition.

The origin of a plant is the seed. The further development and growth for that plant, which arises from the seed depend on the root.

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The root firmly fixes the plant. Similarly, (3) Wholesome root phenomena give the benefit of the further development and growth of the Wholesome deeds. Aiming to this benefit:----- the Buddha says as: -----

Hetu hetu sampalyuttaka-dhammanam tam samuttha-nananca rupanam hitupaccayena paccayo. (Abhi - 8 - 1.)

= The (6) roots (= *Hetu dhamma*) are conditions by way of root (= *Hetu paccaya satti*) for the mental phenomena, associated with a root (= *Hetu*), and for the Corporeality produced (= *Cittaja rupa*) by these mentalities (Consciousness and Mental concomitants = *Citta, Cetasika*), in which that root is included.

Some Notes on Wholesome Root Phenomena

In the *Atthasalini* Commentary from (page 171 to 173), the notes for Wholesome roots phenomena are explained. Now, the essence of these explanations will be described.

Among these (3) Wholesome roots, the Greedlessness (= *Amoha*) is opposite to the nature of dislike to donate or the nature of Stinginess (= *Macchhariya = Macchera*). The great power of Greedlessness can abolish the dirty Stinginess. Again, the corruption of morals (= *Sila*) are based on the Anger = Hatred (= *Dosa*). Generally, even the immoral act (= *Dussila*) of stealing something (= *Adinnadana*) in which the Greed (= *Lobha*) is the main factor, is sometimes based on the Hatred and Anger (= *Dosa*) to the owner of that thing. So, the Hatelessness (= *Adosa*) is directly opposite to the nature of immoral act (= *Dussilya*) = failure of observance of the precept. That is the Hatelessness can prevent the immoral act. Again, the Non-delusion is directly opposite to the Delusion (= *Moha*), known as Ignorance-hindrance (= *Avijja nivarana*) which hinders the various kinds of meditation and prevents the development of Wholesome deeds. It means that the Non-delusion which has penetrating knowledge of the (4) Noble Truths can abolish the Delusion (= *Moha*) which can hide the nature of (4) Noble Truths. The Greedlessness is the cause of Charity, the Hatelessness is the cause of Morals and the Non-delusion is the cause of Meditation respectively. (Abhi - ttha - 1 - 171.)

Again, greedy one usually takes pride of a person related to him who actually has no such pride. But he fails to take pride of others, since he has no Greedless nature which is the opposite nature of the Greed. Again, a person with anger usually dispraise someone, whom he hates although that person has pride. But, he fails to take pride of others, since he has no Hatelessness, which is opposite to the nature of Anger. Further, a person with Delusion always wrongly takes sense of Conditioning forces as Permanent, Pleasant, Self and Pure in nature. But, he fails to take the sense of Conditioning forces as Impermanance, Suffering, Not-self and Impure, since he has Delusion which is opposite to the nature of Non-Delusion. (Abhi - ttha - 1 - 171.)

Next, a person with Greedlessness has no attachment to the Senses, and he takes up the sin as guilty and wants to confess his sin. He tries to correct his morals and tries to avoid such sin later. That's right.

A greedy person has great attachment to the senses as " My own, My sin ". So he covers up the sin. Again, a person with Hatelessness always recognises the pride of others. But, a person with Hatred never praises the others and always blames the other's pride. Further, a person with Non-delusion, realises the pride and sin definitely and knows like " This is the actual pride of him and this is the actual sin of him " ---- and keeps in his mind the actual nature of the sin and pride. He stands on the side of right. In case of a person with darkness of Delusion; he can't see the sin as sin. So, he assumes right for wrong things and wrong for right things.

(Abhi - ttha - 1 - 171.)

Again, a person with Greedlessness, never suffers from misery of departure with beloved beings. The nature of love exists only in those who have severe desire and these person only can not bear the various miseries of departure from beloved beings. Due to Hatelessness, there is no misery, in living together with disliked beings. Only in those with Hatred there is the nature of dislike to others, and can not bear the misery of living with disliked beings. Further, due to Non-delusion, there is no misery from not obtaining various sensuous things which may be living or inert. A person who knows the actual nature of the Ultimate Truth phenoma, always considers like " I can't prevent the phenomenon of becoming old which has the nature of aging "----- and so he does not suffer from the misery of not obtaining for desirable objects. (Abhi - ttha - 1 - 171.)

Next, due to Greedlessness, there is no Suffering of Birth (= *Jati dukkha*). Since the Greedlessness (= *Alobha*) is directly opposite to the Greed (= *Lobha*) = Craving (= *Tanha*) and since the Suffering of Birth is caused by severe desire of the various senses and corporealities which is based on the Craving, there will be no Suffering of Birth due to the Greedlessness which is opposite to the Craving. (So; you noble meditator should establish the element of Greedlessness in the mind, if you are afraid of the suffering of Birth.). Next, due to the Hatelessness, there will be no Suffering of Aging (= *Jara dukkha*); because, the aging process occurs very rapidly in the material continuum of a person who is very angry. (So, you noble meditator should always try to establish the element of Hatelessness or Loving Kindness (= *Adosa, Metta*) if you want to be youthful.) Again, due to the Non-delusion, there will be no Suffering of Death (= *Marana dukkha*) = Suffering in near dying = Death with Suffering. If the Death-proximate Impulsion consciousness(= *Maranasanna javana citta*) of a living being = the final Impulsion Thought process occurring very near to death of one's life; is the Unwholesome Impulsion consciousness (= *Akusala javana citta*), led by one of the Greed, Anger and Delusion (= *Lobha, Dosa, Moha*), that kind of death is known as Death with delusion (= *Sammoha marana*). Such kind of death with delusion, definitely take a person to one of the (4) Lower Worlds (= *Apaya*) after death, and it causes suffering in the inexorable circles of rebirth in the Lower Worlds (= *Apaya vatta dukkha*). So, such kind of suffering is true " Suffering " (= *Dukkha*) in nature.

A person who has Non-delusion = Wisdom, even at the time of arising of Death-proximate Impulsion Consciousness, is known as Non-stuporous person (= *Amula*). If one kind of the Right view (= *Sammaditthi*) like, [Right view of the fact that the only property of a person in his voluntary Action (= *Kammassakata samma ditthi*) which is accepted at the time of performing Charity and Morals (= *Dana, Sila*); Right view of Mental absorption in case of Tranquility meditation and Right view of Insight in case of Insight meditation (= *Jhana samma ditthi, Vipassana samma ditthi*);]- is leading the Death-proximate Impulsion Consciousness in the Thought process (= *Vithi*) = taking the place of Death - proximate Consciousness (= *Marana sanna javana citta*); that is the Non-stuporous death or the death with Non-wavering nature (= *Amula*). The death of Universal Monarch *Mahasudassana* who kept the Mental absorption of Loving-Kindness (= *Metta jhana*), even at the time of arising of Death-proximate impulsion consciousness, and the death with arising of Insight-impulsion consciousness or keeping Insight meditation at the time of Death-proximate consciousness which the Buddha mentions in " *Sotanugata Discourse* ", are the deaths without stupor (= *Assanmoha marana*). The deaths of the Noble disciples are also the death without stupor. The death without stupor is caused by the Non-delusion. So, the Non-delusion can prevent the suffering (= *Dukkha*) from the Death with stupor (= *Sammoha marana*). If that Non-delusion is associated with Knowledge of the Path of Holiness (= *Arahatta magga nana*), it has the power to prevent new existence or occurrence with new corporeality in next life, and all the suffering of death in the future is stopped after the death of present life. So, the Non-delusion associated with the Knowledge of the Path of Holiness abolishes all Suffering of Death. (Abhi - ttha - 1 - 171.)

Again, due to the Greedlessness (= *Alobha*), the members in a family will live together happily. On contrary, if the members of the family have craving for sensual pleasures which may be living or inert with wrong perception (= *Abhinivesa*) like " My own, my son, my wife, my property etc etc ", they will always be arguing among them. Due to the Greedlessness which is opposite to the nature of the Craving for the sensual pleasures with wrong perception as " My property, His property " etc, there is happiness in the society.

Again ----- argument between the religious ideologies like " My religious faith is right, other's ideologies are wrong " etc, is due to the wrong perception of one's own wrong ideology = Wrong view (= *Ditthi*) and attachment to various ideologies with lust (= *Raga*). So, the monks who are tied up with wrong perception (= *Abhinivesa*) of wrong view and lust (= *Ditthi, Raga*) always argue among them. On contrary, the monks having penetrating Knowledge of (4) Noble Truths by themselves with Right View (= *Sammaditthi*), never argue about the ideologies among them and live in happy association. (Abhi - ttha - 1 - 171.)

[**Remark** ---- All these statements aim for the monks and hermits of the past, who usually did not keep the (4) requisites more than they required. Nowadays, only in the absence of the Greedlessness (= *Alobha*) = only when the monks do not keep the four requisites more than the required amount, the monks will be able to live together peacefully and there will be blissful living together (= *Sukha samvasa*). If they are greedy = Lack of the Greedlessness, there will be sufferings in the society. (= *Dukkha samvasa*).].

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Next, only in the presence of the Hatelessness, all the people, and monks will have peaceful living together (= *Sukha samvasa*). [**Remark** ----- According to the explanations from Commentary described above, note that those who want to set up peaceful world, try to keep the nature or elements of the Greedlessness, Hatelessness and Non-delusion in their mental continuum first.] (Abhi - ttha - 1 - 171.)

The Greedlessness, especially prevents the conception in the ghost-world = ghost -realm (= *Peta*). That's right. Most of the beings are reborn in the ghost-realm due to the affection or Craving (= *Tanha*) in the various sensuous objects, which may be living or inert. The Greedlessness (= *Alobha*) is also opposite in nature to the Craving (= *Tanha*). The Hatelessness prevents the conception in the Hell (= *Niraya*). That's right Since the body and mind are cruel due to anger and hatred, beings are reborn in the Hell which is similar in nature to the anger. So, the Hatelessness (= *Adosa*) also is opposite in nature to Hated (= *Dosa*). Again, the Non-delusion prevents conception in the animal world. That's right. Due to Delusion (= *Moha*), the beings are reborn in the animal world where confusion and delusion always exist. So, the Non-delusion also is opposite to the nature of Delusion. (Abhi - ttha - 1- 172.)

Again, due to Lust = Greed, (= *Raga*), someone approaches to make friend with others. The Greedlessness prevents such kind of making friends due to lust. Again due to the anger, the friendship between them is broken. At such time, the Hatelessness prevents the friendship to become broken by the Anger. Next, due to lack of Knowledge of (4) Noble Truth = due to Wrong view like male, female, individuals, beings etc etc; produced by the Delusion; the living beings hate to each others with Anger or love to each others with Greed. Such kind of behaviour is due to lack of negligence among them. Right view (= *Samma ditthi*) = Non-delusion (= *Amoha*) in which there is correct knowledge of the true nature of (4) Noble Truths, can prevent the lack of negligence or attention among the living beings due to the Delusion. (Because of Right knowledge due to Non-delusion (= *Amoha*) like:---- there is no such things like Male, Female, Individuals, or beings, and there is only Corporeality, Mentality-Cause-Effect = Conditioning forces:----- some one can not find the nature of Individual or beings (= *Puggala, Sattava*). So, there will be no phenomena of Hate due to Anger nor love due to Greed among individuals and beings. Since there is no phenomena of Hate and Love, there is no lack of negligence. In other words, there is negligence or lack of proper attention = ability to keep the the mind in equanimity (ie:- there is no Love nor Hatred) through a balanced control of mind and mental factors. Next ----- Due to the force of Greed, there is Love to the Senses, like Sense-object of sight (= *Ruparammana*) and due to the force of Anger, there is Hatred. Lack of negligence for these two phenomena of Love and Hatred is caused by the Delusion (= *Moha*). Since the Greedlessness, Hatelessness and Non-delusion can abolish the nature of Love, Hate and Lack of negligence; the Lack of Love, Lack of Hatred and Equanimity are caused by Greedlessness, Hatelessness and Non-delusion. So, there is no approach for friendship or no departure with hate.) (Abhi - tthe - 1 - 172.)

Again, due to the Greedlessness, the Perception of Liberation (= *Nekkhamma sanna*) from sensual pleasures (= *Kamaguna*) arises. Due to the Hatelessness (= *Adosa*), the Good-will (= *Abyapada*) arises which is associated with

Loving - Kindness (= *Metta*), and opposite to the Ill-will (= *Byapada*) which has malevolent desire to others. Due to the Non-delusion, the Perception, associated with the Compassion (= *Karuna*) arises which is opposite to the nature of torturing (= *Vihimsa*) the living beings.

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Again, due to the Greedlessness, the Perception of Impurity (= *Asubha sanna*) which takes up the senses of the Conditioned living beings (= *Sattava sankhara*) as Impurity or loathsomeness (= *Asubha*) arises. Due to the Hatelessness, the Perception of Boundless State (= *Appamana sanna*) which takes up the Sense of boundless Designated Being (= *Sattava pannatti*) and associated with the Loving Kindness (= *Metta*) arises. Again, due to the Non-delusion, the Perception of Element (= *Dhatu sanna*) which takes up the Conditioned beings (= *Sattava sankhara*) as the collection of the Elements phenomena (= *Dhatu dhamma*) only arises.

Next, due to the Greedlessness, abstinence from repeatedly enjoying the sensual pleasures = Indulgence in sensual pleasures (= *Kamasukhallika nuyoga*) which may be living or inert, and assumed as the one extremity of an improper practice arises. And, due to the Hatelessness; abstinence from repeated efforts which causes bodily fatigue = Indulgence in Self torment (= *Attakilamatha nuyoga*), and assumed as the another extremity of an improper practice arises. And, finally, due to the Non-delusion, the Practice of the Middle way (= *Majjhima patipada*) which follows the eight constituents of the Right Path (= *Magganga*), arises.

(Abhi - ttha - 1 - 172.)

Next, thinking to possess things belongs to somebody else = Covetousness that ties one to suffering in endless rounds of rebirths (= *Abhijjhakaya gantha*) is released by the Greedlessness. The desire to destroy the Conditioned-Living beings (= *Sattava sankhara*) = Malevolence that binds one to unending round of deaths and rebirths (= *Byapada kaya gantha*) is released by the Hatelessness. Finally, the wrong view in which one believes that following the manner and behaving like a certain animals can clean the Defilements (= *Kilesa*) and makes liberation from the Round of Rebirth (= *Samsara*) = Attachment (or Clinging) to mere Rules and Ritual (= *Silabbata paramasa kaya gantha*) and the wrong view in which one is stubbornly attached to one's own opinions which is actually wrong (= *Idam saccabhinivesa*), are released by the Non-delusion. (It is the natural process that if the Non-delusion which realises the the (4) Noble Truths arises, all Kinds of Wrong Views (= *Ditthi*) will be totally abolished.

(Abhi - ttha - 1 - 172.)

Again, Unremitting application of mindfulness on the body (= *Kayanupassana satipatthana*), and Unremitting application of mindfulness on one's feelings (= *Vedanupassana*) are accomplished by the power of the Greedlessness and the Hatelessness. The Unremitting application of mindfulness on one's conscious thoughts, and Application of mindfulness on the process of cognition and volition (= *Cittanupassana Satipatthana, Dhammanupassana satipatthana*) are accomplished by the power of the Non-delusion.

Again, the Greedlessness is the cause of a person free from the diseases and healthy. That's right ----- A person with Greedlessness never enjoys the improper weather, improper place and improper nutritions, even these are senses which are able to cause greed. So, by avoiding to enjoy these, he become healthy and free from the diseases. (So, note that the greedy one, who likes to enjoy improper nutrition, improper place and weather are unheathy and have various diseases.

The Hatelessness is the cause of youthfulness. That's right. The anger which looks like fire can not burn the hateless person, and that person being not burnt always looks young. (So, note that the person with anger rapidly becomes old).

The Non-delusion is the cause of long life. That's right ---- A person with Non-delusion, having right knowledge, realises the processes which can or can not give profits. So, he always perform processes or business which gives profits and avoid to do business which can not give profits, thus the gets long life. (So, in a Burmese proverb it is stated that " Property is guarded by the volitional action and life is guarded by the Wisdom ".) (= Abhi - ttha - 1 - 172.)

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Again, the Greedlessness is the cause of attainment of prosperity (= *Bhoga sampatti*). That's right ----- Only the person who has no attachment to the prosperity or who is greedless has liberality (= *Caga*) in giving. Due to the liberality in charity (= *Caga*), greedless person attains prosperities in present as well as future lives.

The Hatelessness is the cause of attainment of having good friends and relatives (= *Mitta sampatti*). Because of Loving-Kindness, there will be more friends and good friends are not reduced as well.

The Non-delusion is the cause of attainment of Self-perfection (= *Atta sampatti*). That's right. A person who clearly knows the (4) Noble Truths = who knows byself with Right View, makes himself perfect by performing good deeds which lead to rebirth as human or celestial god and finally to the Nibbana. The penetration knowledge of the (4) Noble Truth with Right view byself is the cause for attainment of human life, god life and finally the Nibbana. The attainment of such (3) kinds of destiny is the attainment of Self-perfection (= *Atta sampatti*).

(Abhi - ttha - 1 - 172.)

Again, the Greedlessness is the cause of prolong attainment of the state of First, Second, Third and Fourth Mental absorption (= *Jhana*) in the way of life as celestial god (= *Dibba vihara*). The Hatelessness is the cause of prolong attainment of mental absorptions which consist of Platonic Love (= *Metta*), Compassion (= *Karuna*) Rejoicing at another's good fortune (= *Mudita*) and Equanimity (= *Upekkha*) in a way of life as the highest class of beings (= *Brahma vihara*). Living with these mental absorptions is a good and right practice (= *Samma patipatti*) for the living being. So this is the noble way of life. The highest class of beings (= *Brahma*) always live with Hateless Consciousness. So, living with these kinds of Mental absorption is known as a way of life as the highest class of beings (= *Brahma vihara*). Finally, the Non-delusion by which one knows the (4) Noble truths is the cause of Sustained induction of fruitions (= *Phala samapatti*) which is known as a way of life as Noble Holy One (= *Ariya vihara*) (Abhi - ttha - 1 - 173. 240.)

Again, the Greedlessness gives peaceful perception for one own's friends and relatives who are Conditioned beings. There is no suffering due to the extinction of one own's relatives, friends and family, since there is no Craving and Greed (= *Tanha, Loba*) which is the cause of suffering. The Hatelessness gives peaceful perception for other's family, friends and relatives who are conditioned beings (= *Sattava sankhara*). In the mind of a person with Hatelessness, there is no perception to a person as enemy even that one is attacking him. The Non-delusion gives peaceful perception for neglected-Conditioned beings. So, a person with Non-delusion who knows the actual nature of the (4) Noble Truths, has no more attachment to both kinds of people who may be his own's or other's family, friends and relatives.

(Abhi - ttha - 1 - 173.)

Again, the Greedlessness gives perception of Impermanence (= *Anicca*). That's right. Since, the greedy person has severe desire for the sensuous things which may be living or inert, he can not perceive the impermanent Conditioning forces = *Sankhara dhamma*) as Impermanence (= *Anicca*). Due to the Hatelessness, one sees the Conditioning forces as Sufferings (= *Dukkha*). The cause of Hatred (= *Dosa*) is the cause of malice (= *Aghata vatthu*). = the desire to harm.

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A person with the element of Loving- kindness = the Hatelessness; (= *Metta, Adosa*) Since he has already released the malice, he always perceive the Conditioning forces as Sufferings. (That is, if he perceives as Suffering, the nature of Hatred vanishes in his mind.) Finally, the Non-delusion (= *Amoha*) gives perception of Not-self (= *Anatta*). That's right ----- a person with Non-delusion who knows the the Noble Truths; definitely perceives the actual nature of Conditioning forces = definitely perceives the Impermanence, Suffering, Not-self, and Impure nature of these, and so, truly sees the lack of leading self (= *Atta*) for the (5) Aggregates = Conditioning forces.

Again, taking up as Impermanence, Suffering, and Not-self are caused by the Greedlessness, Hatelessness and Non-delusion. Reciprocally, the Greedlessness, Hatelessness and Non-delusion arise due to perception as Impermanence, Suffering and Not-self. That's right. The Greedlessness arises due to the perception of conditioning forces as Impermanence. The Hatelessness arises due to the perception as Suffering. The Non-delusion arises due to the perception as Not-self. Any body else who knows like "This physical and mental phenomena are impermanent" with penetrating Insight Knowledge byself, which lets him knows the Compactness of Materiality and Mentality, will not have craving and greed for the benefits of these physical and mental phenomena. (That is, the Greedlessness arises due to perception as Impermanence). Similarly, any body else who perceives the Conditioning forces as Suffering, will not have Hatred which causes the Suffering. (That is, the Hatelessness arises due to perception of Conditioning forces as Suffering). By knowing that Conditioning forces are lack of Self- (= *Atta*) as leading nature, there will no delusion (= *Sammoha*) in the Corporeality, Mentality, Cause-Effect = Conditioning forces. (So, the Non-delusion arises due to perception as Not-self.)

(Abhi-ttha-1-173.)

So, by knowing the Greedlessness, Hatelessness and Non-delusion as precious gems, you ----- a noble meditator should try hard to keep these precious gems always in your material and mental continuum.

The Greedlessness, Hatelessness and Non-delusion of the Future Buddha

Once, the king *Brahmadatta* of the City *Baranasi* selected a lesser wife as a queen after the death of his great queen. He also selected his son *Mahapaduma* as crown prince. At one time, the King left the country to attack the rebels and selected the crown prince *Mahapaduma* to take the responsibility of the city. When the king came back to the city after the battle; the crown prince after decorating city; went to the step mother queen and asked to give any necessary things to perform.

Since, the queen was completely obsessed with the appearance of the crown prince, she hold the hand of the prince and ordered to get on the royal couch. But, the prince refused to obey. The queen urged three times, but the prince continued to refuse to obey. Then the queen threatened the prince like ----- " If so, I will inform the King and ask him to cut off your head ". The prince making the queen ashamed, replied like " Do on your own wish " ----- and left the queen.

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Then, the queen by scratching the whole body byself, pretended as if she was committed adultery by the prince, so as to prevent her guilt. The king as soon as he arrived the city and not seeing the queen, asked for his queen. The lesser queen, showing the scratches on her body, informed the king wrongly that the prince tried to commit sexual misduct without her will.

After hearing the wrong information given by the lesser queen, the king like a very poisonous snake angrily ordered to kill the crown-prince by dropping from the top of a hill.

The whole city was alarmed by hearing that order. All sixteen thousands royal servents cried. The people of the city paying obeisance and kneeling down in front of the prince, also cried, saying that ----- " The king ordered to kill the prince *Mahapaduma* after hearing the wrong information of the silly queen ". -----

"Raja kira matugamassa vacanam gahitva Mahapaduma kumaram ghatapesi".

Then, since the king being afraid of the people taking away their beloved prince, personally dropped the prince from the top of hill with the help of executioners. But due to the Loving-Kindness of the prince, the hill-deity saved the prince and took him to the King of dragon. The King of dragon paying obeisance, offered half of his prosperity to the prince. But, the prince *Mahapaduma* after living for short time in the dragon abode, returned to the human abode. Then, he lived in the *Himavanta* forest as a hermit and practised to attain Mental absorption (= *Jhana*), Supernormal knowledge (= *Abhinna*) and all kinds of Perfections of Virtues (= *Parami*) which can give rise to attain Knowledge of Omniscience (= *Sabbannuta nana*).

In this story, it is to be noted that, in the mind continuum of the queen; the Greed (= *Lobha*) that is the severe desire to have the prince, the Feigning (= *Maya*) to prevent her guilt and giving silly information, the Hatred (= *Dosa*) which is the disire

to kill and punish the prince, and the Delusion (= *Moha*) which is the imperception of the actual effects of these sins, are overwhelming mental factors. In the mind continuum of the king, after hearing the silly words from the queen, the Hatred (= *Dosa*) or Anger which is as strong as the venom of a poisonous snake; is the overwhelming mental factor.

On the contrary; in the mind continuum of the crown prince *Mahapaduma*, the Greedlessness (= *Alobha*) which is the lack of desire to the queen, the Hatelessness (= *Adosa*) which is the Loving-Kindness (= *Metta*) to his father King and step mother queen, and the Non-delusion (= *Amoha*) which is the knowledge of the Action and its effect (= *Kammassakata sammaditthi*) and Right view of Mental absorption (= *Jhana sammaditthi*) :----- are the overwhelming mental factors. So, the elements of Greedlessness, Hatelessness and Non-delusion are already filled up in the whole mental continuum of the Future Buddha.

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In this Buddha's Life story (= *Jataka*), the crown prince is the Future Buddha, the step queen is future *Cincamanaveka* and the King is the wrathful future *Devadatta*.
(*Jataka-ttha-4-188-197.*)

The prince *Mahapaduma* who kept the elements of Greedlessness, Hatredlessness and continuum attains enlightenment and becomes Buddha. On the contrary, the lady *Cincamana* and the monk *Devadatta* who always kept the elements of Greed, Hatred and Delusion in their mind-continuum are nowadays still suffering in the hell.

So far, the nature of Greedlessness, Hatelessness and Non-delusion are already described. From now, the Character, Essence etc etc of the remaining Mental concomitants which are common to all Lofty consciousness (= *Sobhana sadharana cetasika*) will be mentioned.

7. Equanimity (*Tatra majjhata*)

1. *Tatra majjhata citta cetasikanam samvahita lakkhana,*
2. (a) *Unadhikatanivarana rasa,*
(b) *Pakkhapatupacchedana resa va,*
3. *Majjhata bhava paccupatthana, Citta cetasikanam ajjupekkhanavasena samappavattanam ajaneyanam ajjupekkhanasarathi viya datthabba.*

(*Abhi-ttha-1-177. Visudhi - 2-96.*)

1 It effects the balance in the respective functions of Associated Consciousness +Mental concomitants= associated phenomena ----- Character,

2. (a) It prevents excessiveness and deficiency of associated phenomena in their respective functions ----- (Function) Essence,

(b) Next ----- It prevents the sluggish mind where the Sloth and Torpor (= *Thina, Middha*) Mental factors are excessive and influential; and it also prevents the arrogant mind where the Mental factor Conceit (= *Mana*) is excessive and influential

----- (Function) Essence,

3. It makes a person keeping in the middle of all things, Next ----- It keeps in the proper middle with the nature of ignorance ----- Perception,

4. Associated phenomena (= *Sampayutta dhamma*) where the Contact (= *Phassa*) is leading ----- Proximate cause.

(There is no special description about the Proximate cause in the Commentaries. So, only the Associated phenomena, ie:-- Physical Base, Sense-object, Associated phenomena in which the Contact is leader will be the probable Proximate cause.)

Pāli Quotation

(Vs-2-96, Abhi-A-1-177)

(Mulaṭī-1-93, Mahāṭī-2-147)

According to above statements described in the Commentaries and Subcommentaries, the Equanimity mental concomitant prevents excessiveness and deficiency and has the nature of keeping in the middle position of associated Consciousness and Mental factors in their respective functions. Due to this Equanimity mental factor, associated Consciousness and Mental concomitants maintain a good balance in the performance of their respective functions. So, the nature of occurrence of all associated phenomena in the mid-way and performing their respective function without excess is known as Equanimity mental concomitant. If so, there is a question, whether the Equanimity takes up the associated phenomena as sense-objects. No, the Equanimity does not take up the associated phenomena as sense-objects.

For example --- You noble meditator; take up the sense of (34) mentalities, associated with both Wisdom and Rapture (= *Nana, Piti*), included in the respective Impulsion consciousness (= *Javana citta*) of the Mind door Wholesome Impulsion thought process, which are taking up the Materialities of (6) Doors and (42) Parts of the Body (= *Dvara, Kotthasa*) as meditation objects. Among these (34) mentalities, the Equanimity mental factor is included. So, the Equanimity and associated mentalities are taking up the sense of discerning materiality. The Equanimity mental factor also, is taking up the sense of discerning materiality. It is not taking up the sense of associated phenomena. Although, it is not taking up the sense of associated phenomena, if there is good balance of respective functions in taking up of the sense of discerning materialities by the various Mental concomitants; it is said that the Equanimity keeps in the proper way or the Equanimity keeps the Consciousness and Mental factors in proper way with the nature of ignorance (= *Udasinata*).

**Character - Essence –
(*Lakkhana -- Rasa*) ---**

The Equanimity has Character of taking care in the uniform performance and equal arising in the respective functions of associated phenomena. A coachman who drives the chariot drawn by two brave strong hoarces, never pull a hoarse to control speed; when the two hoarces are running in equal speed. He just takes care of

controlling the two hoarses to run in equal speed by holding the reins. So, although he is taking care of the hoarses, the equal speed of running hoarses is controlled by the coachman. Somewhat like that, the control of excessiveness and deficiency of the performance of the associated phenomena in their respective functions is taken care by the Equanimity mental concomitant. That is why the Equanimity has the function to prevent excessiveness and deficiency of associated phenomena in their respective functions.

Next ----- If one mental phenomenon urges one of it's associated phenomena to decrease it's function and another one to increase; it is a bias of that mental phenomenon. The Equanimity has the function of prevention such kind of bias. Without bias; it makes associated phenomena to perform uniformly in their respective functions.

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If so, what about the nature of the Equanimity in the Predominant functions (= *Adhipati kicca*) of the Desire (= *Chanda*), Energy (= *Viriya*) and Investigation = Wisdom (= *Vimamsa = Panna*), all have predominating nature on the associated phenomena = all are the Co-naseence-Predominaance-codition (= *Sahajataadhipati paccaya*) for the associated Phenomena. In this case, since the Predominant nature or function (= *Adhipati kicca*) is the own function of the respective associated phenomena, the Equanimity mental factor also makes associated phenomena to perform these Predominant functions equally.

(Mahati-2-147.)

Perception (*Paccupatthana*) -----

In the Insight knowledge of a meditator who is discerning the Equanimity mental concomitant, it is perceived as a nature which equally ignore the associated phenomena. In this case, the ignorance does not mean total negligence. Like a coach man who is just taking care and not pulling nor striking the brave strong hoarses drawing the chariot; the Equanimity properly ignores the associated phenomena without any excessive nor deficient endeavour in the equal performance of their respective functions. So, the Equanimity mental concomitant looks like a coach man in nature who controls the chariot drawn by the brave strong hoarses. Apart from just properly ignores the associated phenomena, it does not make accompaniment nor helps any of the associated phenomena.

8-9. Tranquility of Mental Factors (Body) + Tranquility of Consciousness (*Kaya passaddhi + Citta passaddhi*)

1. *Kaya citta darathavupasama lakkhana kayacitta passaddhi yo,*
2. *Kaya citta daratha nimma ddanarasa (Kaya cittadaratha nimaddanarasa,)*
3. *Kaya cittanam aparipphandana sitibhava paccupatthana (Aparipphandasitibhava patthana,)*
4. *Kaya citta padatthana.*

Kaya cittanam avupasamakara uddhacca dikilesa patipakkhabhutati datthabba. (Abhi-ttha-1-174. Visuddhi-2-95.)

1. The nature which can abate the worries and anxieties of Mental concomitants and Consciousness ----- Character,
 Next ----- The abatement of fervid passions in Mental concomitants and Consciousness

----- Character,
 2. Destruction of worries and anxieties in Mental concomitants and Consciousness ----- (Function) Essence,

3. Calm and peaceful nature of the Mental concomitants and Consciousness, ----- Perception,

Next -----Lack of excitement; or calmness of the Mental concomitants and Consciousness ----- Perception,

4. Mental concomitants and Consciousness ----- Proximate cause.

In the term Tranquility of Mental Factor (Body); the Body (= *Kaya*) is used for three Mental aggregates, (= *Nama khandha*) consist of the Feeling (= *Vedana*), Perception (= *Sanna*) and Aggregate of Mental concomitants excepting that of Feeling and Perception (= *Sankharak khandha*). In the term Tranquility of Consciousness, the Consciousness is used for Aggregate of Consciousness (= *Vinnanak khandha*).

(Abhi-1-174. Visuddhi-2-95.)

The groups of Defilements (= *Kilesa*) in which the Restlessness (= *Uddhacca*) of mind is excessive, and caused by Suffering (= *Dukkha*) in the body, and Distress (= *Domanassa*) in the mind, are known as worries and anxieties of Mental concomitants and Consciousness.

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Next ---- The Unwholesome mental aggregates which occur in association with groups of Defilements where the Restlessness of the mind is overwhelming and caused by Suffering in the body and Distress in the mind are known as worries and anxieties of Mental concomitants and Consciousness. On the contrary, the Tranquility of Mental body and Tranquility of Consciousness can abate the worries and anxieties of Mental concomitants and Consciousness-- ie:-- they have character of the abatement of fervid passions in Mental concomitants and Consciousness. They have the function of destroying these worries and anxieties. Due to this destructive function, the Tranquility of Mental factors and Tranquility of Consciousness (= *Kayapassaddhi, Citta passaddhi*) are perceived in the Knowledge of noble meditators who are discerning these with Insight knowledge, as the phenomena which lessen the excitement and give calmness of Mental concomitants and Consciousness. The Proximate cause of these two Mental concomitants is the associated other Mental concomitants and Consciousness. Finally, note also that, these are the opposite in nature to Defilements (= *Kilesa*) such as the Restlessness (= *Uddhacca*) which can shake the Mental concomitants and Consciousness.

(Abhi-ttha-1-174. Visuddhi-2-95. Mahati-2-144-145.)

Uddhaccam va adim katva sabbakilese sanganhati, sesesupi ese va nayo.

(Mahati-2-145.)

**10-11. Lightness of Mental Factor (Body) + Lightness of Consciousness
(*Kaya lahuta* + *Citta lahuta*)**

1. *Kaya citta lahuta kayacitta garu bhava vupasama lakkhana,*
2. *Kaya citta garubhava nimman-ddanarasa,*
3. *Kaya cittanam adandhata paccupatthana,*
4. *Kaya citta padatthana.*

Kaya cittanam garubhavaka ra thina middhadi kilesapatipakkhabhuttali datthabba.

(Abhi-ttha-1 -174. Visuddhi-2-95.)

1. The nature which can abate the heaviness of Mental concomitants and Consciousness

----- Character,

Next ----- The abatement of heaviness in Mental concomitants and Consciousness.

----- Character,

2. Destruction of heaviness in Mental concomitant and Consciousness

----- (Function) Rasa,

3. Lack of heaviness and sluggishness of Mental concomitants and Consciousness

----- Perception,

4. Mental concomitants and Consciousness ----- Proximate cause.

Note that, it is a phenomenon opposite to the nature of Defilements (= *Kilesa*) in which the fundamental factors are Sloth and Torpor (= *Thina, Middha*) both of which can make heaviness to the Mental concomitants and Consciousness

(Abhi-ttha-1-174. Visuddhi -2-95.)

The Defilements where the Sloth and Torpor are overwhelming--- Next --- Occurrence of sluggish and dull Unwholesome mental aggregates in which the Sloth and Torpor are excessive:--can give the nature of heaviness in the Mental concomitants and Consciousness. On the contrary, the Lightness of mental factor (= *Kaya lahuta*) and Lightness of Consciousness (= *Citta lahuta*), are opposite to the nature of heaviness. These can abate the heaviness or these are the nature of abatement of heaviness. Due to the power of these Lightness of Mental concomitant (= *Lahuta cetasika*), the noble meditators can discern very quickly the Corporeality-Mentality-Cause-Effects = Conditioned phenomena in turn and the Impermanence, the Suffering and Not-self nature of these Conditioned phenomena.

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The ability to set up Wholesome phenomena to perform Wholesome deeds, and the ability to rapid set up of the repeated occurrence of the group of Wholesome and Indeterminate phenomena (= *Kusala, Avyakata dhamma*) which can take up the conditioned phenomena as the Impermanence, Suffering etc-etc-are the effects of these Lightness of Mental concomitants. Wrong knowledge = not knowing the right = lack of penetrating knowledge to Ultimate truths = and finally in the mind continuum of all living beings fastened with ropes of Craving and Fetters (= *Tanha, Samyojana*) and obstructed with Ignorance and Hindrances (= *Avijja, Nivarana*), the occurrence of Unwholesome phenomena is the original process, or natural process. So, in the

performance of Unwholesome deeds, the Lightness (= *Lahuta*) which has the nature of very rapid occurrence in turn, is not effective and required. Actually, the occurrence of these Unwholesome deeds always has the nature of heaviness (= *Garuta dhamma*). So, it is important to note that the Lightness is required only for the Wholesome and Indeterminate phenomena which are directly opposite to the Unwholesome deeds with heaviness. (ie:-- The Lightness = *Lahuta* only exists in the Wholesome and Indeterminate phenomena.) That's right --- if that Lightness of Mental concomitants arises, it is the cause of rapid arousal from the continuity of the Life-stream (= *Bhavariga sota*). (It means that, there will be less occurrence of Subconsciousness life-stream in between the Cognitive Series = Thought process (= *Vithi Citta*).

(Mulati-1-97.)

According to these phrases ----- Note that the Lightness of mental factor and Lightness of Consciousness are definitely taking up their respective functions in performance of Wholesome deeds or discerning with Insight meditation so as to promote rapid and successive arising of Wholesome or Mere-action Impulsion consciousness in the respective Wholesome Impulsion and Mere-action Impulsion Thought processes (= *Kusala javana vithi, Kiriya javana vithi*), and at the same time suppressing the occurrence of Subconscious life-stream (= *Bhavanga*). So, these two Mental concomitant consciousness are very powerful elements.

Due to these Lightness of Mental concomitant and Consciousness, the Consciousness produces materialities (= *Cittaja rupa*) become light. Due to the lightness of Consciousness produces materialities, remaining materialities which are produced by other three causes (= *Tija rupa*) also become light. So, the whole physical body (= *Rupa kaya*) become light and alert. If this lightness of Mental factor occurs in association with Rapture (= *Piti*) ie: -- Elation that soars like a thermal in summer (= *Ubbega piti*) --- it can possibly make the whole body flying in the sky.

So, you noble meditator should try hard to keep these kinds of mental power in your mental continuum at the time when you are living in the Teaching of Buddha (= *Sasana*).

12-13. Elasticity of Mental Factor (Body) + Elasticity of Consciousness

(*Kaya muduta + Citta muduta*) 1. *Kaya citta muduta kayacitta thaddhabhavavupasama lakkhana, (Kayacittathambha vupasama lakkhana.)*

2. *Kaya cittathaddhabhava nimmaddanarasa,*

3. *Appatighata paccupatthana,*

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4. *Kaya citta padatthana.*

Kaya cittanam thaddhabhavakara ditthimana dikilesa pati pakkhabhutati datthabba. (Abhi-ttha-1-174. Visudhi-2-95.)

1. The nature which can abate the hardness of Mental concomitants and Consciousness

----- Character,

Next ----- The abatement of hardness in Mental concomitants and Consciousness

- Character,
2. Destruction of hardness in Mental concomitants and Consciousness
----- (Function) Essence,
3. The nature of not hurting any senses by the Mental concomitant and
Consciousness,

Next ----- Non-injurious nature

----- (Taken up) Perception,
Next ---- The nature that gives the non-violent effect to senses by associated
phenomena

----- (Effect) Perception,
4. Mental Concomitants and Consciousness ----- Proximate cause.

Note that it is opposite in nature to Defilements in which Wrong view and
onceit (= *Ditthi*, *Mana*) are fundamental factors which give hardness to the Mental
concomitants and Consciousness.

The Unwholesome consciousness which are led by the Wrong view and onceit
are hard and tough due to obsession as " Self " (= *Atta*) by Wrong view (= *Ditthi*) and
due to arrogance as " I ", " Mine " by Conceit (= *Mana*). These phenomena do not
accept humble nature, like a snake swallowing a harrow-log. On the contrary, the
Mental concomitants with Elasticity (= *Muduta cetasika*); since these have opposite
nature to above Wrong view and Conceit, are soft and pliable. When these Mental
concomitants arise in the mind continuum, all the hardness and toughness are abated.
So, these Mental concomitants with Elasticity (= *Muduta cetasika*) can abate the
hardness of Mental concomitant and Consciousness, ie: -- they have Character of
abatement of hardness in Mental concomitants and Consciousness. It also has the
function of destroying the nature of hardness.

Some phenomena; not having heaviness like Unwholesome phenomena which
are associated with Delusion (= *Moha*), but have non-deficient Lightness (= *Lahuta*);
ie:-filled with Lightness. The nature of not preventing the above phenomena to
perform Wholesome deeds is the function of the Mental concomitant with Elasticity
(= *Muduta cetasika*). These Mental concomitants, since they have non-preventing
nature, these looks like Elasticity of Corporeality (= *Rupa muduta*). So, the Buddha
also mentions the nature of softness and pliability of the Mentalities as well.

(Mulati-1-97.)

Pāli Quotation

(Mahāṭī-1-97)

So, the Mental concomitant with Elasticity (= *Muduta cetasika*) are perceived
in the Knowledge of a noble meditator who is discerning these with Insight
knowledge (= *Vipassana nana*) as: -- the nature of not hurting and the nature of non-
violent prevention to any of the senses which causes the Wholesome conducts or in
the performance of Wholesome deeds. That is the (Taken up) Perception (= *Upatthanakara paccupatthana*). Next ----- These Mental factors give the effect of

Prevention of the associated phenomena from disturbance in setting up Wholesome deeds or taking up senses of Wholesome deeds = Disturbance in the mind. This is the (Effect) Perception (= *Phala paccupatthana*).

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So, these Mental concomitants are able to promote the occurrence of the nature softness, respect, humility, pridelessness (= *Garava, Nivata, Nimana*) which are the auspicious phenomena (= *Mangala dhamma*), in the mind continuum of a donor, and thus preventing the mental upset in performance of Wholesome deeds. The humble mind and soft bodily actions of a person with high attitude of humility and pridelessness (= *Nivata, Nimana*) are due to the powerful effects of these Mental concomitants with Elasticity (= *Muduta cetasika*).

- 14-15. Adaptability of the Mental Factor (Body) + Adaptability of Consciousness (*Kaya kammannata + Citta kammannata*)**
1. *Kaya citta kammannata kaya citta a kammannabhava vupasama labkhana,*
 2. *Kaya cittanam akammannabha vanimmaddanarasa,*
 3. *Kaya cittanamarammina karana sampatti paccupatthana,*
 4. *Kaya citta padatthana.*

Pāli Quotation

(*Abhi-A-1-174, Vs-2-95*)

1. The nature which can abate the unworkableness or unwieldiness or non-fitness of Mental concomitants and Consciousness in performing Wholesome deeds -----
- Character,
Next ----- The abatement of unfitness or unworkableness in Mental concomitants and Consciousness ----- Character,
2. Destruction of unworkableness in Mental concomitants and Consciousness in performing Wholesome (moral) deeds ----- (Function) Essence,
3. The nature of accomplishment in taking up Sense-object by Mental concomitants and Consciousness ----- (Taken up) Perception,
Next ----- It Gives the effect of complete taking-up in senses by Mental concomitants and Consciousness ----- (Effect) Perception,
4. Mental concomitants and Consciousness ----- Proximate cause.

It is opposite in nature to defilements (= *Kilesa*) excepting the Restlessness and Remorse (= *Uddhacca, Kukkucca*), like Greed-hindrances (= *Kamacchanda nivarana*) and other Defilement-hindrances (= *Kilesa nivarana*) which have same basic nature as above defilements, all of which can give Unfitness or unworkableness in performance of Meritorious Action (= *Punna kiriya*), like Charity, Morality, Tranquility and Insight Meditations by Mental concomitants and Consciousness. These Mental factor of Adaptability can give rise the reverence in Three Gems (= *Ti-ratana*). Somewhat like

properly treated very pure gold is fit enough to be used in making of ornamental ear-plugs and necklaces; the Mental concomitants of Adaptability are fit in setting up of performances in Charity, Morality, Tranquility meditation and Insight meditation which are definitely able to give precious profits in Human, God existences and Nibbana.

These phenomena make the Mental concomitants and Consciousness, to be in convenient, suitable and appropriate states without reluctance in performing Charity (= Dana). So, also, these phenomena make the Mental Factors and Consciousness, to be inconvenient, suitable and appropriate states without reluctance, in performing moral conducts (= *Sila*).

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These phenomena keeps the Mental concomitants and Consciousness in convenient and appropriate states in the Practice of Meditation to perceive Tranquility meditation-sense objects, in case of Tranquility meditation (= *Samatha bhavana*) and Senses of Conditioning forces (= *Sankhara nimitta arammana*) which are the Sense-objects of Insight Knowledge in case of Insight meditation (= *Vipassana bhavana*) without any hesitation. If these Mental concomitants of Adaptability (= *Kammannata cetasika*) are sharp and distinct, the practice of meditation of a meditator becomes very convenient. The meditational exercise is progressing satisfactorily; so much so that the meditator is not tired of the practice and feels to discern continuously.

If there is severe desire to have prosperities ie: -- if the various Hindrances (= *Nivarana*) like Desire for sensual pleasure = Craving = Greed etc: (= *Kamacchanda, Tanha, Loba*) are overwhelming, a person is not able to donate. Is is somewhat like impure and not treated gold is not suitable to make ornamental ear-plugs, necklaces etc:- the attachment to various sense-objects (may be living or inert) can smear the very clear and delicate mind with sticky, dirty Craving, so that it becomes inconvenient to perform charity. It becomes incompetent to perform such deeds.

If a person is arrogant in relation to his properties, he can not perform charity. Some what like the gold, not property treated with initial heating, is not suitable to make ornamental ear-plugs, necklaces etc-, the rude and tough mind is inconvenient to do charity. It is incompetent to perform such deeds.

So, the Unwholesome phenomena with the Craving and the Conceit as basic factors, are directly opposite to the Charity. Furthermore, if the Craving and Conceit are deeply attached, not only the Charity, but the Morality and Meditation also are not perfectly done. Some people are not able to struggle to get liberation from serving as slave of the Craving. They are very reluctant to perform to have Morality and to practise Meditation. Since, they can not revolve the nature of Craving, they violate the Moral-conduct; and give up the practice of Meditation easily.

Like property treated, soft and delicate gold is convenient in making ornamental necklaces and ear-plugs, the Consciousness associated with the nature of softness and delicacy is convenient in performing Wholesome deeds. The nature of convenience of that soft and delicate Consciousness is known as Adaptability (= *Kammannata*). Note that Adaptability of Mental concomitants and Consciousness is specially supported by the nature of Elasticity (= *Muduta*).

(Mulati-1-97.)

Since the Adaptability of Mental factor and Consciousness, can abate the Defilements like, Craving and Conceit, these have Functional essence of abatement of Defilements like, Desire for sensual pleasure (= *Kamacchanda*) which make inconvenience in Mental factors and Consciousness in the performance of Meritorious acts (= *Punnakriya*) like,-Charity, Observance of precepts and Contemplation (= *Dana, Sila, Bhavana*).

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Since, these Adaptability of Mental factors and Consciousness (= *Kammannata cetasika, Kammannata citta*) can destroy the Desire for sensual pleasures which make mind elements, inconvenient to perform meritorious deeds, they are causes for pleasant occurrence of Mental factors and Consciousness in meritorious deeds. So, in the Knowledge of a noble meditator discerning with Insight knowledge, these Adaptability of Mental factors (= *Kammannata cetasika*) are perceived as accomplishments for taking up in senses of Charity, Morality and Meditation. That is the Taken up Perception (= *Upatthanakara paccupatthana*). Next ---- Since these are able to destroy the opposite Hindrances (= *Nivarana*), and give the convenient performance in Meritorious deeds, these Adaptability of Mental factors and Consciousness have the effect of complete taking up of senses of Charity, Morality and Meditation. This is the (Effect) Perception. (= *Phala paccupatthana*).

-16 -17. Proficiency of the Mental Factor (Body) + Proficiency of the Consciousness

(*Kaya pagunnata + Citta pagunnata*) 1. **Kaya citta pagunnata** kayacittanam agelanna bhava lakkhana,

2. *Kaya citta gelanna nimmaddana rasa,*

3. *Niradinava paccupatthana,*

4. *Kayacitta padatthana.*

Kayacittagelannakara assaddhiyadi kilesa patipakkha bhutati datthabba.

(Abhi-ttha-1-175. Visuddhi-2-96.)

1. The nature of lack of pain and illness in the Mental factors and Consciousness

----- Character,

2. Destruction of the illness and pain in Mental factors and Consciousness

----- (Function) Essence,

3. The nature of lack of guilt and defect in Mental factors and Consciousness

----- (Taken up) Perception,

Next ----- Giving the effect of guiltless in Mental factors and Consciousness

----- (Effect) Perception,

4. Mental factors + Consciousness

----- Proximate cause.

Note that these phenomena are opposite in nature to the Defilements which are based in the unbelief in Three Gems and the phenomena of Action and it's consequences(= *Assaddhiya*), both produce the illness and defects in the Mental factors and Consciousness.

The unbelief in the Three Gems and the unbelief in the presence of nature of the Action and its consequences are known as " *Assaddhiya dhamma* " = the state of not believing ". The Unwholesome deeds arise by depending on the state of not believing, are the illnesses and defects in the Mental factors and Consciousness. To such Consciousness with ill and defective Unwholesome deeds, the terms ill-mind, painful mind and unhealthy mind are given. That Consciousness are infected with germs of Defilement. These Consciousnesses infected with the germs of Defilement do not believe in the Meritorious deeds like Charity, Morality and Meditation. So, they are not interested in Meritorious deeds. They do not perform Wholesome deeds. That is why, the Mental factors and Consciousness of person with the state of not believing (= *Assaddhiya*), are not accustomed, not skillful to the senses of Wholesome deeds like Charity, Morality and Meditation. In other words, Mental factor of Proficiency and Consciousness of Proficiency (= *Pagunnata cetasika, Pagunnata citta*) do not arise in these persons.

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These Mental factors of Proficiency are directly opposite in nature to Unwholesome deeds based on the state of not believing. They are able to destroy the Unwholesome deeds based on the state of not believing. So, in the Consciousness and Mental factors of a noble person with these Proficiency of Mental factors there will be no Defilements like the state of not believing. That is why these Mental factors of Proficiency have the character of ability to prevent the illnesses and defects in the associated Consciousness and Mental factors. They also have the function of destroying the illness and defects. These phenomena are perceived in the Knowledge of Meditator discerning them with Insight knowledge, as the phenomena, lacking illness and defects like Defilements (eg:-the state of not believing). That is the Taken up Perception (= *Upatthanakara paccupatthana*). In other words, it gives the effect of abatement of illness and defects (like Defilements = the state of not believing) in Consciousness and Mental factors = Associated phenomena. This is the Effect-perception (= *Phala paccupatthana*).

So, note that, these Mental factors of Proficiency are the phenomena which make the Consciousness and Mental concomitants skillful, familiar and conversant with Wholesome deeds, such as Charity, Morality and Meditation.

Those, who are reluctant to perform charity, to observe precepts and to practise Contemplation (= *Dana, Sila, Bhavana*) are the victims of Defilements such as a state of not believing (= *Assaddhiya*). Take care of this fact.

18-19. Uprightness of the Mental Factor (Body) + Uprightness of Consciousness (*Kayujukata + Cittujukata*)

1. *Kaya cittujukata kaya-citta ajjava lakkhana,*
2. *Kaya citta kutilabhava nimmaddarasa,*
3. *Ajinhata paccupatthana,*
4. *Kaya citta padatthana.*

Kaya cittanam kutilabhavakara maya sathiyadikilesapatipakkhabhutati datthabba. (Abhi- ttha-1-175. Visuddhi-2-96.)

1. Rectitude of Mental factor and Consciousness ----- Character,
2. Destruction of cunning nature of Mental factor and Consciousness
----- (Function) Essence,
3. The nature of lack of dishonesty of Consciousness and Mental concomitants
----- (Taken up) Perception,
Next ----- Giving the attitude of honesty in Consciousness and Mental concomitants
(Associated phenomena) ----- (Effect) Perception,
4. Mental concomitants + Consciousness ----- Proximate cause.

Note that, these phenomena are opposite in nature to the defilements based on Pretence and Treachery (= *Maya, Satheyya*) which are the causes of dishonesty in the Mental concomitants and Consciousness.

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Pretence-Treachery (*Maya-Satheyya*)

Pāli Quotation

(Abhi-A-2-475)

(Mahāṭī-2-146)

The Pretence (= *Maya*) is the deceitful character of making oneself appear to be sinless. The Treachery (= *Satheyya*) is the character of making oneself appear to be worthy of attribute in him. In above descriptions mentioned in the Commentary, the Unwholesome aggregates, caused by deceitful action making oneself appear to be sinless although he is sinful, and dishonest action making oneself appear to be worthy of attribute although he is lack of any honour; or other associated groups of defilements occurring with foundation on the Pretence and Treachery, are collectively known as the Pretence and Treachery (= *Maya, Satheyya*). Actually, the essence of these Unwholesome aggregates are, sometimes based on the Craving and Greed (= *Tanha, Lobha*) and at sometimes based on the Conceit (= *Mana*).

These Uprightness of the Mental Factor and Consciousness (= *Ujukata Cetasika, Ujukata citta*) are directly opposite in nature to the crooked and cunning phenomena led by the Pretence and Treachery (= *Maya, Satheyya*). So; when the Lofty Mental concomitants and Consciousness, in which these Uprightness of Mental factors are included, are arising; since these phenomena are free from the nature of crookedness and cunning, all these Consciousness and Mental concomitants are able to take up the Wholesome senses of Charity, Morality and Meditation straightforwardly. Due to these Mental factors of Uprightness (= *Ujukata cetasika*); a person possesses honest and sincere expression or behaviour, not only in the Mind-body (= *Nana kaya*), but also in the Physical-body (= *Rupa kaya*). Now, the nature of the Character, Essence etc etc -- of these Mental factors are evident.

Why The Buddha Says these Phenomena in Pairs

Pāli Quotation

(Mahāṭṭ-2-146)

By means of Tranquility of Consciousness, Lightness of Consciousness, Elasticity of Consciousness, Adaptability of Consciousness, Proficiency of Consciousness and Uprightness of Consciousness, there will be Calmness of Consciousness, Lightness of Consciousness, Softness of Consciousness, Suitability of Consciousness, Skillfulness of Consciousness and Honesty of Consciousness, respectively. By means of Tranquility of Mental Factor (Body) etc etc, there will be calmness, lightness, softness, suitability for good conducts, skillfulness in good conducts, and honesty of Mind-bodies (= *Nana kaya*) like Aggregates of Feeling, Aggregates of Perception and Aggregates of Mental formation and ----- also, of the Physical Body (= *Rupa Kaya*). So, only in these Tranquility of mental factor (Body), Lightness of mental factor (Body) etc, the Buddha teaches in pairs like Tranquility of Mental Body (Factor) and Tranquility of Consciousness etc, etc. In all other phenomena, like the concentration (= *Samadhi*) etc, the Buddha does not mention in pairs.

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From the Tranquility of Mental factor and Tranquility of Consciousness to the Uprightness of Mental factor and Uprightness of Consciousness, altogether (12) kinds of Mental concomitants are mentioned by the Buddha in pairs. So, these are known as " Pair = Couple of Mental concomitants." (= *Yugala cetasika*). These collections of Mental concomitant go hand in hand to extinguish the flames of Defilements. So, at the time of arising of these Loftly mentalities = Groups of these Wholesome Consciousness and Mental concomitants in which above Mental concomitants are included; the heat of Defilements becomes cold and calm. Again, due to the lack of opposite Defilements, there are definite and sharp arising of the nature of tranquility, lightness etc- in the various Consciousness and Mental concomitants. These natures of tranquility, lightness etc etc occur not only in the Consciousness and Mental concomitant, but they occur also in the Consciousness produced Materialities (= *Cittaja rupa*), which are formed by these Consciousness and Mental concomitants. That is; the nature of tranquility and lightness etc etc are also occurring in the Consciousness produced Materialities. Further-more, the nature of tranquility and lightness etc, etc spread from the various Consciousness produces Materialities to the whole Physical-Body (= *Rupa kaya*). So, the various natures of calmness, lightness, softness, suitability, skillfulness and honesty occur not only in the Mind-Body (= *Nama kaya*), but they spread also to the Physical-Body (= *Rupa kaya*). That is why the Buddha teaches these phenomena in pairs or couples.

20 -21-22. Three Mental Concomitants of Abstinence

(*Virati Cetasika*)

- 1.
- 2.
- 3.
- 4.

Pāli Quotation

(*Abhi-A-1-177, Vs-2-97*)

[**Remark** ----- In the Commentaries, the Character, Essence etc of these (3) Mental concomitants of Abstinence are collectively written as described above. The intelligent persons are able to understand and discern these phenomena. But, less intelligent person may be unable to take up and discern. So, here, these Mental concomitants are translated one by one. In Mundane world, only one of the three kinds of these Mental concomitants arises in single Impulsion Thought-process = Single Mind-moment. So, these Mental concomitants are discerned separately one at a time.]

20. Right Speech (Samma vaca)

1. The nature of Abstinence from the base-matters of Verbal evil-conduct (= *Vaci duccharita*) (= the nature of abstention). ----- Character,
2. The nature of reluctance from the base-matters of Verbal-evil-Conduct ----- (Function) Essence,
3. The nature of not committing the Verbal-evil-conduct = (the nature of avoiding to commit Verbal-evil-conduct) ----- Perception,
4. The Confidence, Moral Shame, Moral Dread, Greedlessness (= *Saddha, Hiri, Ottappa, Alobha*) = the state of being content = Contentment (= *Appicchata*) ----- Proximate cause.

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[**Remark:** ----- Since there are four kinds of Verbal evil-conduct, only one kind of these should be discerned at a time. Now, abstinence from the Verbal evil-conduct of telling untruth (= *Musavada vaci duccharita*) will be mentioned as an example.]

1. The nature of abstinence from telling untruth ----- Character,
2. Reluctance from telling untruth ----- (Function) Essence,
3. The nature of not telling untruth ----- Perception,
4. The Confidence, Moral Shame, Moral Dread, Greedlessness = Contentment ----- Proximate cause.

[Taking this example, try to discern the abstinence from the Verbal evil conducts of Slandering, Rude Speech and Foolish babble (= *Pisuna vaca, Pharusa vaca, Samphappalapa vaca*), as well.]

21. Right Bodily Action (*Samma kammanta*)

1. The nature of abstinence from the base-matters of Bodily-evil-conduct (= *Kaya duccharita di vatthu*) ----- Character,
2. Reluctance from Bodily-evil conduct ----- (Function) Essence,
3. The nature of not committing the Bodily-evil conduct ----- Perception,
4. The Confidence, Moral Shame, Moral Dread, Greedlessness (= Contentment) etc etc-
----- Proximate cause.

The Example of Abstinence (= *Virati*) from Bodily-evil conduct of Killing (*Kaya duccharita panatipata*)

1. The nature of abstinence from killing of Living Beings ----- Character,
2. Reluctance to kill Living Beings ----- (Function) Essence,
3. The nature of not killing the Living Beings ----- Perception,
4. The Confidence, Moral Shame, Moral Dread, Greedlessness (= Contentment) etc etc --
-----Proximate cause.

[Taking this example, try to discern the abstinence from the Bodily-evil conducts of Stealing and Unlawful Sexual Intercourse (= *Adinnadana, Kamesumicchacara*).]

22. Right Livelihood (*Samma ajiva*)

1. The nature of abstinence from the Base-matters of Wrong Livelihood ----- Character,
2. Reluctance from Wrong Livelihood ----- (Function) Essence,
3. The nature of not committing the Wrong Livelihood ----- Perception,
4. The Confidence, Moral Shame, Moral Dread, Greedlessness (= Contentment) etc etc--
----- Proximate cause.

Example of Wrong Livelihood (= *Micchajiva*) will be given

1. The nature of abstinence from using objects, obtained by killing of living beings ----- Character,
2. Reluctance to use objects, obtained by killing of Living beings ----- (Function) Essence,
3. The nature of not using objects, obtained by killing of living beings ----- Perception,
4. The Confidence, Moral Shame, Moral Dread, Greedlessness (= Contentment) etc etc--
----- Proximate cause.

Note that these three Mental Concomitants of Abstinence (= *Virati cetasika*) are the phenomena which make the mind ignore in performance of Unwholesome deeds.

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Further Explanations

Pāli Quotation

(*Mahāṭī-2-148*)

Base-matters of Bodily-evil-conduct (= *Kaya duccharitadi vatthu*) ----- These are the life of others, possessions of others, other's son, other's wife etc, etc. The life of other is the base-matter of committing the Evil-conduct of killing the other's life (= *Panatipata*). The possession of other is the base matter of committing the Evil-conduct of stealing the other's possession (= *Adinnadana*). The other's wife is the base matter of committing Evil-conduct of sexual misconduct with other's wife. Try to understand as above.

Kayaduccari di vatthu sankocana rasa ----- in this *Pali* phrase: ----- since it indicates the action of reluctance from the Base-matters of Bodily-evil-conduct; it means the reluctance to commit the Bodily-evil-conducts. It does not mean, just not keeping away from the Base-matters of evil conduct like, other's life, other's possessions, other's wife etc etc. Actually, it means reluctance from committing of evil-conducts in such Base-matters of evil-conducts, like other's life, other's possessions, other's wife etc. In other words, it means the reluctance from committing of evil-conducts like, killing the other's life, stealing or unlawful taking away of other's possessions, performing sexual misconducts with other's wife etc etc. The reasons for above statements are as follow: -----

Akiriya paccupatthana -----

According to this phrase, it is inappropriate to conceive the Mental concomitants of Abstinence by Meditators as the phenomena of just keeping away from the Base-matters of Evil-conduct. Actually, it is appropriate only when these Mental concomitants of Abstinence are perceived in the knowledge of Meditators who are discerning these with Insight-knowledge; as the phenomena of noncommitting the Evil-conduct in these Base-matters of evil-conduct. It is not performing the Base-matters of evil conduct. On the contrary, it is appropriate only when these phenomena are perceived in the knowledge of the meditators as non-committing nature of Evil-conducts.

Mental concomitants of Abstinence-Versus-Moral Shame and Dread

In the descriptions of Moral Shame and Dread, (= *Hiri, Ottappa*) Essence of not committing immoral acts and Perception as the nature of reluctance from immoral

acts (= *Akaranarasa, Sankocasa paccupatthana*) in regard to these Mental concomitants are stated. Again, Reluctance from immoral acts as Essence and Perception as the nature of not committing the immoral acts (= *Sankocanarasa, Akiriya paccupatthana*) are also stated in regard to these Mental concomitants of Abstinence (= *Virati cetasika*). Then, what is the differences between these two Essences and Perceptions ? The answer is as follow :---- In case of the Mental concomitants of Abstinence, the reluctance from immoral acts and the non-committing of the immoral acts are **based on the force of enjoyment and delight in the practic of Good-conducts (= *Succarita dhamma*)**. On the contrary, in case of Moral Shame and Dread, the reluctance from immoral acts and the non-committing of the immoral acts are **based on the force of fear and loathing in Evil-conducts(=*Duccarita*)**. That is the differences in between the Essence and Perception of the Mental concomitants of Abstinence and the Mental concomitants of Moral Shame and Dread.

(Mahati-2-148.)

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About the Right Speech (= *Samma vaca*) ----- *Vacikamma dvarakathayama pana cetana virati saddavasena tividha vaca nama.* (Abhi-ttha-1-128.)

There are three kinds of Right Speech known as Right Speech with volition, Right Speech with abstinence and Right Speech with good voice (= *Cetana sammavaca, Virati samavaca, Sadda sammavaca*). In these three kinds: ----- the Volition (= *Cetana*) which is associated with Determining Consciousness, Super-normal knowledge Impulsion consciousness, Great Wholesome Impulsion consciousness, and Great Mere action Impulsion Consciousness (= *Votthapana citta, Abhinnana javano citta, Mahakusala javana citta, Maha kariya javana citta*) and which is the cause of telling speech, with following (4) kinds of character : -----

1. Sure speech of telling truth = *Amusavada*,
2. Nonslandorous speech of telling good words = *Apisunavaca*,
3. Mild speech of telling smooth and kind words = *Apharusavaca*,
4. Wise speech of telling doctrinal words = *Asamphappalapavaca* are known as **Right Speech with Volition. (= *Cetana sammavaca*)**.

If there is an occasion to tell lie, to tell slander, to tell rude words, or to tell foolish babble; and if someone tells the Right speech, avoiding to commit above verbal evil conducts; or if someone does not tell any things; that Mind moment (= *Cittuppada*) of not telling any things or telling the Right speech consists of Abstinence from Verbal evil conduct (= *Vaciduccarita*) = Mental concomitant of Abstinence (= *Virati*). To such kind of avoidance, the name **Right speech with Abstinence** is given.

Etesu hi patipatiya satta cetanapi vattanti v iratiyopi. Ante tayo cetana sampayuttava. (Abhi-ttha-1-147.)

It is better to take the Mental concomitant of Volition (= *Cetana cetasika*) as basic essences of the three Bodily good conducts (= *Kaya succarita*), and the four Verbal good conducts (= *Vacisuccarita*) or as basic essence of the Mental concomitants of Abstinence (= *Virati*). In case of three aspects of Mental good conducts; the nature of not being covetuous (= *Anabhijja*) is the Greedlessness (=

Alobha); the lack of Ill-will (= *Avyapada*) is the Hatelessness (= *Adosa*) and the Right view (= *Sammaditthi*) is the Non-delusion (= *Amoha*) mental concomitants respectively. So, it is better to take the Greedlessness, Hatelessness and Non-delusion which are associated with the Volition (= *Cetana cetasika*) as Basic essence of the three aspects of Mental good conduct.

Again, in telling such kind of Right speech (= *Samma vaca*), if the voice is clear and good, such kind of speech is known as the **Right Speech with good Voice** (= *Sadda sammavaca*); or it is also known as **Right speech with good conversation** (= *Katha sammavaca*).

Among these (3) kinds of **Right speech, only the Right speech with Abstinence** (= *Virati sammavaca*) is considered in the chapter of Mental concomitant of Abstinence (= *Virati cetasika*). All the Evil conducts avoided with the Right speech with Abstinence are not related to making a living = Livelihood.

About the Right Bodily Action (= *Samma kammanta*) ----- There are three kinds of the Right Bodily Action in terms of Conduct, Volition and Abstinence (= *Kiriya, Cetana, Virati*). The bodily conduct of a person who is performing sinless function is known as **the conductive Right Bodily Action** (= *Kiriya samma kammanta*). The underlying volition which is the cause of that sinless work is known as **the Right Bodily Action with volition.** (= *Cetana Kammanta*). Finally, if someone keeps away from doing some arising Bodily evil conduct (or not doing or doing any kinds of conduct), it is known as the Right Bodily Action with Absinence. (= *Virati samma kammanta*). All the Evil-conducts avoided with this Right Bodily Action with Abstinence are not related to making a living = livelihood. Only the Right Bodily Action with Abstinence is considered in the chapter of Mental concomitants of Abstinence.

About the Right Livelihood (= *Samma ajiva*) ----- There are two kinds of Right Livelihood in terms of Energy = Diligence (= *Viriya*) and Abstinence (= *Virati*). When an ordinary person earns his living as a farmer or as a merchant; and when a monk earns his living or earning the the four requisites in the way permitted by the Buddha -

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(ie:- the Buddha does not allow giving fruits, flowers, practising as a medical professional, living as a servant of an ordinary man etc etc = *Kuladusana anesana micchajiva*), the Right Effort (= *Samma vayama*) exerted on these occasions is known as the

Right Livelihood with diligence (= *Viriya samma ajiva*). [That is, these are the Consciousness and Mental concomitants where the basic factor is Diligence (= *Viriya cetasika*).

Again, the Verbal evil conduct and Bodily evil conduct are related to making a living; making a living is dependant on the possessions obtained by these evil conducts; a person makes a living by selling weapons, poisons, intoxicants and alcohols, or if a person makes a living by killing the living beings, or selling the

people as servants or prostitute, and if a monk using the four requisites earned by Wrong Livelihood (= *Micchajīva*), ----- then in such occasions; if the above person abstains evil conducts or avoids to use things obtained with Wrong Livelihood, it is **Right Livelihood with Abstinence** (= **Samma ajīva virati**). In this Right Livelihood with Abstinence, the basic factor is the Mental concomitant of Abstinence (= *Virati cetasika*).

Various Aspects of Abstinence

The nature of avoidance from Evil conducts and Evil livelihoods (= *Duccarita, Durajīva*) by associated phenomena is known as the Abstinence (= *Virati*). The nature of avoidance from Evil conduct and Evil livelihood by the Mental factor of Abstinence (= *Virati*) by itself is also known as the Abstinence. The nature of avoidance from committing Evil conduct and Livelihood is also known as the Abstinence (= *Virati*). The avoidance of these Evil conducts and Evil livelihoods by someone else even when they meet by chance to perform these; is known as Abstinence. That Abstinence varies in three aspects; known as Reached Abstinence, Undertaken Abstinence and Abstinence by Abolishing, respectively. (= *Sampatta virati, Samadana virati, Samuccheda virati*). (Abhi-ttha- 1-146.)

1. Persons, not keeping rules concerning morality (= *Sikkhapada*), by considering their respective tribes, ages and knowledges, think like " It is not suitable to commit such kinds of evil conduct by me, who have such good quality of life "----- so, by considering like that, they avoid to commit Evil-conducts. At that time, the Abstinence (= *Virati*) arising in their Mind-moment (= *Cittuppada*) is known as "**Reached Abstinence**" (= **Sampatta virati**). (Abhi-ttha-1-146.)

2. Noble persons who keep the rules concerning morality, avoid to commit evil conduct at the time they are keeping or at the time after taking the precepts even when their lives are endangered if they do not commit. At that time, the Abstinence (= *Virati*) arising in their Mind-moment is known as "**Undertaken Abstinence**" (= **Samadana virati**). (Abhi-ttha-1-146)

3. The Supermundane Abstinence (= *Lokuttara virati*) which is associated with Noble Path (= *Ariya magga*) and obtained by total abolishing of Latent defilements (= *Anusaya dhatu*) which are the causes of all kinds of Evil-conduct and Evil-Livelihood; is known as "**Abstinence by Abolishing**" (= **Samuccheda virati**). (Abhi-ttha-1-147.)

Among these three kinds of Abstinenes, the Reached Abstinence and Undertaken Abstinence (= *Sampatta, Samadana*) take up the sense of present matters to be abstained (= *Viramitabba vatthu*). On the contrary, the Abstinence by Abolishing (= *Samuccheda virati*) takes up the sense of Nibbana which has the nature free from the time factor (= *Kalavimutti dhamma*). Note also that, all these phenomena take up the external senses. (= *Bahiddha dhamma*).

Remark ----- All these Mental concomitants of Abstinence are the Mental factors of various times (= *Nanakadaci cetasika*). So, they occur separately one at a time. The Abstinence with Volition (= *Cetana virati*) always arises with Mental concomitants of Abstinence (= *Virati cetasika*). On the contrary, Mental concomitant

of Abstinence (= *Virati cetasika*) not always arises with the Mental concomitant of Volition (= *Cetana virati*). It (ie:- *Varati cetasika* = Mental factor of concomitant) arises at sometimes or it (ie:- *Varati cetasika* = Mental factor of concomitant) does not arise at other times, in association with Abstinence of Volition (= *Cetana virati*). Only at the time of avoiding Evil conducts, there is Mental concomitant of Abstinence. Note also that the Mental factor of Abstinence occurs in association with Impulsion consciousness (= *Javana citta*). It does not occur in association with Registering consciousness (= *Tadarammana citta*).

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**The Mental Concomitants of The Sublime or Divine States of Living
(*Brahma vihara Cetasika*)**

There are four kinds of Mental concomitants of Sublime States of living. (= *Brahma vihara*). These are Loving-Kindness, Compassion, Altruistic Joy, and Equanimity (= *Metta, Karuna, Mudita, Upekkha*). These are also known as four kinds of Mental concomitants for the Pure (Chaste) or Holy Life (= *Brahmacariya dhamma*); and also as four Mental factors of Boundless States (= *Appamanna dhamma*). Among these (4) kinds, the basic essence or meaning of the Loving-Kindness is the Hatelessness mental concomitants (= *Adosa cetasika*). But, all kinds of Hatelessness are not Loving-Kindness. So, since all kinds of Hatelessness are not always Loving-kindness, here only the Character, Essence etc etc- of the Hatelessness (= *Adosa*) which arises at the stage of Mental absorption of Loving-Kindness (= *Metta jhana*) will be described.

Loving-Kindness (= Hatelessness) Metta (= Adosa)

1. *Hitakarappavatti lakkhana metta,*
2. *Hitupasahara rasa,*
3. *Aghata vinaya paccupatthana,*
4. *Sattanam manapabhava dassana padatthana.*

Byapadusamo etissa sampatti, sincha sambhavo vipatti.

(Abhi-ttha-1-237. Visuddhi-1-311.)

1. The practice which has the nature of giving benefit (the nature of desire to give benefit) to the Living beings ----- Character,
2. It carries the benefit for the living beings ----- (Function) Essence,
Next ----- It has the quality of giving benefit
----- (Success = Attainment = *Sampatti*) Essence,
3. It has the nature of abolishing the grudge against others
----- (Taken up) Perception,
Next ----- It gives the effect of abolishing grudge ----- (Effect) Perception,
4. The adoption of a right attitude (= *Yonisomanasikara*) towards the pleasant (= *Manapa*) existence of the Living beings ----- Proximate cause.

The successful attainment (= *Sampatti*) of this Loving-Kindness is the temporary suspension of the Hatred or Anger (= *Dosa*) = Ill-will (= *Vyapada*) to

destruct the living beings by means of Overcoming by Repression (= *Vikkhambhana pahana*). The occurrence of ordinary love or Craving (= *Tanha*) is dissolution (= *Vipatti*).

(Abhi-ttha-1-237. Visuddhi-1-311.)

Mettamukhena hi rago vanjeti = The Greed = Lust (= *Raga*) cheats as Loving-Kindness. The Greed deceives keeping the Loving-Kindness in front of it. That is, if the Lust = Greed arises at the time of keeping Loving-Kindness, the Mental absorption of Loving-Kindness = Meditation with Loving-Kindness (= *Mettabhavana*) is dissolved.

Metta ____

(*Mahāṭṭ-1-378*)

In this case, note that the Loving-Kindness (= *Metta*) is the affection (= *Sineha*) resulted from the desire to give benefits to the living beings which is led by the Wisdom (= *Nana*) and opposite to the nature of Anger (= *Dosa*) = Ill-will to destruct the Living beings (= *Vyapada*). Do not take the Craving based Love = affection (= *Sineha*) as Loving-Kindness. That's right ----

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the affection (= *Sineha*) based on the Craving is the Delusion (= *Moha*) = Wrong View ie: -- led by Wrong Views as male, female etc etc-- and it is the lust between the two persons due to the Greed (= *Lobha*). On the contrary, the Loving-Kindness has the nature of dislike to destruct the Living beings (= *Adussana dhamma*), and it is associated with the nature of non-attachment or Greedlessness (= *Alobha*).

Question ----- Since, Love with Craving (= *Tanha*) = Affection with Craving (= *Tanha sineha*) is Ill-will (= *Vyapada*) to destruct the Living beings and it also does not arise in association with the Hatred (= *Dosa*) in the same Mind-moment or in the same Impulsion Thought process, it is questionable whether it is opposite in nature to the Ill-will (= *Vyapada*). The answer is as follow: ----- Although the Love with Craving or Affection (= *Tanha sineha*) does not arise in association with Hatred or Ill-will (= *Vyapada dosa*) in the same Mind moment (= *Cittakkhana*) or in the same Impulsion Thought process (= *Javana vithi*), the Craving -affection (= *Tanha sineha*) does not reject the nature of Ill-will and the Ill-will also does not reject the nature of Craving with affection. So, these two phenomena are not opposite (= **Virodhi dhamma**) to each others. (Mahati-1-378.)

Basic meaning ----- The continuum of Aggregates (= *Khandha*), which always have desire for the prosperities of the living beings is known as relationship or friendship or **Companionship** (= *Mitta*). The phenomenon which arises in that Continuum of Aggregates having desire for the properties of the Living beings is known as Hatelessness (= *Adosa*) = **Loving-Kindness** (= *Metta*). In other words, the beloved

person (= *Piya puggala*) of someone else is known as Friend or Companion (= *Mitta*). The phenomenon which arises by taking up the Sense of that beloved person (= *Piya puggala*) is known as **Loving-Kindness** (= *Metta*) = Hatelessness (= *Adosa*). Next ---- This Loving-Kindness (= *Metta*) is the phenomenon of Hatelessness (= *Adosa*) formed by the power of tender love in a person with kind heart. Note like that.

(Abhi-ttha-1-237. Visuddhi-1-311. Mahati-1-378.)

Sense-object ---- (= *Arammana*) ---- *Pannatti dhammavasena eko va satto aneke va satta arammanam.* (Abhi-ttha-1-239. Visuddhi-1-313.)

Discern the Character, Essence etc etc- of the Hateless Loving-Kindness (= *Adosa metta*) which is included in the Continuum of Mental aggregates (ie:- *Javana citta*-34 in the table), and which has desire for the benefits (= *Hitajjhasaya*) of all Living beings or one Living being. These mentalities exist as two kinds. One is the Preliminary Mentality (= *Pubbabhaga*) and the another one is the Mentality arising at the time of Mental absorption of Loving-Kindness (= *Metta jhana*). You can discern both kinds of mentalities. The mentalities arising before the Mental absorption of Loving Kindness are the phenomena of the Sphere of Sensual pleasures (= *Kama vacara dhamma*) and the mentalities arising at the time of Mental absorption of Loving-Kindness are the phenomena of the Fine-material Sphere (= *Rupavacara dhamma*). Note in the similar way in other kinds of the Mental concomitants of the Sublime States of Living (= *Brahma vihara dhamma*).

23. Compassion

- (**Karuna**) 1. *Dukkha panayanakarappa vatti lakkhana karuna,*
 2. *Paradukkha sahanarasa,*
 3. *Avihimsa paccupatthana,*
 4. *Dukkhabhibhutanam anathabhava dassana padatthana.*

Vihimsupasamo tassa sampatti, saka sambhavo vipatti.

(Abhi-ttha-1-237-238. Visuddhi-1-311.)

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1. Arising as the nature of desire to remove the suffering of Living beings
 ----- Character,
2. With desire to remove; the unbearable nature of a person to the other's sufferings
 ----- (Function) Essence,
3. Opposite to the nature of torturing (= *Vihimsa*) the Living beings
 ----- (Taken up) Perception,
 Next ----- The nature of non-torturing the living beings
 ----- (Effect) Perception,
4. Wise Attention (= *Yoniso manasikara*) by which one can see the helplessness of the living being, tortured by various kinds of sufferings ----- Proximate cause.

The temporary abatement of Hatred (= *Dosa*) which can torture the living beings, with Overcoming by Repression (= *Vikkhambhana pahana*); is the state of the successful attainment (= *Sampatti*) of that Compassion Mental concomitant (= *Karuna cetasika*). It is also accomplishment of the function of Compassion. The grief or

sorrow of the Living beings (= *Soka*) due to the effect of sufferings and distress is the dissolution (= *Vipatti*) of the Compassion.

Karunamukhena soko vanjeti = The nature of sorrow (= *Soka*) cheats, keeping the nature of Compassion in front. In other words, the nature of sorrow cheats as if it is the nature of Compassion. That is, a person may feel as if he has Compassion, although he is filled with grief.

Pāli Quotation

(Abhi-A-1-237, Vs-1-311)

(Mahāṭī-1-738)

Some noble considerate person may feel tremble of mind, when they find people in trouble. In this instance, " the tremble of mind " means some feeling in the mind with the desire to abate these troubles, since that noble person is unbearable by himself to these sufferings of others. Such kinds of feeling can occur only in the mind of noble persons; so the words " that noble person " (= *Sadhunam*) are used. So, the nature which makes tremble of mind of noble persons who have pity on the other's sufferings is known as **Compassion (= *Karuna*)**.

Next ----- The nature which abate, remove, and abolish the sufferings of others is known as **Compassion (= *Karuna*)**.

Next ----- The feeling spreads over the sufferers = The feeling with the nature of spreading to contact the sense-object of sufferers and the mind of someone = the nature which spreads the sense of desire to abate the troubles of the suffering Living beings, is known as **Compassion (= *Karuna*)**

(Abhi-ttha-1-237. Visuddhi-1-311.)

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Character, Essence ----- The Character of the Compassion is the nature that arises due to the desire to abate the sufferings in living beings. The nature which actually abates or not, but that arises due to the desire to abate, is the natural Character of the Compassion. Due to that desire to abate; the unbearable nature in seeing and hearing of the sufferings of others is the (Function) Essence of the Compassion.

Perception ----- The torturing (= *Vihimsa*), also known as Anger = Hatred (= *Dosa*) has desire to cause others, severe pain and sufferings. On the contrary, the Compassion not only lack of torture, but it has the nature to save the sufferings. So, the Compassion mental concomitant is perceived in the Knowledge of a Meditator who is discerning it with Insight knowledge as opposite in nature to torturing (= *Vihimsa dhamma*). That is the (Taken up) Perception. Since, noble persons with Compassion have no desire to torture the Living beings, the non-torturing phenomena always arise in their Mind-continuum. That is the (Effect) Perception. There are two kinds of Compassion-mental concomitants. These are the compassion of the Sphere of Sensual-pleasures (= *Kama vacara*) and the Compassion of the Fine-material Sphere (= *Rupavacara*). Those who are able to meditate the Mental absorption of Compassion

(= *Karuna jhana*), can discern both kinds of Compassion. Taking up the Sense of all suffering living beings or single suffering living being they can perceive the Mental absorption of Compassion at both " Moment of Access " = " Access-concentration " = " Neighbourhood-Concentration " (= *Upacara samadhi*) and " Attainment of Concentration " = " Full concentration " (= *Appana samadhi jhana*). In case of those who are not able to meditate the Mental absorption of Compassion (= *Karuna jhana*), discern the usual sense of all sufferers or one sufferer. It is only the phenomenon of the Sphere of Sensual-pleasure (= *Kamavacara dhamma*) for those who do not attain Mental absorption (= *Jhana*) as yet.

24. Altruistic or Sympathetic Joy

(**Mudita**) 1. *Pamodana lakkhana mudita*,

2. *Anissayana rasa*,

3. *Arativighata paccupatthana*,

4. *Sattanam sampatti dassana padatthana*.

Arativupasamo tassa sampatti, pahasa sambhavo vipatti.

(Abhi-ttha-1-238. Visuddhi-311.)

1. Pleasant and blissful state of feeling in regards with happy living beings (= *Sukhita sattava*) ----- Character,

Pleasant and blissful feeling in regards with the great wealth of happy living beings ----- Character,

2. Lack of jealousy in other's possessions ----- (Function) Essence,

Next --- Opposite in nature to the Envy (= *Issa*) and abolishes the nature of Envy ----- (Function) Essence,

3. The nature which arises by abolishing the dislike (= *Arati*) to the pride and possessions of the others ----- (Taken up) Perception,

Next---- The effect of abolishing the dislike (= *Arati*) ----- (Effect) Perception,

4. Wise attention (= *Yonisomanasikara*) by which one can properly see the great wealth of the others ----- Proximate cause.

The temporary abatement of the dislike (= *Arati*) with Overcoming by Repression (= *Vikkhambhana pahana*) is the state of the successful attainment (= *Sampatti*) of the Altruistic Mental Concomitant. (= *Mudita*). It is also the accomplishment of the function of Sympathetic Joy (= *Mudita*). The happiness based on blissful house of sensual pleasures (= *Gehasitapiti*) is the dissolution (= *Vipatti*) of the Altruistic Mental factor.

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Mudita ----- *Modanti taya tamsamangino, sayam va modati, modanamatta va tanti mudita.* (Abhi-ttha-1-237. Visuddhi-1-311.)

The nature of happiness in persons with Sympathetic Joy or the cause of happiness in associated mental phenomena to the possessions of the others is known as the **Altruistic Joy or Sympathetic Joy** (= *Mudita*). In other words, the Sympathetic Joy by itself is pleased with the other's wealth, thus it gets the name **Altruistic Joy** (= *Mudita*).

Next --- The nature which just happy for the other's possessions is **the Sympathetic Joy (= *Mudita*)**.

Character --- Essence -----

Pamodana Lakkhana ti para samattiya pamodana lakkhana. Anissayana rasa ti issayanassa usuyanassa patipakkhabhava kicca. (Mahati-1-379.)

The Character of the Altruistic Joy is the nature of happiness in the pride and wealth of a happy living beings who have these. This Altruistic Joy makes the noble persons or the heart of noble persons happy. So, it is opposite in nature to the Envy (= *Issa*), and the nature of abolishing the nature of Envy (= *Issa*) is the Function (Essence) of the Altruistic Joy.

Perception -----

(Mahāṭī-1-379, 380)

1. The unbearable feeling or nature to the other's possessions and pride (= *Parasampatti*) is known as the nature of Dislike (= *Arati*)

2. The unbearable feeling to live in the monastery in the remote or far-off places (= *Pantanasana*), the unbearable feeling to meditate the Tranquility meditation and the Insight meditation (= *Adhikusala dhamma*) are also known as Dislike (= *Arati*).

Among these kinds of Dislikes, the first kind of Dislike ie:-- the unbearable feeling to the other's possessions and pride is concerned in this instance. The second kind of Dislike is mentioned in the Proximate cause of the Sloth and the Torpor (= *Thina, Middha*).

This Altruistic Joy can abolish the nature of Dislike (= *Arati*) to the other's pride and possessions (= *Parasampatti*). In essence, the Dislike in the occurrence of Unwholesome Consciousnesses (= *Akusala cittupada*) where the Anger and Envy (= *Dosa, Issa*) are the fundamental factors. So, in the knowledge of a meditator who is discerning this Altruistic Joy, this nature is perceived as a phenomenon which can destruct or abolish the Dislike (= *Arati*) to the other's pride and possessions (= *Parasampatti*). Next --- Due to the Altruistic Joy, the nature of Dislike is abolished. So, it gives the effect of abolishing the nature of Dislike. These are the (Taken up) Perception and (Effect) Perception.

Proximate cause ----- Wise Attention (= *Yonisamanasikara*) by which one sees in proper way to the great wealth of the others is the Proximate cause of the Altruistic Joy.

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The living beings have the present action (= *Paccuppana kamma*) guided by Wisdom and Energy (= *Nana, Viriya*) to obtain pride and possessions in this life. It also needs good, dependent parents and friends. Finally, there should be Past Volitional action (= *Atita kamma*) to support the successful effort. So, it is quite a Natural law, to obtain possessions and pride by those, who have both kinds of Past and Present Volitional

actions. If, one thinks in this way, it is the proper wise attention (= *Yonisomanasikara*). Try to understand the nature of Wise-Attention in this way.

Pahasa ---- *Pahasa dehasita pitivasena patthabhavo uppolavitattam.*

(Mahati-1-380.)

Sometimes, on seeing the Living beings having full pride, possession, or the wealth; instead of Wise Attention; there may be Wrong Attention with happiness which is based on the Desire = Craving and Greed (= *Tanha, Lobha*) to obtain the possessions of those Living beings. That happiness (= *Piti*) is the Desire (= Craving and Greed) which occurs depending on the blissful House of Sensual pleasures (= *Gehasitaviti*). The delightful mind based on this blissful House of Sensual pleasures is known as Laughing = Mirth (= *Pahasa*). The basic essence is the occurrence of Greed rooted, glad-mindedness associated Consciousness (= *Lobhamula, somanassa sahadagata cittuppada*) where the Greed (= *Lobha*) is the fundamental factor. If such kind of Mirth (= *Pahasa*) arises, the nature of Altruistic or Sympathetic Joy is dissolved. That is, that Mirth (= *Pahasa*) is the false Sympathetic Joy (= *Mudita*).

Those who have already obtain the Mental absorption of Sympathetic Joy, try to perceive in the mind so as to obtain that Mental absorption Sympathetic Joy again. In meditating like that, try to discern the Character, Essence etc etc- of the Sympathetic Joy which is included in the groups of Impulsion Mentalities (= *Javana nama dhamma*) associated with Sympathetic Joy, at the time of Neighbourhood Concentration = Access Concentration or Full Concentration = Attainment Concentration (= *Upacara samadhi, Appana jhana samadhi*). At the time of Access Concentration, that meditation has the nature of the Sphere of Sensual-pleasures (= *Kamavacara dhamma*) and at the time of Attainment Concentration it is the Sympathetic Joy of Fine-Material Sphere. (= *Rupavacara dhamma*). Those, who are not able to take up the Mental absorption of Sympathetic Joy (= *Mudita jhana*) at present, take up the Sense of the living beings or single living being where the Altruistic Joy occurs, and keep the Sympathetic Joy in the mind by selecting the Sympathetic Joy among the group of Impulsion Consciousness mentalities which is associated with the Sympathetic Joy and discern the Character, Essence etc etc--of it.

The Equanimity of the Sublime or Divine States of Living (*Upekkha Brahmavihara*)

1. *Sattesu majjhata karappa vatti lakkhana Upekkha,*
2. *Sattesu samabhava dassana rasa,*
3. *Patighanunaya vupasama paccupatthana,*
4. " *Kamassaka satta, te kassa ruciya sukhitva bhavissanti, dukkhato va muccissanti, patta sampattito va na parihayissanti " ti evam pavatta kamassaka ta dassana padatthana.*

Patighanunaya vupasamo tassa sampatti, gehassitaya annanu pekkhaya sambhavo vippatti. (Abhi-ttha-1-238. Visuddhi-1-311-312.)

1. The nature of indifferent regard to the living beings ----- Character,
2. Equal perception between the hatred and love for the living beings
----- (Function) Essence,
3. Tranquility from hatred and love for the living beings ----- Perception,

4. The only property all the living beings ultimately own is their Volitional Action (= *Kamma*). On whom desire, these Living beings will be: -----

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- (a) Blissful (= *Sukha*) ones, (ie:-- Happiness is not always obtained with pray for the well-being of others.),
- (b) Free from Sufferings (= *Duddha*), (ie:-- Not always free from the troubles according to the desire of a person who has compassion for others,
- (c) Not decreasing in their present amount of possessions (ie:- It is not always possible to maintain the present status of property according to the wish of a person who has Altruistic Joy for other's prosperities.)

In this way, the Knowledge by which a person accepts that the only property, a living being ultimately own is his Volitional Action (= *Kammassakata nana*) is the :--
----- Proximate cause.

The abatement of Hatred and Love = the abatement of the Anger (= *Dosa*) which leads to the Hatred and the Greed (= *Lobha*) which leads to the Love, are the state of the successful attainment (= *Sampatti*) of that Equanimity Mental Concomitant of Sublime States of Living (= *Upekkha brahmavihara*). The occurrence of Equanimity based on the blissful House of Sensual pleasures (= *Gehassita annanupekkha*) is the dissolution (= *Vipatti*) of that Equanimity Mental factor. (Abhi-ttha-1-238. Visuddhi-1-311-312.).

Annanupekkha ----- Somanassa domanassarahitam annanameva
annanupekkha.

(Mulati-1-107.)

According to this statement by Original Subcommentary teacher, **the Delusion** (= *Moha*) which is opposite in nature to the Wisdom (= *Nana*) and which does not occur in connection with Mentally agreeable and disagreeable feeling (= *Somanassa vedana, Domanassa vedana*); instead it occurs in association with the Greed rooted Indifferent mental feeling and Delusion rooted Indifferent mental feeling (= *Lobha mula upekkha vedana, Moha mula upekkha Vedana*). So, that **Delusion** (= *Moha*) **mental concomitant** has the nature of negligence to sense-objects and known as the **Indifferent feeling due to lack of Knowledge** (= *Anna nupekkha*).

But in " *Abhidhamma sammohavinodani atthakatha khuddaka vatthu vibhanga chakkaniddeśa vannana* ", it is stated as follow: -----

Upekkha ti annana sampayutta upekkhavedana. Annanupekkhatipi etasamyeva namam.

(Abhi-ttha-2-489-490.)

Referring to that statement of the Commentary, the Detail-Subcommentary teacher again stated as follow:

Annana sampayuttapi va upekkha vedana annanupekkha.

(Anuti-1-115.)

The Indifferent mental feelings (= *Upekkha vedana*) associated with the Delusion (= 4 kinds of Greed rooted Indifferent mental feeling associated Consciousness and 2 kinds of Delusion rooted Indifferent mental feeling associated

Consciousness) which is opposite to the nature of Wisdom, is also the **Indifferent feeling due to lack of Knowledge (= *Annanupekkha*)**.

So, according to the statements described in the Commentary and Subcommentary, note that the Delusion (= *Moha*) and the Indifferent feeling (= *Upekkha vedana*) which are connected with 4 kinds of Greed rooted Indifferent feeling associated Consciousness and Connected with 2 kinds of Delusion rooted Consciousness are **the Indifferent feelings due to lack of Knowledge**. The occurrence of that Indifferent feeling due to lack of Knowledge which depends on the House of Sensual pleasures is the dissolution of the Equanimity of the Sublime States of Living (= *Upekkha brahmavihara*).

Only those who attain the Meditative Absorptions of Loving-Kindness, Compassion and Altruistic Joy (= *Metta jhana, Karuna jhana, Mudita jhana*) up to the level of Third Absorptive Concentration (= *Tatiya jhana samadhi*) are able to continue to meditate so as to reach the Absorption of the Equanimity of the Sublime States of Living (= *Upekkha brahmavihara jhana*). On the contrary, those who attain the third absorption (= *Jhana*) through concentration on the various Tranquility Images (= *Samatha nimitta*), such as conventional meditation device (= *Kasina*), Immovable Counter Image (= *Patibhaga nimitta*) etc etc, are not able to attain this Fourth Absorption of the Equanimity of Sublime States of Living (= *Upekkha brahmavihara catuttha jhana*), even though they continue to meditate from the third absorption (= *Tatiya jhana*) they already reached. This is because, of the unsimilar nature of the Sense-objects, taken up at the time of meditation. In case of the Absorptions of the Sublime States of Living (= *Brahmavihara jhana*), only the Designated Living beings (= *Satta pannatti*) are taken up as Sense-object of meditation. (Abhi-ttha-1-240.)

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If a meditator wants to discern the above Character, Essence etc, etc ---- concentrate at first on the Absorption of the Equanimity of Sublime States of Living (= *Upekkha brahmavihara jhana*) again. Select the Equanimity Mental Concomitant (= *Tatrama-jjhata cetasika*) among the 33 kinds of Impulsion mentalities of the Neighbourhood Concentration (= *Upacara javana nama*) at the time of the Neighbourhood Concentration (= *Upacara samadhi*) = Fourth Neighbourhood Absorption of the Equanimity of Sublime State of Living (= *Upekkha brahmavihara catuttha jhana*) and discern that Mental concomitant. On the other hand, select the Equanimity Mental concomitant (= *Tatramajjhata cetasika*) among the (31) Mentalities at the time of Fourth Absorption concentration of the Equanimity of Sublime State of Living, (= *Upekkha brahma vihara catuttha jhana samadhi*), and discern it. Finally, it is very important to note that the definite essence of the Equanimity of the Sublime States of Living (= *Brahma viharupekkha*) which is included in the (10) kinds of Equanimity (= *Upekkha*) is not the Indifferent Feeling (= *Upekkha vedana*) which is enlisted in the Aggregates of Feeling (= *Vedanakkhandha*). But, note that, it is the Equanimity Mental Concomitant (= *Tatra majjhata cetasika*) which is enlisted in the Aggregates of Mental Formation (= *Sankharakkhandha*).

This is the End of the Speech on the Aggregates of Mental Formation.

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Method of Discernment of Mentalities in Terms of Character, Essence, Perception and Proximate cause

In the previous Section of Meditation of Mentality (= *Nama kammattana*) the method of discernment of Mentalities in favour of the natural Character of the Mentalities is described. Now, the discernment of these Mentalities in terms of Character, Essence, Perception and Proximate cause will be mentioned again. This is the method of discernment, to break down the Compactness of Various Mentality (= *Nama-ghana*) with Knowledge (= *Nana*).

You noble meditator should take up in mind, the tables in the section of Meditation on Mentality. If you first want to discern the Mental absorption, repeatedly focussing on Exhalations and inhalations in respiratory process (= *Anapanassati jhana*) = Mindfulness of In- and Out-breathing; then you should learn by heart the Character, Essence, Perception and Proximate Cause of the (34) types of Mentality which comprise the first Mental absorption in the Mindfulness of In- and Out-breathing. (= *Anapana pathama jhana*). If you have learnt thoroughly by heart; then, according to the table of Thought process of attainment of first Mental absorption (= *Pathama jhana samapatti vithi*) in which it is described as:-----

1. (12) types of Mentality in " Advertence consciousness at the Mind-door (= *Manodvara vajjana*)

2. (34) types of Mentality in every Impulsion Consciousness (= *Javana citta*) ----- you should try to discern the Character, Essence, Perception and Proximate cause of the Advertence consciousness (= *Manodvaravajjana citta*) first. Then discern the Character, Essence etc etc-- of the Contact (= *Phassa*). Then continue to discern the Character, Essence etc of the Feeling = Indifferent feeling (= *Vedana = Upekkha vedana*). Then discern the Character, Essence, Perception and Proximate cause of each and every types of the (12) Ultimate Mentalities known as Consciousness, Contact, Feeling, Perception, Volition, One-pointedness of Mind, Mental Life, Mental Attention, Initial Mind Application, Sustained Mind Application, Determination and Diligence (= *Citta, Phassa, Vedana, Sanna, Cetana, Ekaggata, Jivita, Manasikara, Vittaka, Vicara, Adhimokkha, Viriya*), all of which arise simultaneously in the single Mind-moment of Advertence consciousness. (= *Manodvara vajjana cittakkhana*).

Next, discern the Character, Essence, Perception and Proximate cause of the each and every types of (34) Mentalities included in the Impulsive moments of Access-Concentration (= *Upacara samadhi javana citta*) which consist of Preparatory-moment, Approach -moment, Adaptation-moment, Maturity-moment (= *Parikamma, Upacara, Anuloma, Gotrabhu*) and Impulsion Consciousness of First Mental absorption (= *Pathama jhana javana citta*). Starting from the Consciousness to Wisdom (= *Citta, Panna cetasika*), discern the Character, Essence etc etc-of every mentalities. After, thorough and satisfactory discernment of the Character, Essence, Perception and Proximate cause of Mentalities in the Thought process of attainment of

first Mental absorption (= *Pathama jhana samapatti vithi*); continue to discern the Mentalities in the Thought process of attainment of second Mental absorption (= *Dutiya jhana samapatti vithi*) in similar way. Furthermore; discern also the Mentalities in the Thought processes of Third and Fourth Mental absorption in similar way.

Based on this method of discernment; try to discern the Character, Essence, Perception and Proximate cause in details of each and every Mentalities arising in each and every Mind-moments of --- Wholesome mentalities = Wholesome Impulsion Consciousness of Mind door thought process, Unwholesome mentalities = Unwholesome Impulsion Consciousness of Mind door thought process, all of which arise by taking up the Sense-objects of True and False Materialities known as the Mind-object (= *Dhammarammana*).

In doing so; after discerning the Character, Essence, Perception and Proximate cause of the Contact (= *Phassa*) in one Mind-moment, don't skip to discern the Contact in another Mind-moment.

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Since the process is to break down the Compactness (= *Ghana*) of Mentality at every Mind-moments with Knowledge; thoroughly discern in details of the Character, Essence, Perception and Proximate cause of each and every Mentalities arising in every Mind-moments. It is essential to discern every Mentalities arising in every Mind-moments of Thought process (= *Vithi cittakkhana*) described in the tables of Meditation of Mentality. Sometime, discern the Character, Essence etc of each and every Mentalities of Subconsciousness (= *Bhavanga citta*) in between the the Thought processes.

So as to able to discern in this way, thorough learning by heart of the Character, Essence, Perception and Proximate cause of these Consciousness and Mental concomitants = (4) Aggregates of Mentality (= *Namakhandha*) which are described in this Section of (*LAKKHANADI CATUKKA*) is essential. Understanding of the method of discernment is achieved only by thorough learning by heart of all these (5) Aggregates (= *Khandha*).

Summary of Discernment of the Mentalities in Sense-object of Sight

If Wholesome Impulsion consciousness in Eye-door Thought-process and Mind-door Thought process are arising by taking up the Sense object of Sight, there will be:-----

1. Five door- Advertence consciousness = Consciousness of consideration with Concomitant Mentalities ----- (11) types
2. Consciousness of Seeing = the Seeing Consciousness, with Concomitant Mentalities ----- (8) types
3. Receiving Consciousness = Consciousness, Accepting the Sense of sight, with Concomitant Mentalities ----- (11) types
4. Investigating Consciousness = Consciousness which require, with Concomitant Mentalities ----- (12) types

5. Determining Consciousness = Consciousness which decides the Sense, with Concomitant mentalities ----- (12) types

6. Various Impulsion Consciousness = Consciousness of cognitive Impulse, with Concomitant Mentalities ----- (34) types

7. Various Registering Consciousness = Consciousness following right after the Impulsion Consciousness ----- (34) types

* Subconsciousness in between the Thought processes, with Concomitant Mentalities ----- (34) types

1. Mind door Advertence Consciousness = Considering and determining Consciousness ----- (12) types

2. Various Impulsion Consciousness = Consciousness of cognitive Impulse, with Concomitant Mentalities ----- (34) types

3. Various Registering Consciousness = Consciousness following right after the Imputation consciousness ----- (34) types

So, there are so many Mentalities. (Keep in mind the first line in the Table of Meditation of Mentality.) Discern the Character, Essence, Perception and Proximate cause of each and every types of Mentalities arising in every Mind-moments. So, only after discernment of each and every Mentalities of Five-door Advertence Consciousness in which there are (11) types; continue to discern the Character, Essence, Perception and Proximate cause of (8) types of Mentalities consist in Mind-moment of Consciousness of Seeing one after another.

For example, discern the Character, Essence etc of every Consciousness and Mental concomitants in Five door Advertence consciousness (from Advertence consciousness to Determining concomitant) and in the Consciousness of seeing (from Seeing consciousness to Attention concomitant). Try to understand in this way in every Mind-moment of Thought process and Mind-moment of Subconsciousness.

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Like the discernment of all Wholesome and Unwholesome groups of Sense-object in the discernment of Mentalities, try to discern all the Character, Essence, Perception and Proximate causes of every Mentalities exist in each and every Mind-moment of the Wholesome and Unwholesome groups of Mentalities. Try to understand like this in other Sense of Sound, Sense of Smell, Sense of Taste, Sense of Touch and remaining Mind-Objects (= *Dhammarammana*). In discernment with this method, the reason to discern the Character, Essence, Perception and Proximate cause of the Subconsciousness in between the two Thought processes at some times is break down the Compactness (= *Ghana*) of the Mentalities. But, the Subconsciousness (= *Bhavanga citta*), does not take up the Six types of Present Sense-objects (= *Paccuppana arammana*); instead it takes up one of appropriate sense among the three kinds of senses known as Action- Sign of Action and Sign of Destination which were taken up by the Death-proximate Impulsion consciousness (= *Maranasannajavana*) of the Past life; at the moment just before death. So, it is only possible to discern thoroughly at this time, after the discernment of the Past Causes and Dependent origination.

Discernment of the External Phenomena

Pāli Quotation

(M-1-71)

According to this " *Mahasatipatthana Sutta* " Doctrine, you Noble meditator should discern as follow: -----

1. After discerning the Character, Essence, Perception and Proximate cause of the Corporealities (= *Rupa*) and False materialities exist in the Internal (= *Ajjhatta*) (6) kinds of Doors (= *Dvara*) and (42) Kinds of Body parts (= *Kotthasa*); continue to discern the Character, Essence, Perception and Proximate cause of the Materialities in Exterior (= *Bahiddha*), so as to break down the Compactness (= *Ghana*) of these.

2. After thorough discerning of the Character, Essence, Perception, and Proximate cause of the Various Mentalities arising in every Mind-moments in taking up the Six kinds of Sense-objects like Sense of sight in the Interior (= *Ajjhatta*), continue to discern the Character, Essence, Perception and Proximate cause of various Mentalities in the Exterior (= *Bahiddha*) in similar way.

3. You noble meditator, then keep in mind, how to analyse the Materiality and Mentality as described before. For example; in taking up of Sense-object of Sight by Five door Advertence Consciousness: -----

(a) Sense object of Sight and (54) types of Physical Base (= *Vatthu*) on which the mental process is based, are the Materialities,

(b) Consciousness and Mental concomitants total (11) are the Mentalities,

In case of Consciousness of Seeing (= *Cakkhu vinnana citta*) :-----

(a) Sense object of Sight and (54) types of Physical Base (= *Vatthu*) on which the mental process is based, are the Materialities,

(b) Consciousness and Mental concomitants, total (8) are the Mentalities,

So, take up in the mind how to analyse the Materiality and Mentality as above.

Try to discern again the Character, Essence, Perception and Proximate cause in similar way. For example; at the Mind-moment of Five-door Advertence Consciousness, there are (54) types materialities including the Heart-Base (= *Hadaya vatthu*) + Sense-Object of Singht on the side of Materialities. So, discern again the Character, Essence, Perception and Proximate Cause of each and every Materialities as described above. Then, again at the Mind-moment of Five-door advertence consciousness, there are (11) types of Mentalities, and discern thoroughly the Chracter, Essence, Perception and Proximate cause of these Mentalities.

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Using similar method, discern the Character, Essence, Perception, Proximate cause of Corporealities and Mentalities arising at each and every Mind-moments at (6) Internal Bases (= *Ajjhatta*). Discern also in this way in Exterior (= *Bahiddha*). Then, finally if

the Noble person is reborn with Glad mindedness rebirth with 3 (Noble) Root-conditions (= *Somanassa tihetu patisandhika*) : ----- there are,

1. (30) types of Materiality and (34) types of Metality at the time of Rebirth consciousness (= *Patisandhi citta*),

2. Various Materialities and (34) types of Mentalities at the time of Dying-consciousness.

So, discern the Character, Essence, Perception and Proximate cause of these phenomena. It is better, if you can discern the Character, Essence, Perception and Proximate cause of the Materiality and Mentality of Past and Future time. The reason is to attain more and more Perceptiveness to the Materiality and Mentality.

[**Remark** ----- Don't consider in wrong way to the statement of " Discern each and every Mind-moments". ---- " each and every Mind-moments" in this case means " Each and every Mind-moments mentioned in the " Tables of Mentality- meditation. It means the type of Mind-moment. It does not mean all the Mind-moments arising along the whole life.].

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Section of Constituents of Dependent Origination (*Paticca samuppadanga*)

After discerning the Character, Essence, Perception and Proximate cause of the various materialities and mentalities as described above, continue to discern the owned natural character of both Ultimate truth Materiality and Ultimate truth Mentality (= *Rupa paramattha, Nama paramattha*) in interior as well as exterior; as follow: -----

1. Seizing on Materiality,
2. Seizing on Mentality,
3. Analysis of Materiality and Mentality,
4. Exact determination and circumscription of Materiality and Mentality

Perform above (4) works again as described in previous chapters on Mentality meditation.

Next -----

5. Discern the causes and effects, according to the fifth method of analysing the Dependent Origination.

6. Discern also the causes and effects again, according to first method of analysing the Dependent Origination.

Next ----- Discern the Character, Essence, Perception and Proximate causes of the Constituents of Dependent Origination as follow: -----

1. Ignorance (Avijja)

(*Avijja*)

1. *Annana lakkhana avijja,*
2. *Sammohana rasa,*
3. *Chadana paccupatthana,*
4. *Asava padatthana.*

(Abhi-ttha-2-129. Visuddhi-2-159.)

1. Not knowing the actual nature of the Ultimate realities ----- Character,
Next ----- Opposite nature to the Knowledge which definitely knows the actual nature
of the Ultimate realities ----- Character,

2. The nature which can make associated mental phenomena and the person, who has
that Ignorance, confused and deluded ----- (Function) Essence,

3. The nature which covers and conceals the actual nature of the Sense of Ultimate
realities ----- Perception,

4. (4) Kinds of Cankers (= *Asava*) ----- Proximate cause.

Character ----- As described in the chapter of Dependent Origination, a person does
not know the actual nature of the Ultimate realities; or apart from not knowing the
actual nature of the Ultimate realities, he wrongly knows that there are Spirit, Ego,
Self or Personality(= *Atta*) and definitely there are man, woman, persons, living
beings (Sentient beings)

human, gods, deities, Highest celestial beings etc etc all he oughtn't to know.

The nature of not knowing the things ought to know; and knowing the things
oughtn't to know is directly opposite to the Higher Knowledge (= *Vijja nana*) which
definitely knows the actual nature of the Ultimate realities (= *Lofty intrinsic nature*).
So, this direct opposite nature is the Character of the Ignorance (= *Avijja*).

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Essence ----- As described in previous accounts on Dependent Origination, the
Ignorance can not arise alone. It occurs together with other associated phenomena. For
ordinary persons (= *Puthujjana*), the Ignorance, generally occurs in association with
Greed and Wrong view concomitants. That Ignorance can make associated mental
phenomena confused and deluded. It also make a sentient being ignorant, confused
and deluded. Indeed it can give severe confusion and delusion. Giving confusion and
delusion means, the Ignorance does not allow the associated phenomena and the
Living being in which it exists, to know the actual nature of the Ultimate realities,
since it by itself does not know the actual nature of the Ultimate realities.

(Mulati-2-90.)

Perception-Proximate cause ----- That Ignorance (= *Avijja*) is perceived in
the Knowledge of a meditator who is discerning it with the Insight Knowledge, as the
nature which covers and conceals the actual nature of the Ultimate realities from being
known. If you noble person, when you were doing good deeds to attain human life in
past existence; or prayed for monkhood in this life; that Ignorance made you to have
Wrong view on the so called " monk ", by concealing the actual nature of the Ultimate
realities of both Corporeality and Mentality of the " monk hood " from being known.
Asava samudaya avijja samudayo. (Ma-1-67.). The Ignorance arises when there is
Canker (= *Asava*). According to this saying of the Buddha, (4) sets of Canker are the
Proximate cause of the ignorance. Select the Ignorance for the associated mental
phenomena and discern it's Character, Essence etc etc.

2. Conditioning Forces = Formative Actions (*Sankhara*)

1. *Abhisankharana lakkhana Sankhara*,
2. *Ayuhana rasa*,
3. *Cetana paccupatthana*,
4. *Avijja padatthana*.

(Abhi-ttha-2-129. Visuddhi-2-159.)

1. (Production of Action) the nature of Conditioning, Formation ----- Character,
2. Endeavour for inception of the rebirth process----- (Function) Essence,
Next ----- Organisation of various resultant effects like Consciousness, Mentalities,
and Materiality ----- (Function) Essence,
Next ----- Formation of the organisation of the resultants like Consciousness,
Mentalities and Corporeality ----- (Function) Essence,
3. The nature, perceived in the Knowledge of a meditator as " The basic factor is the
Volition (= *Cetana*) " ----- Perception,
4. The Ignorance (*Avijja*) ----- Proximate cause.

Essence -----*Patisandhijana nattham ayuhanti vyaparam karontiti ayuhanarasa.*

(Mulati-2-90.)

*Yena kusalakupala dhamma " Vipaka dhamma " ti vuccanti, tam ayuhanam.
Kam pana tanti ? Anwpacchinna tanha-Vijjamane Santanne Savyaparata. Tenaha "*
Patisandhi. pa. Ayuhanarasa" ti. (Anuti-2-95.)

***Rasikaranam ayuhananti ca rasibhutassa rupa rupa sankhatassa phalassa
nibbattanato vuttam.*** (Anuti-2-95.)