

"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*)**

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O--- friends --- I and you all had done evil deeds in human lives." ----- The third man felt intense remorse for his evil deeds. But he could not utter complete sentence; instead he could only utter " *Na* " and sank to the bottom of the infernal cauldron. This third man repented for having done Unwholesome deeds.

4. *So*-----" If I were released from this Hell and attain human life again; may I be easily tamed by Noble-wise men, may I be with morality and may I be able to do many Wholesome deeds" ---- The fourth man also could not complete the sentence, uttered only one word " *So*" and sank to the bottom of the infernal cauldron. This man repented for having not learnt from noble wise men, having no morality and having not done good deeds.

The feeling of Remorse occurred not only in the next life, like in this story of " *Du*", " *Sa*", " *Na*", " *So*", it can occur even in the present life. The extreme regret causes misery not only in the mind, but also in the physical body, so much so that it may produce profuse sweating. Repentance over wrong things done, will not take away the Unwholesome deeds. Instead it will even cause the new Unwholesome Remorse Concomitant (= *Kukkuca akusala*). So, it is better not to regret the evil-conduct done, instead try to lessen or prevent the effects of these evil conduct, by taking care not to do such Unwholesome deeds in the future. Try to attach the 3- fold Training (= *Sikkha*) of the Buddha which consists of Training in Morality, Training in Concentration and Training in Wisdom (= *Sila, Samadhi, Panna*) and practise to perform Wholesome deed with effort till the attainment of the Noble Paths (= *Ariya magga*). The best and the most sinless action to be taken is to keep firm resolution not to consider in the mind to commit such Unwholesome deed in the future. Take good lesson from the Life story of Venerable Holy (= *Arahat*) *Angulimala*.

Apply Great Diligence in Time

Young age is the most favourable time to earn wisdom, prosperity and wholesome deeds, at individual's own ability and wish. To earn wisdom, prosperity and wholesome deed in old age is somewhat like a saying in Burmese proverb as " digging and turning over the soil with plough in later part of the rainy season when the soil is too hard to plough ". Take example of wealthy *Mahadhana* couple written in (Dhammapada-ttha-2-81-84). The wealthy couple possessed nearly (1600) millions, 800 millions from husband's side and 800 millions from wife's side. If they intelligently perform business, or set up farm they would become first class wealthy person, second class wealthy person and third class wealthy persons at the first age group, second age group, and third age group respectively. If they were not married, abandoned the human society and ordained as monkhood in the Teaching of Buddha-

1. The husband would be the Holy Noble One (= *Arahat*) and the wife would be the Non-Returner (= *Anagami*), if they were ordained as monkhood at the first age group, or:--

2. The husband would be the Non-Returner (= *Anagami*) and the wife would be the Once-Returner (= *Sakadagami*), if they were ordained as monkhood at the second age group or:
3. The husband would be the Once-Returner (= *Sakadagami*) and the wife would be the Stream-Winner (= *Sotapanna*), if they were ordained as monkhood at the third age group respectively.

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But, they wasted all the time of their lives by indulging in sensual pleasures and taking intoxicant drinks. So, finally they lost all of their properties and lived by begging. When they found the Buddha, they had already passed the prime of their lives. They had already lost not only all the properties in the human society, but also attainment of Supramundane Paths and Fruitions (= *Magga, Phala*) as Noble Ones.

Acaritva brahmacariyam, aladdha yobbane dhanam. Jinnakoncava jhayanti,
khinamaccheva pallale. (Dhammapada-ttha-2-83.)

A person who had not practised to set up the Pure Life according to the Teaching of Buddha (= *Sasana brahmacariya*) and according to Supramundane Paths (= *Magga brahmacariya*), or a person who had not earn enough property when he was still in the prime of life, will feel regret about missed opportunity, somewhat like an old sarus crane with broken wings, inhabiting near the evaporated pond with no fishes. (Dhammapada-ttha-2-83.)

But, a person should not feel regret about missed opportunity to do wholesome deed, when he realises that in later times. A person who realises in later time for not having done meritorious deeds is very much better than a person who does not realise that totally.

An old man, named " *Tambadatika* ", served to the King, when he was young, as executioner for prisoners who received death sentence. He was released from that job when he became old and unable to perform execution. Very near to his death, he had a chance to offer gruel made of milk and rice mixed with butter to Venerable Arahant " *Sariputtara* ". After having gruel meal, Venerable *Sariputtara* began to give blessing and religious sermon for alms-giving. (= *anumodana*). Since, there was great difference between the evil conduct he had done and the religious sermon given by Venerable *Sariputtara*, he could not concentrate on the sermon. Then, knowing the situation, Venerable *Sariputtara* asked like "O..... old man, do you kill the prisoners on your own will or ordered by others?". The old man replied; "O..... monk, I do not want to kill, I just perform by the order of the King ". Then Venerable *Sariputtara* asked again indirectly " If so, is Unwholesome conduct possible to arise in your mind ? ". Since, *Tambadatika* was not an intelligent person, he thought that he had not done Unwholesome deeds; and requested to continue the sermon. So, perceiving in the mind like " I am not guilty ", his anxiety was released and continued to listen the religious sermon. By doing so;--

Sotapattimagassa orato anulomikam khantim nibbatesi. (Dhammapada-ttha-2-407)

--he attained Insight knowledge known as " *Anulomikakhanti* " (= Adaptation to Truth) which is inferior to Insight Knowledge of the Path of Stream-winning (= *Sotapatti magga nana*).

(Dhammapada-ttha-2-407.)

***Anulomikakhanti* = Adaptation to Truth** ----- According to: (Abhi-2-337).--- After listening the sermon given by Venerable *Sariputtara*, *Tambadathika* the old man perceived, Impermanence, Suffering and Not-self, natures (= *Anicca*, *Dukkha*, *Anatta*) of the Corporeality, Feeling, Perception, Mental concomitants (excepting that of Feeling and Perception), and Consciousness (= *Rupa*, *Vedana*, *Sanna*, *Sankhara*, *Vinnana*) in his Insight Knowledge. That Insight Knowledge (= *Vipassana nana*) adapts to the Noble Truths of the Path (= *Magga sacca*), the Ultimate Truth (= *Paramattha sacca*) and Nibbana. So, it is known as " *Anulomikakhanti* " (= Adaptation Thought Moment which ties up the Mundane and Supramundane world).

(Refer to Mahati-2-79.)

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Soon, that old man died and reborn in Realm of Happy Dwellers (= *Tusita*). That old man actually committed physical immoral act of killing (= *Panatipata*). But to prevent Remorse (= *Kukkucca*) for that immoral act, Venerable *Sariputtara*, indirectly asked him as above. So, he was released from feeling of Remorse. Only after the feeling of Remorse is abolished, he listened the religious sermon intensively and attained the Insight Knowledge (= *Vipassana nana*), known as Adaptation to Truth (= *Anulomika khanti*). All the Wholesome deeds took out him from the miserable existences and took him to Realm of Happy Dwellers destined for the Wholesome deeds.

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So, in conclusion, every one should not regret the Unwholesome deed done nor Wholesome deed neglected. Try to perform moral acts, soon at the age when one realises these phenomena in time, so as to prevent the new immoral acts.

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12. Sloth

(*Thina*)

1. *Thinam anussaha lakkhanam*,
2. *Viriyavinodanarasam*,
3. *Samsidana paccupatthanam*,
4. *Arativijambhikadesu (aratitandivijambhitadisū) ayonisomanasikara padatthanam*.

(Abhi-ttha-1-297. Visuddhi -2-99.)

1. Effortless nature = Indolence = lack of motivation ----- Character,
2. To nullify the Diligence = Destruction of Diligence (= *Viriya*)
----- (Function) Essence,
3. Hesitation in various aspect;
Next----- The nature of hesitation in Concomitant phenomena
----- Taken up as (= *Upatthanakara*) Perception,

Next ----- The cause of hesitation in Concomitant phenomena
----- (Effect) Perception,
4. Lack of delight in living at a monastery far from lay habitat or lack of enjoyment in the development of Mental concentration (= *Samatha*) and contemplation to get Insight (= *Vipassana*). Adoption of a wrongful attitude or unwise attention(= *A yoniso manasikara*) due to indolence and dullness, Unwise attention (= *A yoniso manasikara*) arises by taking up sense object which has lost interest.
----- Proximate cause.

13. Torpor

(*Middha*)

1. *Middham akammnata lakkhanam,*

2. *Onahanarasam,*

3. (a) *Ninata paccupatthanam,*

(b) *Pacalayikanidda paccupatthanam va,*

4. *Aratitandi vijambhitadisū ayoniso manasikara padatthanam.*

(Abhi-ttha-1-297. Visuddhi -2-99.)

1. Unfitness of Mental Concomitants to various occasions -----Character,
2. Obstruction of Consciousness (= *Vinnana*) and various Doors of Sense (= *Dvara*) + so as to make these dull
Next ----- Making associated Mental factors (= *Sampayutta dhamma*)
sluggish
----- (Function) Essence,
- 3.(a) The nature which causes sluggish uptake of sense
----- Taken up as (= *Upatthanakara*) Perception,
(b) Next ----- It causes drowsiness with droopy eye lids
----- (Effect) Perception,
4. Lack of delight in living in a monastery far from lay habitat or lack of enjoyment in the development of Mental concentration (= *Samatha*) and Contemplation to get Insight (= *Vipassana*). Unwise attention (= *Ayoniso manasikara*) arises due to indolence and dullness.
----- Proximate cause.

Pāli Quotation

(*Abhi-A-1-297, Vs-2-99*)

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Pāli Quotation**(Mahāṭī-2-150)**

Sloth (= Thina) ----- Effortless and less energetic action in various functions, causing dragging and sluggish movements of body, hand etc is Sloth. Being associated with that nature, Consciousness is also known as Sloth. So, the phenomenon, that cause effortless and less energetic Consciousness in **Sloth**. In contrast to the Energy (= *Viriya*) which is very active in various aspects, the Sloth (= *Thina*) is less active in function. Sloth (= *Thina*) suppresses the associated Consciousness. So, the Sloth is opposite to exertion of effort = ie:- the nature lacking effort or the nature which removes or abolishes the Energy (= *Viriya*) . The nature which suppresses the various actions= the nature which depresses the mind = the nature which depresses the Concomitant factors (= *Sampayutta dhamma*) is perceived by a meditator who is meditating the nature of Sloth with Insight Knowledge (= *Vipassana nana*). That is the " Taken up perception " (= *Upatthanakara paccupatthana*). That nature depresses the mind (= Consciousness) and suppresses the associated mental Concomitants in performing various aspects. This is the perception of effect (= Phala-paccupatthana).

Torpor (*Middha*) ----- Lack of courage to do various functions with sleepy and drowsy state is known as " *Asatti* " (= Cowardice). Lack of courage is a decline in performance due to fatigue of Mental concomitants. The character of **Torpor** (= *Middha*) is non-adaptability of Mental Concomitants (= *Cetasika*) due to lack of courage and fatigue. The nature of Non-adaptability (= *Akammnata lakkhana*) is found in Sloth (= *Thina*) also. It is to be noted that Sloth (= *Thina*) is lack of adaptability of Consciousness (= *Citta*); and

Torpor (= *Middha*) is lack of adaptability (= *Akammannata*) of Mental concomitants (= *Cetasika*).

(Refer to Abhi-1-233. Mahati-2-150.)

Essence (= *Rasa*) - *Onahanam vinnana dvaranam pidahanam.*

(Mahati-2-150.)

Onahanam vinnanadvaranam, sampayuttanam bandhanam va. (Abhidhammavatara.)

When the nature of Torpor (= *Middha*) arises, it becomes sleepy and drowsy so much so that, a person can not take any kind of sense-object quickly. The occurrence of Thought-processes (= *Vithicitta*) become less frequent and occurrence of Subconsciousness (= *Bhavanga citta*) is more frequent on the other hand. So, the Function (= *Kicca*) and Essence (= *Rasa*) of Torpor (= *Middha*) is to block between the Consciousness (= *Vinnana*) and various Doors (= *Dvara*) or Torpor (= *Middha*)

and various associated phenomena = Mental concomitants (= *Sampayutta dhamma*). This function is also true for Sloth (= *Thina*).

Perception (= *Paccupatthana*)

Pāli Quotation

(Mahāṭī-2-150)

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To the Insight knowledge (= *Vipassana nana*) of a meditator, it is perceived as sluggish taken up of various senses. Next--the Sloth is sluggish up-take of sense by Consciousness, blockade to take-up sense by Consciousness and to prevent Consciousness in taking up senses. Torpar (= *Middha*) is sluggish up-take of sense, blockade to take-up sense and prevention to take up sense by other three aggregates such as Feeling, Perception and Mental concomitants (except the Feeling and Perception) (= *Vedana, Sanna, Sarikhara*). In addition, Torpar (= *Middha*); like it's effect in Mental concomitants, also delays, blocks and prevents to take up sense by physical body (= *Rupakaya*). So, when Torpar occurs, a person becomes drowsy with droopy eye lids. It is (Perception of) Effect = *Phala-paccupattha*.

Proximate cause (= *Padatthana*)

Pāli Quotation

(Mahāṭī-2-152)

In the phrase "*Aratitandi vijambhikadisū (Vijambhitadisū)*" --the suffix "*Su*", is added to make the meaning as "Resultant Effect". For example, in the phrase "*Cammamim dipinam hanti*" = "the wild cats are killed for their skin" the skin is resulted effect of killing and also the cause of killing. Likewise, adoption of wrongfull attitude (= *Ayonisomanasikara*) causes, lack of delight in living at a monastery far from lay habitat (= *Pantasenasana*) lack of enjoyment in the development of mental concentration and contemplation to get Insight (= *Abhikusala dhamma*) and Mind-defiling factors (= *Samkiledhamma*) for development of indolence and dullness.

Again, the arising of Mental defilements (= *Samkilesa dhamma*), caused by lack of delight in living at far away monastery, lack of enjoyment in the development of Mental concentration and contemplation, indolence and dullness is, in turn the cause of Adoption of wrongfull attitude (= *Ayonisomanasikara*).

So, note that, the arising of Mental defilements (= *Samkilesadhamma*) which is the main cause of lack delight in living at far away monastery, development of Mental

concentration, contemplation, indolence and dullness is the effect as well as the cause. That is why the Proximate cause (= *Padatthana*) of Sloth and Torpor (= *Thina, Middha*) is the Adoption of wrongfull attitude (= *A yonisomanasikana*) caused by arising of Mental defilements (= *Samkilesa dhamma*), when a person can not enjoy the living at far away monastery, the development of Mental concentration, and contemplation or when a person is lazy and dull.

A person who is originally not interested in living at far away monestery asks himself like:-- Is it true, that the Teachings of Buddha (= *Dhamma*) is obtainable, only when one is living in the forest ? and he considers that living at a monestery far from lay habitat as wrong idea. Again, a person who is originally not interested in practice of meditation (= *Bhavana*), wrongfully thinks that the meditation can cause madness only. So, the Adoption of wrongfull attitude (= *A yomiso-manasikara*) by itself which prevents and makes the Consciousness and Mental concomitants dull for living at far away monastery and practice of meditation is the Proximate cause (= *Padatthana*) of Sloth and Torpar (= *Thina, Middha*).

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Dullness of mind and body without activity is known as " Sloth " (= *Thina*) and reduced energy of mind and body without activity is known as " Torpor " (= *Middha*). Naturally these two Mental concomitants = factors (= *Cetasika*) occur simultaneously in a single Mind moment (= *Cittakkhana*). When these two factors are arising, a person being lack of diligence, becomes lazy. He is sluggish to perform every works. These two Concomitants become evident when one feels dullness at bed-time or drowsiness at the time of listening the sermons.

Desire to go to sleep is not always Sloth and Torpor. A period of sleep may be needed, when the mind and body become very tired. That kind of desire to sleep can occur even in the body and mind of the Holy One (= *Arahat*). When the weather is too hot, even the plants hang downwards. So, simple desire to go to sleep is not Sloth and Torpor. Only the sluggish and dull activity of the Mind and Mental concomitants (= *Citta, Cetasika*) in various occasions is known as Sloth and Torpor (= *Thina, Middha*). That is why, a person who is lazy, dull and drowsy to perform every ordinary works (= *Lokiya kicca*) or to practise meditation (= *Samatha bhavana, Vipassana bhavana*) is nowadays known as " a person with heavy mind of Sloth and Torpor ".

14. Sceptical Doubt (*Vicikiccha*)

Vigata cikicchati vicikiccha. Sabhavam va vicinanto etaya kicchati kilamatiti vicikiccha.

1. *Vicikiccha samsaya lakkana,*
2. *Kampana rasa,*
3. (a) *Anicchaya paccupatthana,*
(b) *Anekam sagaha paccupatthana va,*
4. *Ayonisomanasikara padatthana, (Vicikicchayam ayonisomanasikara padatthana.) Patipatti antara yakarati datthabba.*

(Abhi-ttha-1-300. Visuddhi-2-101.)

When there is doubtful thought (= *Vicikiccha*) in (8) things:--such as " Real nature of the Buddha " (ie:-Perfectly Enlightened Omniscient One = *Sabbannu samma-sambuddha*) etc etc; that doubt is very difficult to be cured with medicine of Wisdom. The difficulty to treat with Wisdom is known as " *Vicikiccha* " (= Sceptical Doubt). (It does not mean totally nontreatable nature. It means, difficult to treat with Wisdom.)

Next ----If someone else enquires about the actual nature of the Real Buddha, and actual Impermanence, Suffering, Not-self nature of Ultimate Truth phenomena (= *Paramattadhamma sabhava*), he will be very much tired. This tiresome enquiry which makes fatigue in the mind is known as " *Vicikiccha* " (= **Sceptical Doubt**).

1. The nature of doubt (in 8 things)

..... Character,

2. Shaky state of mind, when taking up various senses (of 8 things)

..... (Function) Essence,

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3. (a) Dual thought which can not decide sense (of 8 things)

..... (Effect) Perception,

(b) Diverse uptake of sense (in 8 things)

..... (Taken up = *Upattha nakara*) Perception,

4. Adoption of wrongful attitude (= *Ayonisomanasikara*) in taking up of sense (of 8 things) due to development of Sceptical Doubt (= *Vicikiccha*)

..... Proximate cause.

Note that it endangers in the practice of Teachings of the Buddha (= *Patipatti*).

Character of Sceptical Doubt

Sceptical Doubt is a condition of:-----

1. being uncertain as to whether the Omniscient Perfectly Enlightened One (= *Sabbannu samma sambuddha*) really knows all natural phenomena,

2. being uncertain as to whether " *Nibbana=Nirvana* " is really attained by practice of the Eightfold Path (= *Attangika magga*); being uncertain as to whether the Knowledge of Path, Knowledge of Fruition, and *Nibbana* (= *Magga nnana, Phala nnana, Nibbana*), really exist, and whether the Buddhist scriptures (= *Pariyatti*) are true or not,

3. being uncertain as to whether the Holy Noble Ones (= *Ariya samgha*) who know and practise the Path of Liberation from Rounds of Suffering (= *Niyyanika dhamma*), really exist,

4. being uncertain as to whether the effect of the three Trainings (= *Sikkha*), such as Morality, Concentration and Wisdom (= *Sila, Samadhi, Panna*), really exists,

5. being uncertain as to whether previous existence and previous physical body, known as Past Round of Rebirth really exists, or the present life is created by supernatural power of a god.
6. being uncertain whether Future (5) Aggregates (= *Khandha*) known as future Rounds of Rebirth really exist, whether existence of Future lives before the attainment of *Nibbana* is really true, or whether the present life, totally vanished after death,
7. being uncertain whether both Past Existence = Past 5 Aggregates (= Past Rounds of Rebirth) and Future Existence = Future 5 Aggregates (= Future Rounds of Rebirth) really exist,
8. being uncertain as to whether the Dependent Origination (= *Paticca samuppada*) in which inexorable circle of Defiling passion, Active formation, and Existences (= *Kilesavatta Kammavatta, Vipaka vatta*) are described--- [eg:-- because of Ignorance, Conditioned things arise (= *Avijja, Sankhara*), because of Conditioned Things, Consciousness arise (= *Sankhara, Vinnana*) and so on]:-- really exists; being uncertain as to whether the good and evil conduct inserts effects in Aggregate Continuum as Wholesome and Unwholesome deed; and being uncertain about the effects of these deeds.

So, uncertain thought about the existence and occurrence of these 8 phenomena according to *Abhidhamma* Scripture which leads the mind wavered with emotion, is known as Sceptical Doubt = Doubt = Indecision.

"*Niccā nu kho idam, aniccā nu kho*" *tiadipavatti ya ekasamim akare santhatum asamatthataya samantato seti samsayo.*

(Abhi-ttha-1-301.)

Questionable permanent and impermanent nature of a particular materiality and mentality (= *Rupa, Nama*), leading to indecision in taking up a phenomenon as permanence and Impermanence (= *Nicca, Anicca*)--- and unstable state of that mind wavered with emotion in taking up that phenomenon is known as " *Samsaya* " = Doubt.

(Abhi-ttha-1-301.)

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So, Sceptical Doubt (= *Vicikiccha*) has character of Doubt (= *Samsaya*) and Indecision.

Kampanarasa (= Function of Sceptical Doubt in making anxious state of mind when taking up various Senses) is as follow: -----

In " *Uddhacca* " (= Restlessness) the anxious state of mind is occurring only in the already taken-up sense. In " *Vicikiccha* " (= Sceptical Doubt), although it arises when taking up a single sense, the mind also keeps attention to other possible senses Like:- " Does it occur in this way or in that way ?, Is it this or that etc?:" --and the mind is perplexed by various senses. So, Function (Essence) of Sceptical Doubt (= *Vicikiccha*) is perplexed nature of the mind in taking-up of various senses. Note that difference in mind.

(Mahati-2-153.)

Further explanation:-- When taking up excited Sense object of sight, the mind is wavering with anxiety. It is the nature of " *Uddhacca* " (= Restlessness). To that sense object of sight, if the mind is perplexed about it's nature as:--Is it self? (= *Atta*),: Is it self's property?: Does it occur in the past or not?; etc etc,-- it is the character of Sceptical Doubt. So, the Sceptical Doubt is the excited state of mind in taking up of various senses. That dual thinking of sense object of sight as self or non-self, past sense or not, etc etc, is described as excited state of mind in taking up various senses.

Perception (= *Paccupatthana*) ----- Taking up of sense object eg:-Sense object sight as Self (= *Atta*) or self's property is due to **indecisive nature**. That indecisive nature leads to dual nature of the mind. That is why Sceptical Doubt (= *Vicikiccha*) gives effect of **indecisive or dual nature of mind**. This is the Perceived Effect = Perception (= *Phala paccupatthana*) of the Sceptical Doubt.

Taking the Sense of sight as Permanence, Impermanence (= *Nicca, Anicca*), or, Self, Not-self (= *Atta, Anatta*), or, Self's property or Not- Self's property means not definite taking up of the sense. That nature of taking up of the sense is known as Indefinite taking up in various nature. So, in the Insight knowledge of a meditator who is discerning the nature of Sceptical Doubt, it is perceived as a phenomenon which **takes up the Senses in Various ways**. That is the taken up Perception (= *Upatthanakara paccupatthana*) of Sceptical Doubt.

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Proximate cause (= *Padatthana*) --- Wrong taking up as Permanence, Bliss, Self and Unloathing (= *Nicca, Sukha, Atta, Subha*) for all Physical body, Mentality and Conditioned things (= Rupa-Nama dhamma, Sankhara dhamma) -- are included in the Truth that Suffering is inherent in all forms of existence (= *Dukkha sacca*), and the Truth that attachment for the aggregates of existence is the cause of this suffering (= *Samudaya sacca*) Wrong taking up for the Buddha as real or not etc etc; are caused by Adoption of wrongful attitude (= *A yonisomanasikara*). That Adoption of wrongful attitude is the Proximate cause of the Sceptical Doubt (= *Vicikiccha*).

Note:---Only the doubt in these (8) kinds of phenomenon is the true Sceptical doubt That Sceptical doubt really endangers the practice of the Buddha's Teachings (= *Patipatti*). So you noble meditator who want to practise the teaching of Buddha through Eightfold Path leading to realization of supramundane Paths, Fruitions (= *Magga, Phala*) and *Nibbana*; have to discard the Sceptical doubt (= *Vicikiccha*) temporarily by means of the Wisdom gained through hearing (= *Sutamaya nana*) from the teachers.

Among the (8) kinds of phenomens where Sceptial doubt arises, (3) kinds of Training (= *Sikkha*) are included. The Concentration (= *Samadhi*) is one of these (3) kinds of Training. Nowadays the role of Concentration is criticised in various ways. Some say that, Training of Concentration (= *Samadhi*) is the practice which can be done only in the years of the Buddha Era and not in the period beyond the Buddha Era. Some say that only the Training of Insight meditation (= *Vipassana*) is the practice which can be done in the years of the Buddha Era. If one can accept the

practice of Eightfold Path (= *Attangika magga*) as the practice which can be done in the years of the Buddha Era, it is questionable why he can not accept the " Right Concentration" (= *Samma samadhi*); which is one part of the Eightfold Path, as a practice, can be done in the years of the Buddha Era. So, seriously think for that fact. Again, some say that Mental absorption (= *Jhana*) is not obtainable nowadays. That is also Sceptical doubt about the Training of Concentration (= *Samadhi sikkha*) = Practice of Concentration which is taught by the Buddha. So, if a person definitely thinks that he is not able to set up the practice of Concentration nowadays, his desire to practise the Mental Concentration (= *Samadhi*) is reduced. That Sceptical doubt also endangers the Mental Concentration. That is dangerous to the Practice of Concentration which is also known as Training of Concentration (= *Samadhi sikkha*).

The (5) Aggregates (= *Khandha*), (12) Bases (= *Ayatana*) on which the Mental process depends, (18) Physical and Mental elements (= *Dhatu*), (5) Groups of Clinging (= *Upadanakkhandha*), and the Truth of suffering (= *Dukkha sacca*), are all included in the practice of Wisdom (ie:- Training of Wisdom). All these Aggregates, Bases, Elements, Groups of Clinging, and Sufferings are the Conditioned things in the Ultimate truth sense (= *Sankhata paramatta dhamma*), which are the Sense-objects of Insight Knowledge (= *Vipasana nana*). All these are Conditioned Materialities and Mentalities in Ultimate Truth Sense. These Ultimate realities of Physical body and Mentalities always occur in groups; as group of materiality and group of mentality according to the law of nature. Only when these groups of Materiality and Mentality are discerned with analytical knowledge, the Ultimate Truth nature of these phenomena are perceived in the Insight knowledge. Some persons think that these groups of Materiality and Mentality, can not be discerned and not able to be perceived the Ultimate nature with Insight knowledge. These persons deeply keep the Sceptical doubt (= *Vicikiccha*) in their mind, somewhat like a snake clenching the frog when swallowing. So, in these persons it is very difficult for the development of desire to know the Ultimate nature of (28) kinds of Materiality and the Ultimate nature of Mentalities which occur in Thought process (= *Vithi*) or which do not follow the Thought process (= *Vithimutta*) according to the Law of Conciousness (= *Citta niyama*). Without desire (= *Chanda*), it is far away to know the Ultimate nature of Materiality and Mentality; the distance is similar to that of between the earth and sky. This is one way of the Sceptical doubt, endangering the Practice of Buddha's Trainings.(= *Patipatti*).

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Next:----- Some persons think that " The Past and Future is not perceived with Insight knowledge; since the Past phenomenon has already passed away and the Future phenomenon is not coming as yet. Giving such various arguments, they refuse to discern the past and future phenomena.They do not accept that the Truth of Suffering(= *Dukkha sacca*) in the present life is caused by the Truth of the Origin (= *Samudaya sacca*) set up in the past life. They also refuse to accept that the Truth Origin (= *Samudaya sacca*) in the present time causes the Truth of Suffering (= *Dukkha sacca*) in the future time. In other words, they do not accept the concept that, the past (5) causes like the Ignorance, Craving, Clinging, Conditioned things, and

Volitional activities (= *Avijja, Tanha, Upadana, Sankhara, Kamma*) give the present (5) effects like Consciousness, Mentality, Corporeality, Six Bases, Impression and Feeling (= *Vinnana, Nama, Rupa, Salayanana, Phassa, Vedana*), and the (5) causes (as described above) set up in the present time give (5) effects (as described) in the Future time. They think there is no reason to discern these phenomena. That is the great Sceptical doubt (= *Vicikiccha*) in Linkage and Interdependency between the Cause and Effect = Dependent Origination (= *Paticcasamuppada*). If one deeply attaches to that Sceptical doubt, he is keeping the serious danger to the Practice of Buddha's Teachings. (= *Patipatti*). He is turning his back on the nature of that the Truth of suffering is caused by the Truth of Origin. So, if one accept fixed concept not to discern the past and future time, he is not able to abolish the Sceptical doubt about the Aggregates, Bases, Elements, Truth and Dependent Origination (= *Khandha, Ayatana, Dhatu, Sacca, Paticcasamuppada*), either temporarily or by total banishment (= *Tadanga pahana, samuccheda pahana*). He will not be able to discern by himself the Ultimate nature of all these phenomena with Insight Knowledge. If so, you, meditator will be far-away to reach the Nirvana (= *Nibbana*). In other words you are going in opposite direction along a straight line, turning your back on the Nibbana. That is how the Sceptical doubt endangers the Practice of the Buddha's Teachings (= *Patipatti*). Even the wise man may miss this fact.

Sometimes, there may be inability to decide and doubt for the meanings of the scriptures or inability to decide, like " Is it right?", " Is it suitable to do ? " for various occasions. Even the Holy Ones (= *Arahat*) may have doubt about the Disciplinary rules (= *Vinaya*) for the Disciples. In all these cases, it is not sceptical doubt. It is just discursive thinking (= *Vitakka*). Indecisive thinking about the true nature of the Buddha only, is the sceptical doubt. If there is sceptical doubt arising in the mind, a meditator should learn from intelligent persons. Only after then, Sceptical doubt about the Buddha vanishes and the Confidence (= *Saddha*) in the Buddha arises in his mind. But it is better try to get at least Knowledge of the cause of physical and mental phenomena (= *Paccaya pariggaha nnana*). If the meditator reaches the Insight Knowledge, the Knowledge of Paths and the Knowledge of Fruitions (= *Magga nnana, Phala nnana*); it is the best.

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***Cittassa thiti* (= Single Mind moment) -----** Associated Mental concomitants (= *Ceasika*) which arise with Sceptical doubt are altogether (16) kinds of mentalities including the Sceptical doubt. (Refer to tables described in Meditation of Mentality). Among these (16) kinds of Mentalities; Mental factor for one-pointedness of the mind (= *Ekaggata*) is included. This Mental factor (ie:- One-pointedness) when it occurs in association with other Consciousness, it can prolong the Thought process (= *Vithi*) in taking up of a sense object. But, when it occurs in association with Sceptical doubt (= *Vicikiccha*), it can not prolong the Thought process. Since it is a weak (= *Dubbala*) mentality, it can withstand only for a short period = A mind moment of Sceptical doubt associated mind moment (ie:- Arising phase, standing phase and passing-away phase.). So, the Buddha states that Mental factor of one- pointedness when in association with Sceptical doubt (= *Vicikiccha*), it can stand only for a period of single

mind moment (= *Cittassa thiti*) Buddha does not mention it can stand for " Properly enough period " (= *Santhiti*) or for " Persistent period " (= *Avathiti*) of time, or it has control over Concentration = Faculty of Concentration (= *Samadhindriyam*). So; mental factor of One-pointedness (= *Ekaggata*) which occurs in association with the Sceptical doubt (= *Vicikiccha*) has no control over Concentration or it is not Faculty of Concentration (= *Samadhindre*). (Abhi-ttha-1-301.)

Minor Defilements

Unwholesome deeds, whatsoever tiny or insignificant, have the nature to endanger the Path and Fruition Knowledge (= *Magga, Phala nana*) . If one wants to clear up the dirty Defilements (= *Kilesa*) with clean water of Morality, Tranquillity, Insight, Path and Fruition Knowledge, he may especially need help from Noble teachers. Now, difficult experience of Venerable *Anuruddha* will be mentioned.

Venerable *Anuruddha*, after taking monkhood, got (8) kinds of Mental attainment (= *Samapatti*), and able to see one thousand of Mundane Sphere (= *Cakkavala*) with all-seeing divine eye (= *Dibbacakkhu abbhannana*). One day, Venerable *Anuruddha* went to Venerable *Sariputtara* and presented difficulties in his meditation as follow.

Pāli Quotation

(*An-A-3-225*)

1. O----- Venerable Sariputtara ----- I can see one thousand of Mundane Sphere with my all-seeing divine eyes (= *Dibbcakkhu abhinnana*) which is very much superior to the eye of an ordinary man.

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2. I always try with great diligence. I am not forgetful and always alert. I keep my body calm, my mind is clear and taking up only single sense at a time.

3. Even with these, my mind is not free from, intoxicant Cankers (= *Asava*), not free from Cravings (= *Tanha*) and Wrong views (= *Ditthi*) -----

When hearing these statements, Venerable *Sariputtara* aswered to Venerable *Anuruddha* as follow: -----

1. O ---- Venerable *Auuruddha* ----- Thinking that " I can see one thousand Mundane Sphere with divine eye, superior to the eye of an ordinary man " ----- means that you have Arrogance or Conceit (= *Mana*) in your mental continuum.

2. O ---- Venerable *Anruddha* ---- Thinking that " I have great diligence, not forgetful and alert, can keep body calm and mind on single sense," ---- means that there is " Restlessness " (= *Uddhacca*) in your mind continuum.

3. O ---- Venerable *Anuruddha* ---- Thinking that " even with these, my mind is not free from intoxicant Cankers, not free from Cravings and Wrong views"---

- means that there is suspicious mind = Remorse (= *Samsaya Kukkucca*) and Sceptical doubt (= *Vicikiccha*) in your mind continuum.

So, Venerable *Sariputtara* gave the method of meditation; as follow; ----

O---- Venerable *Anuruddha* ---- I want to request you ---- to discard all Mental factors like Conceit, Restlessness and Sceptical doubt (= *Mana, Uddhacca, Kukkucca*) in your mind continuum and take your mind to *Nibbana* (= *Nirvana*).

(Maha Budhavamsa -6- First part -162-163. Am-ttha-1-150. Am-ttha-3-225.)

So, even the minute Unwholesome deed can endanger the Practice of Meditation (= *Bhavana*); try your best to discard all these evils in your mind continuum. In doing so, the following discourse " *Ambalattika rahulovada sutta* " may help you to some extent. Please continue to read.

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Ambalattika Rahulovada Sutta.

(Discourse given by Buddha to Venerable Rahula) (Ma-2-77-83.)

Once, Buddha lives in *Veluvana* Monastery at the City of *Rajagaha* where black squirrels were fed and bred. At that time, Venerable *Rahula* lived in *Ambalattika* Monastery. (It was a dwelling place, constructed in the same campus (= *Arama*) with *Veluvana* Monastery for those who wanted to meditate with secluded living (= *Viveka sukha*).

At one evening, Buddha arising from sustained induction of Fruition (= *Phala samapatti*) approaches *Rahula* who lived in *Ambalattika* Monastery. *Rahula*, on seeing Buddha, prepared a place to sit and served a bowl of water for foot washing Buddha after sitting on prepared place, washes the feet. *Rahula* after paying obeisance, sat at a suitable place.

Then, leaving behind some water in the bowl Buddha asks like:- " *Rahula*-Do you see some water left behind in the bowl?"-- " Yes, I see Buddha " replied Venerable *Rahula*. " "*Rahula*----- Practice as a Buddhist monk is as little as that amount of water in a monk who knowingly commits verbal evils.

Then, Buddha after pouring out all the remaining water, asks *Rahula* as; "*Rahula*-- Do you see, the remaining water is poured out?". " Yes--- I see Buddha ", replied *Rahula*. "*Rahula*---- somewhat like that; Practice as a Buddhist monk is poured out or discarded by monks who knowingly commit verbal evils.

Then, Buddha Laying the foot-washing bowl upside down, and asks *Rahula* as --- "*Rahula* --- Do you see the the bowl laid upside down?". " Yes, I see Buddha ", replied *Rahula*. " *Rahula* --- somewhat like that; Practice as a Buddhist monk is laid upside down by monks who knowingly commit verbal evils.

Then, Buddha turns up the bowl and asks; --" *Rahula*- Do you see empty bowl?. "Yes --- I see Buddha; replied *Rahula*. " *Rahula*--- Somewhat like that, monks who knowingly commit verbal evils are lack of Practice as a Buddhist monk " explained Buddha to *Rahula*.

Again, Buddha continues to say:- " *Rahula* --- a skillful husky war-elephant ridden by the King, having strong tusks like shaft of a coach, attacks in the battle field using forelegs, hind legs, front part of the body, hind part of the body, head, ear, tusks

and tail. But it always takes care of it's trunk. (ie:- The elephant attacks in the battlefield with the trunk, kept in it's mouth).

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Seeing the various attacks of the war-elephant, the mahout who controls the elephant considers like, " This skifful husky war-elephant ridden by the king, having strong tusks like shaft of a coach, attacks in the battlefield using forelegs, hind legs etc etc---. But it still takes care of it's trunk; which means it still does not decide to attack till death.

Again, Buddha continues to say:- " *Rahula* --- a skillful husky war-elephant ridden by the king --- attacks in the battle field using forelegs, hind legs etc; etc--- and finally using it's trunk. When, seeing the various attacks of the war- elephant, the mahout who controls the king's elephant considers like:--

" This skillful husky war-elephant ridden by the king, having strong tusks like shaft of a coach, attacks in the battlefield using forelegs, hind legs etc; etc;--- and now it usesing it's trunk to attack, which means that the war-elephant decided to attack till death. Now, there is not a few limitation of the attack taken by the king's war-elephant.

By, giving above example; Buddha teaches *Rahula* as follow:---

" *Rahula* --- there is no Unwholesome deeds, not performed (or not able to be perform) by any monk who knowingly and shamelessly commits verbal evils. So; " *Rahula*, --- " Try hard to discard false speech(= *Musavada*) used even for happiness ".

Again, Buddha continues to ask; " How do you think, *Rahula*? " What is the use of a mirror ?. Then, *Rahula* replied Like " O --- Buddha, mirror is used to have a glance ". So, taking the mirror as an example, Buddha teaches like; " *Rahula*; do Bodily action Verbaly action and Mental action only after careful consideraton ".

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" *Rahula* --- if you want to do something intelligently, think before about that like:-- " I want to do this. Will it be miserable to me? Will it be miserable to others?" Will it be miserable to both ? "

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Will it be Unwholesome deed? Will it give miserable effect? "*Rahula* --- after reasonable thinking, if you realise like; " I want to do this thing. My bodily action will be miserable to me. It will also be miserable to other. It will be miserable to both. It will be Unwholesome deed. It will give miserable effects. *Rahula*, if you think so; it is not suitable to perform that bodily action.

Again, " *Rahula* --- after reasonable thinking, if you realise like- I want to do this thing. It will not be miserable to me. It will not be miserable to other or it will not be miserable to both. It will be Wholesome deed. It will give pleasant effect."

Rahula; if you think so, it is suitable to perform that bodily action.

Rahula --- if you are still doing something, think reasonably Like:- " Now, I am doing this. Is it miserable to me? Is it miserable to others or Is it miserable to both? Is it Unwholesome deed? Is there any miserable effect?".

Rahula --- after reasonable thinking, if you realize like:- " I am still doing this thing. My bodily action is miserable to me. It is miserable to others. It is miserable to both. This action is Unwholesome deed. It gives miserable effect." " *Rahula* --- if you think so; it is better to discard this bodily action ".

" *Rahula* --- after reasonable thinking, if you realise like:- I am still doing this bodily action. My bodily action is not miserable to me. It is not miserable to other. It is not miserable to both. This action is Wholesome deed. It gives pleasant effect ". " *Rahula* --- if you think so; try to perform that kind of bodily action.

Rahula --- think reasonably the bodily action you have done like:--Now I have done. Was it miserable to me? Was it miserable to others? Was it miserable to both? Was it Unwholesome deed? Did it give miserable effect ?

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Rahula --- after reasonable thinking, if you realise like: " I have done this bodily action. It was miserable to me. It was miserable to others. It was miserable to both. It was Unwholesome deed. It gave miserable effect". *Rahula* --- if you think so; you should openly tell your teachers or wise meditators with you. You should present your false deed. After open talk and presentation of your false deed; you should keep away from such deed in the future. (ie:- Make a decision not to perform such thing later.)

Rahula --- after thinking reasonably; if you realise like:--- " I have done this bodily action. It was not miserable to me. It was not miserable to others. . It was not miserable to both. It was Wholesome deed. It gave pleasant effect ".

Rahula, if you think so; you should perform such kind of Wholesome deeds day or night which are based on the pleasurable inspiration (= *Pitipamojja*) arises by taking up the sense of the Wholesome deed done).

Rahula --- if you want to say something, reasonably think before saying about that; like:-- " I want to say something. Will it be miserable to me? Will it be miserable to others? Will it be miserable to both ? Will this verbal action be Unwholesome deed? Will it give miserable effect?

Rahula --- after reasonable thinking, if you realise like: ---- " I want to say something. My speech (= Verbal action) will be miserable to me. It will be miserable to others. It will be miserable to both. This action will be verbal Unwholesome deed. It will give miserable effect. *Rahula* ---If you think so; don't perform such kind of verbal action.

Rahula --- after reasonable thinking; if you realise like:- " I want to say something. It will not be miserable to me. It will not be miserable to others. It will not be miserable to both. This verbal action will be Wholesome deed. It will give pleasant effect ". *Rahula* ---- if you think so; it will be suitable to perform that verbal action.

Rahula --- if you are still saying something, think reasonably like---- " Now I am saying some words. Is it being miserable to me? Is it being miserable to others? Is

it being miserable to both? Is this verbal action being Unwholesome deed and giving any miserable effect ? "

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Rahula ---- after resonable thinking, if you realise like:- " I am still saying something. It is being miserable to me and others. This verbal action is being Unwholesome deed. It is giving miserable effect". *Rahula* --- if you think so; it is better to discontinue this verbal action.

Rahula --- after reasonable thinking; if you realise like:- " I am still saying something. My words are not being miserable to me nor to others. My words are not being miserable to both. This verbal action is Wholesome deed. It gives pleasant effect". *Rahula* --- if you think so; try to perform that kind of verbal action.

Rahula --- think reasonably the verbal action you have done like:--- " I have done verbal action. Was it miserable to me? Was it miserable to others? Was it miserable to both? Was my verbal action Unwholesome deed? Did it give miserable effect?

Rahula ---- after reasonable thinking; if you realise like:--- " I have done this verbal action. It was miserable to me. It was miserable to others. It was miserable to both. This verbal action was Unwholesome deed. It gave miserable effect." *Rahula* --- - if you think so; you should openly tell teachers or wise meditators with you. You should present your false verbal action. After open talk and presentation of your false verbal action, you should withhold to say such words in the future (ie:- make decision not to say such false words later).

Rahula ---- after thinking reasonably; if you realise like:--- " I have done this verbal action = I have said something. It was not miserable to me. It was not miserable to others. It was not miserable to both. My verbal action was Wholesome deed. It gave pleasant effect". *Rahula*, if you think so, you should say such kind of Wholesome deeds day or night which are based on the pleasurable inspiration (= *Pitipamojja*) arises by taking up the sense of the Wholesome verbal action done.

Rahula ---- If you want to think something in your mind, reasonably think before that mental action like:--- " I want to think about something. Will it be miserable to me? Will it be miserable to others? " Will it be miserable to both?". " Will this mental action be Unwholesome deed? " Will it give miserable effect?".

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Rahula ---- after resonable thinking; if you realise like:---" I want to think about something. My thought will be miserable to me. It will be miserable to others. It will be miserable to both My thought will be Unwholesome mind. It will give miserable effect". *Rahula* ---- If You think so; don't think such kind of mental action.

Rahula ---- after reasonable thinking; if you realise like:- " I want to think about something. Mythought will not be miserable to me. It will not be miserable to others. It will not be miserable to both. My thought will be wholesome mind. It will

give pleasant effect". *Rahula* ----- if you think so; it is suitable to think such kind of mental action.

Rahula ---- If you are still thinking something, consider it reasonably like:--- " I am still thinking of something". " Is it being miserable to me?". " Is it being miserable to others?". " Is it being miserable to both?". " Is my thinking being Unwholesome mental action, giving any miserable effect?"

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Rahula ----- After thinking reasonably, if you realise like:---" I am still thinking something. It is being miserable to me. It is miserable to others. It is being miserable to both. My thought is being Unwholesome mental action giving miserable effect".

Rahula ---- if you think so; it is better to stop thinking that mental action.

Rahula ---- after thinking reasonably; if you realise like:--- " I am still thinking something. It is not being miserable to me. It is not being miserable to other. It is not being miserable to both. My thought is being Wholesome mental action, giving pleasants effect". *Rahula* ---- if you think so; try hard to think that mental action.

Rahula ---- after thinking about something, consider reasonably about your mental action like:--- " I have thought something. Was that thought miserable to me ?. Was it miserable to others?. Was it miserable to both?. Was my mental action Unwholesome thought? Did it give any miserable effect?"

Rahula ---- after thinking reasonably; if you realise like:--- " I have thought some mental action. It was miserable to me. It was miserable to others. It was miserable to both. My mental action is Unwholesome deed." It gave miserable effect.

Rahula ---- If you think so; you should be afraid and feel ashamed of that mental action and make decision not to perform such kind of mental action later.

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Rahula ---- after thinking reasonably; if you realise like:---" I have thought something ". It was not miserable to me. It was not miserable to others." It was not miserable to both. My thought is Wholesome mental action. It gave pleasant effect".

Rahula --- if you think so; you should perform this Wholesome deed with pleasurable inspiration arises by taking up of such kind of good mental action.

Rahula ---- in the past; all the monks and noble disciples (= *Samana*, *Brahmana*) considered reasonably with wisdom and purified the bodily,verbal and mental action. *Rahula* ---- in the future; all the monks and noble disciples will consider reasonably with wisdom and only after then, they will purify their bodily, verbal and mental action.

Rahula ---- nowadays, all the monks and noble disciples consider reasonably with wisdom and purify their bodily, verbal and mental action.

Rahula ---- so, you should try to purify the bodily, verbal and mental action only after reasonable consideration in accordance with the Teachings of the Buddha. (= *Sasana*).

In this way, the Buddha teaches *Rahula*. *Rahula*, on hearing the teachings, very much pleased.

(Ma-2-77-83.)

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Consider with Wisdom

Pāli Quotation

(*Sam-2-123*)

O ---- Monks ----- All the ordinary living beings (= *Puthujana satta*) are: - being put round the neck with pole-halter of wrong view (= *Ditthi*) ---- which is fastened to hitching-post of (5) groups of existences (= *Sakkaya*) = Objects of Clinging (= *Upadanakkhandha*): ---- with rope of fetters (= *Samyojana*) = Craving (= *Tanha*). So, you all should consider in your mind repeatedly with wisdom like that:--- " Our mind is polluted with Lust, Hatred and Delusion (= *Raga, Dosa, Moha*) for long time of the days and nights along the Round of Rebirth (= *Samsara*) ". O---- Monks ---- Due to the pollution of the mind, the living beings become filthy. (= feel weary = and miserable). On the other due to the pure mind, the living beings become pure.

(Sam - 2- 123.)

Now, (14) kinds of Unwholesome Mental Concomitants, (= *Akusala cetasika*) which make mind filthy, offensive and rude had been described. From now, Character, Essence etc of (25) Mental Concomitants which can make mind pure, and beautiful, so known as lofty Mental Concomitants (= *Sobhana cetasika*) will be mentioned.

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Chapter on (25) Lofty Mental Concomitants

1. Confidence

(*Saddha*)

1. *Saddha* (a) *Saddhahana lakkhana*, (b) *Okappana-lakkhana va*,
2. (a) *Pasadanarasa udakappa-sadakkamani viya*,
(b) *Pakkhandanarasa Va Oghuttarano Viya*,
3. (a) *Akalussiya paccupatthana*,
(b) *Adhimutti paccupatthana Va*,
4. (a) *Saddhay yavatthupadatthana*,
(b) *Saddhammassavanadi-sotapattiyanga padatthana va. Hatthavittabijani Viya datthabba*.

(Abhi-ttha-1-163. Visuddhi-2-94.)

1. (a) The nature of belief in believable matters (= *Saddheyya vatthu*) - ----- Character,

(b) Next:---The nature of consideration about the believable matters in serial order = belief in that nature ----- Character,

2. (a) Making associated Mental Concomitants (= *Sampayutta dhamma*) clean to take up believable matters (Like ruby of Universal monarch which can clean the muddy water ----- (Function) Essence,

(b) The nature which makes deep belief, by itself and other associated mental factors (= *Sahajata dhamma*) occurring along with it, to the believable matters. (Like a brave man who dare to swim in the river where sea monsters and crocodiles live.)

----- (Function) Essence,

3. (a) The clean nature of associated mentalities in the believable matters

----- (Appear to the mind = *Upatthanakara*) Perception,

(b) Next:--- Decision making nature in believable matters which is opposite to wrong decision with misbelief (= *Asaddhiya micchadhimutti*)

----- (Appear to the mind = *Upatthanakara*) Perception,

Next:--- Resultant decision on believable matters

----- (Fruition) Perception,

4. (a) Believable matters (= *Saddheyya vatthu*)

----- Proximate cause,

(b) Causative factors for realisation of the Path of Stream-winning (= *Sotapattimagga*) such as listening to the talk on doctrinal matters (= *Saddhamma-ssavana*) from Noble Ones ----- Proximate cause

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Believable Matter

(*Saddheyya Vatthu*)

Buddhadvatthuni saddheyyani. (Mulati-1-89.)

Buddhadvatthunī ettha idhalokaparaloka kamma phala sambandhapi sangahitati datthabham. (Anuti-1-96.)

Ratanattayam kammamk kammaphalanca saddheyya vatthu. (Mahati-2-142.)

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According to above Subcommentaries descriptions, the Believable matters are; the revered Three Gems (comprising the Buddha, the Doctrines and the Monastic Order), the cause and effect relationship between the Volitional action (= *Kamma*) and the Consequences of that Volitional action (= *Kamma phala*), the Present World = Human World (= *Idha loka*), the future existence (= *Para loka*), celestial realm of gods (= *Deva loka*), and the Universe around.

Here, the belief of Volitional action and its consequence means confidence in the cause and effect relation between the causative element and resultant effect or vice versa (= *Idappaccayata paticcasamuppanna dhamma, Idappaccayata paticca samuppada dhamma*). Again, Dependent Origination (= *Paticca samuppada*) means occurrence of the parts of the Present 5 Aggregates (= *Paccuppana Khandha*) which consist of Consciousness, Mind and body, Six Bases, Impression and Feeling (= *Vinnana, Namarupa, Sala yatana, Phassa, Vedana*) are conditioned by the parts of the Past 5 Aggregates (= *Atita Khandha*) which consist of Ignorance, Craving, Clinging, Conditioned things and Volitional activity (= *Avijja, Tanha, Upadana, Sankhara, Kamma*) and the parts of the Present life Aggregates which consist of Ignorance,

Craving, Clinging, Conditional things and Volitional action cause the parts of the Future Aggregates like Consciousness, Body and Mind, Six Bases, Impression and Feeling. So, the confidence on the Volitional action and its consequences means the belief in the Nature of Dependent Origination (= *Paticea Samuppada*) of the Aggregates, Sense Bases, Elements and Truths (of Mundane World) (= *Khandha, Ayavana, Dhatu, Sacca*). Again, in the belief in Volitional action -----

Pāli Quotation

(Abhi-A-1-163)

When a disciple has to undergo the Training in Morality, Concentration and Wisdom (= *Sila sikkha, Samadhi sikkha, Panna sikkha*), which are also known as " Practice of Charity and Morality " (= *Dana, Sila*), " Practice of Tranquility Meditation " (= *Samatha bhavana*) and " Practice of Insight Meditation (= *Vipassana bhavana*) respectively, the Confidence (= *Saddha*) takes the leading role to reach these [3] kinds of Training (= *Sikkha*). So, the character of belief in these [3] kinds of Training is also known as the Confidence (= *Saddha*).

That is why the nature of belief, which is the character of the Mental concomitant " Confidence" (= *Saddha*) is opposite to that of " Sceptical Doubt" (= *Vicikiccha*). In Sceptical Doubt, there is suspicion in (8) kinds of phenomena. In Confidence; there is deep belief in that same (8) kinds of phenomena. So (8) kinds of phenomena in which Sceptical doubt arises is same as the " Believable Matter " (= *Saddheyya vatthu*), in which the " Confidence " believes.

Pāli Quotation

(Abhi-A-1-162)

When, the Mental Concomitant " the Confidence" (= *Saddha*), arises in believing these Believable Matters, it acts as great supportive nature in its original state (= *Pakatupanissaya*) to the associated mentalities. (= *Sampayutta dhamma*). Belief in the Believable matters by concomitant phenomena is based on the Confidence. So, that nature which causes the concomitant phenomena in believing of Believable matters is known as " " Confidence " (= *Saddha*).

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(Accomplishment as cause = *Karana sadhana*.)

Next:- The Confidence, not only makes associated phenomena to believe in Believable matter, but also the nature by itself believes in these Matters, so it is known as "Confidence " (Accomplishment as subject = *Kattu sadhana*)

Next:- The nature which just believes in the Believable Matters is known as " Confidence ".

(Accomplishment as existence = *Bhavasadhana*).

When, the nature of belief in Believable Matters is arising in the mentality (= *Cittuppada*), consists of Consciousness and Mental concomitants (= *Citta, Cetasika*) - in which " Confidence " is included; the Aggregate (= *Khandha*) Continuum in which that mentalities are arising now known as a person (= *Puggala*) or a living being (= *Satta*) is also believing in Believable Matters like the Buddha, the Doctrines and the Monastic Order. So, this person is also known as a person with Confidence in the Believable Matter. (= *Saddheyya Vutthu*).

Wrong Confidence (= *Assaddhiya*) ----The nature of arising of Unwholesome Mentality (= *Akusala cittuppada*) which can make a person become lack of Confidence in Believable Matters, and wrong decision (= *Adhimokkha cetasika*) (associated with Mental concomitants Delusion and Wrong View = *Moha, Ditthi*), to believe in non-believable matters like heretic (= *titthiya*) and non-Buddhist ascetic who goes about unclad (= *takka dvanda* ?); are known as Wrong Confidence (= *Assaddhiya*). And, it is also known as Wrong Disposition (= *Micchadhimutti*). ---- According to these statements, belief in heretic and non-Buddhist ascetic like " *Puranakassapa*" - is not Confidence. It is Wrong-decision mental concomitant (= *Miccha-adhimokkha cetasika*). Belief in some Non-believable matters by some careless persons is not Confidence. It is Decision (= *Adhimokkha cetasika*) only. (Take example of belief and worship in local deities, astrology, astrologer's advice, and master of black magic etc etc.)

If the Confidence (= *Saddha*) arises, it can influence that Wrong confidence (= *Assaddhiya*), so it gets the name " Faculty (= *Indre*) also. In other words due to the belief in Believable Matters ---- Decision making or determination on real nature of the Buddha is possible = that is the Confidence makes the other mental concomitants to take the role of Faculty (= *Indre*) for the character of Decision (= *Adhimokkha*). So, the Confidence is a kind of Faculty (= *Indre*) and; that Confidence Mental concomitant (= *Saddha cetasika*) is also known as " Faculty of confidence " (= *Saddhindriya*).

Pāli Quotation

(Mahāṅg-1-89)

Take for example, if the Confidence (= *Saddha*) can talk like a man, it will say like:- " Without me you all concomitants can not determine (ie:- the character of " Decision " = *Adhimokkha*) the sense of Believable Matters (= *Saddheyya Vutthu*). "Only with my help, you can decide and believe that sense". "So, in the process of

determination, I will take the leading part ““ You all concomitants should place me in that rank”. That is how the Confidence mental concomitant takes the part of faculty over other remaining mental concomitants; and making these concomitants to follow it. Consider the other " Faculties " (= *Indre*) in similar way. All these statements are metaphorical expression in Pali texts for a phenomenon which really does not exist. (= *Taddhammupacara*).

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Character of Decision (= *Adhimokkha lakkhana*)-----There are two kinds of Decision. Determination in Believable Matters is known as " **Decision based on Confidence** " (= *Saddhadhimokkha*) and Decision Mental Concomitant (= *Adhimokkha cetasika*) which is known as " Decision based on other cases " (= *Yevapanakadhimokkha*) Confidence Mental concomitant (= *Saddha cetasika*) which believes and decide the " Believable Matters" is known as " Decision based on Confidence" (= *Saddhadhimokkha*). In case of Decision concomitant (= *Adhimokkha cetasika*), included in (6) kinds of Variety concomitant (= *Pakinnaka cetasika*), Buddha does not mention separately as it is " Impression " or it is " Feeling " (= *Phasso hoti, Vedena hoti*) etc:- instead, the Buddha mentions as " *Ye va pana tasmim samaye* " (ie: - Other than this case, at that time :----) for Decision concomitant. So; that Decision is included in Mental concomitant group, and other cases (= *Ye vapanaka adhimokkha*). Here, in character of Decision = " *Adhimokkha lakkhane* ", that Decision is not Mental concomitant; but it is the Decision based on confidence (ie:- *Saddhadhimokkha*).

Character:----- Without any doubt like " Is Buddha true in nature? "etc etc in Believable Matters---or--- On the other hand real definite belief and decision, like :---" This is true Buddha; this is true Doctrines; this is true Monastic Order; definitely there is action and it's consequence; Relationship of cause and effect really exists (ie: Dependent origination), Aggregates, Sense Bases, Element, Truth and Dependent origination really exist; Past Life (= Past aggregate) really exists; there is Future life (= Future aggregate) for those who are wandering in the round of rebirth; definitely there is present world and other worlds (= *Paraloka*) like universe (= *Cakkavala*) etc etc: is the character of Confidence mental concomitant.

In other words, sequential inspiration in mind with confidence and determination to the (8) kinds of Believable Matters is the character (= *Okppana Lakkhana*) of the Confidence mental concomitant (= *Saddha cetasika*).

Further explanation : --- Some Meditator may not realise the Character, Essence of Confidence (= *Saddha*) with above description alone. So, further explanation will be given. Take in the mind to tables of Mentality-meditation; in which you will see the Confidence concomitant, arises in association with every Wholesome-impulsion Consciousnesses (= *Kusala javana cittupada*). For example, if you Meditator take up the very clean and immovable Counter-Image of the Mindfulness on In -and Out-Breathing (= *Anapana patibhaga nimitta*) as Sense-object, which is described in this scripture, you will become able to fix the mind on Fourth absorption (= *Jhana*) with Concentration (= *Samadhi*). And at that time, try to discern (34) Mentalities of First absorption (= *Pathama jhana*) which arise at the time

of taking up the Sense of Counter-Image of the Mindfulness on In-and-Out-Breathing. Take care of that,- that Confidence (= *Saddha*) is always associated with arising of First absorption Impulsive Consciousnesses (= *Pathama jhana javana cittuppada*). Discern the Confidence which is included in these (34) Mentalities of First absorption. On which phenomenon, does Confidence believe ?. As, described before, the Confidence is belief in (3) kinds of Training. All the Concentration of Mental absorptions (= *Jhana-samadhi*) are included in Training of Concentration (= *Samadhi Sikkha*). So; in conclusion, Tranquility Meditation (= *Samathabhavana*) which is attained by taking up the sense of Counter-Image of the Mindfulness on In-and-Out-Breathing = the faith in Training of Absorption-Concentration (= *Jhana samadhi sikkha*) is the Confidence Mental Concomitant.

If a meditator develops the Mental absorption to attain pleasurable Brahma-World and attains the Knowledge of the cause of Physical and Mental phenomena (= *Paccaya paruggaha nana*) by which he realises the phenomenon of cause-effect relation (= Dependent origination):

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-- he will be able to take up the (5) aggregates of the Future Brahma-World due to that Wholesome mental absorption deed (= *Jhana Kusala*). If he can discern the cause - effect relation, the belief or faith in the Voluntary-action and it's consequence which is the Confidence (= *Saddha*) will arise in his mental continuum. All the time Mind-door Wholesome impulsive consciousness led by the knowledge of the cause of Physical and Mental phenomena (= *Paccaya pariggaha nana*) which sees the cause and effect relation = Dependent origination (= *Paticcasamuppada*) arises; ----(34 - 33) kinds of mentality also occur in association generally; and among which the Confidence (= *Saddha*) is included. That Confidence is known as " Confidence that based on the belief in Training of wisdom. (= *Panna sikkha*).

Again, the mentalities which take up the sense of Eye transparent element consist of (34) kinds of Impulsive mentality, in which the Confidence mental concomitant is also included. The knowledge of Eye-transparent element by-self is " the Knowledge of Analysing Materiality " (= *Rupa paricchada nnana*). It is Training of Wisdom. (= *Panna-sikkha*). The Confidence arises in taking up the sense of the Eye-transparent element is same as the faith in the Training of Wisdom in the taking up of the Eye-transparent element. That is the Knowledge Materiality (= *Namarupa paricchada nnana*) which knows the ultimate nature of the Mentality and Materiality. That is the Training of Wisdom. That Confidence which arises by taking up Ultimate Mind and Materiality is the belief in the Training of Wisdom which sees the Ultimate nature of Mind and material.

Again, incisive awareness of that Eye-transparent element or associated physical and mental phenomena of the Eye-transparent-element or, the condition factors (= *Sankhara*) of these physical and mental factor or, the Impermanence, Suffering, Not-self and Loathsome (= *Asubha*) nature of these phenomena is Insight knowledge (= *Vipassana nnana*). It is also the Training of Wisdom (= *Panna sikkha*). So, the Confidence included in the (34) Mind - door Impulsive mentalities, which knows the Impermanence, Suffering, Non-self and Loathsome nature of these

Conditioning forces (= *Sankhara*) is same as the belief in the Training of Wisdom by which one incisively aware the phenomena of the Impermanence, Suffering, Non-self and Loathsome nature of these Conditioning forces. If the mind arises by taking up the Attribute of the Buddha, the Confidence included in that mind continuum in the Confidence of the Buddha. Try to realise like this in other cases.

Essence (= *Rasa*) - (a) Essence of Cleanliness (= *Pasadana rasa*) -----

By taking example, more clear explanation will be given, --- The ruby -- which has ability to clean the muddy water owned by the World Emperor = (universal) Monarch who can set rolling of the wheel of precious and wondrous Chariot of his own; - when put in the dirty water; all the mud, sands, moss slime and weed are sunk by that ruby. It cleans the water and it removes all the impurities in the water. Like that, when the Confidence arises, it cleans up the Hindrances (= *Nivarana*) of Perception, pulls down the all Defilements (= *Kilesa*), removes the impurities mind and makes the mind clean. The noble meditator, may be a man or a woman, who is meditating with this kind of clear mind, performs charitable deeds, keeps wholesome moral conducts (= *Sila*); observes the precepts (= *Uposatha*), and pratises the meditation (= *Bhavana*). So, keep in the mind initially, that **the Confidence (= *Saddha*) has character of keeping the mind clean (= *Sampasadana lakkhana*)**. That is why, Venerable *Nagasena* Arahat, mentioned as follow:--

“O ----- Your Majesty, a donor to me ---- Once, the (Universal) Emperor went on a long tour round the country with four combat troops. At one place, he crossed the river.

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When the elephant corps, the cavalry, the chariots and the infantry of the combat troops crossed the river, the water became muddy.

After crossing the river, the sovereign of the universe (= *Cakkavatti*) possessor of the wondrous chariot, asked the followers like " O ----- followers of me ----- take drinking water for me ". That, universal monarch (= *Cakkavatti*), also possessed precious miraculous ruby which could clean the impure water. After replying like " O ---- Your Majesty ---- according to your order ", the personnels in the service of the king put the ruby in the muddy water. As soon as the ruby was dropped in the water, all the mud, sands, mosses, slime and weeds were cleaned up. The water became totally pure and clean. Then the personnels of the king served drinking water to the king by saying " O ---- Your Majesty, --- please drink the pure water ".

Then, Venerable *Nagasena* arahat continued to say like; " O ---- Your Majesty, my donor ---- keep in mind that, the Consciousness looks like the water. Take Meditator as personnels in the service of the king and all the defillments (= *Kilesa*) as impurities of the water. Then, the Confidence (= *Saddha*) will look like the ruby. So, as the water is cleaned up from mud and mosses by the ruby, the Confidence arising in the mind will clean up the Hindrances (= *Nivarana*). The Consciousness, lack of Hindrances is clear and very clear and very clear indeed ". The venerable *Nagasena* arahat explained as above.

(Milindapanha- 31. Abhi-ttha -1- 162-163.)

The above " Character of keeping the mind clean " (= *Sampasadana lakkhana*) is also mentioned again as Essence of cleanliness (= *Pasadana rasa*) by the commentary teacher. (Abhi-ttha - 1-163). When the ruby of Universal monarch is put in the muddy water, all the mud and impurities are sank down and the water becomes clear. Similarly, when the Confidence arises in the Mind-continuum, that Confidence cleans up all defilements and hindrances which make mind dirty. So, the functional essence of the Confidence is to clean the associated Mind-continuum or to make a person with Confidence clear in the mind for perception of the Believable Matters (= *Saddheyya vatthu*). Due to that function of the Confidence, the associated Mind continuum become clear. Due to the cleanliness of the Mind-continuum, the person in whom that Mind-continuum is arising, becomes clear also.

----- **(b) Essence of Offense (= *Pakkhandanarasa*)** - To this Essence of Offensive, it is explained in (Abhi-ttha-1-162-163) as Offensive Character of the Confidence (= *Sampakkhandana lakkhana*).

Once, people reaching on both sides of the great river bank were afraid to cross the river, since it was protected by water-ogre and full of crocodiles and various marine monsters.

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When, a courageous war hero reached that place, he asked the people like " Why are you stopping here?. The people replied that they were afraid to cross the river which had full of dangers. Then, the courageous hero, holding the very sharp four-edged dagger in his hand shouted like " Don't be afraid, follow me!" and swam in the river to take the people from this bank to that bank and from that bank to this bank safely. Similarly, the Confidence (= *Saddha*) leads a person who performs charitable deeds (= *Dana*), keeps Wholesome moral conducts (= *Sila*), observes the precepts (= *Uposatha*) and practises both kinds of meditation like Tranquility meditation and Insight-meditation (= *Samatha, Vipassana*). So, the Confidence has character of moving fast to take the sense of charity, morality, and meditation. That is the Offensive character of the Confidence (= *Sampakkhandana lakkhana*) (Abhi-ttha-1-162-163). To this character, the commentary teacher explained again as Essence of offensive (= *Pakkhandana rasa*).

Pakkhandanam adhimuccana vasena arammanassa anupavisanam.(Mahati- 2-142.)

Yatha tatha va arammane vinicchayanam adhimuccanam (Mulati-1-93.)

Somewhat like a man who dare to swim across the river, in which crocodiles and marine monsters live, the Confidence, being having belief in the sense of the Believable Matters, it dare to take associated phenomena to take up the sense of the Believable Matters and the Confidence by itself moves fast in taking up of the sense of Believable Matters. (ie: the functionall essence = *Kicca rasa*). All the mentalities having doubt about Charity, Morality and Meditation of Tranquility or Insight should be discarded. Next, the doubt about the Buddha's teachings of analysing the groups (= *Kalapa*) of Corporeality and Mentalities with knowledge (= *Nana*) to attain the

Nibbana through the Path and Fruition (= *Magga, Phala*), should be discarded. So, the Confidence should decide by itself that above teachings and practices are really true and makes other associated phenomena to decide in the same way. After decision, the Confidence (= *Saddha*) by itself and associated phenomena should move fast to take up the sense of Charity, Morality and Meditation (= *Dana, Sila, Bhavana*). Finally, since the Confidence and associated mentalities move fast to the above senses, the physical body in which these mentalities are arising; in other words, that particular person also moves fast to take up these senses.

Perception (= *Paccupatthana*) ----- (a) *Akalussiya paccupatthana* ?

The confidence since it is like the ruby owned by the sovereign of the Universe, it is clear by itself and it also makes the associated phenomena clean. This nature of Confidence appears in the knowledge of a meditator who in discerning it with Insight knowledge. That is the " *Upatthanakara paccupatthana* " (= Perception of the appearance).

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(b) Perception of Decisive Disposition (= *Adhimutti paccupatthana*) In other words, the Confidence, contrary to the Misbelief, Wrong decision and Wrong disposition (= *Asaddhiya, Micchadhimokkha, Micchadhimutti*), can give rise to decisive disposition to the Believable Matters (= *Saddhayya vatthu*). That is the Fruition-perception (= *Phala paccupatthana*).

Proximate cause -----

(a) The Believable Matters as the Proximate cause

(= *Saddheyya vatthu Padatthana*) ----- All the Believable Matters are the proximate causes for the development of Confidence. According to this statement, the belief in the Three Gems; the belief that the Wholesome and Unwholesome action definitely gives rise to good and evil effects at respective time in the physical and mental continuum of a person who perform these actions, and the belief that the Present Existence (= *Idhaloka*) and the Future Existence or the other Universe (= *Paraloka*) really exist;- are the true Confidence. All persons, who do not realise by themselves the relation of cause and effect or Dependent origination (= *Paticca samuppada*); with the Knowledge of the cause of Physical and Mental phenomena (= *Paccaya-pariggaha nana*), are impossible to have true Confidence. In such cases, they should consider the nature of the Confidence only by learning from the believable parents, teachers and learning from the scriptures of the Buddha's Teachings. (= *Pariyatti sasana*).

This World and the Future World

(*Idhaloka ---Paraloka*)

Pāli Quotation

(*Abhi-A-1-146*)

(*Mulaṭī-1-176*)

(*Anuṭī-1-89*)

According to the descriptions from above Commentary and Subcommentaries; there is no definite world which is considered as this world (= *Idhaloka*) or the other world (= *Paraloka*). Actually, if someone considers the other world like celestial realm, the human world becomes "this world". and if he considers the other human existence, the celestial realm becomes "this world". Similarly, if someone considers the other universe, this universe become "this world" and if other universe is considered this universe become "other world" (= *Paraloka*). So, these terms ie:- "this world"" that world" (= *Idhaloka, Paraloka*) are used in relative consideration to each other. (Note like "on this and that side of the river bank.")

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Persons with Annihilation-belief (= *Uccheda ditthi*) accept that at the dissolution of the body at death, the present existence will come to be annihilated. They are not reborn in the next existence = future world (= *Paraloka*) after death in the present existence = present world (= *Idhaloka*). They think there is no next existence (= *Paraloka*) to be reborn. Again, they also accept that, there is no present world (= *Idhaloka*) to be reborn after death in the other world (= *Paraloka*).

Next:---- There is no ceaseless wanderings which consist of the present existence (= *Idhaloka*) and other = Future existence (= *Paraloka*). Why? Because there is no unending cycle of rebirth, and the present existence (= *Bhava*) will come to be totally dissolved at the time of death in the present life. So, there is no need to differentiate "the present world = *Idhaloka* and the other world = *Paraloka*". That is why, persons with Annihilation belief accept that "there is no new life after death in this life" (= "*Natthi ayam loko natthi paraloko*").

(*Mulati-1-176.*)

The nature of Confidence, which is associated with the Right view and Knowledge of the Cause of Physical and mental phenomena (= *Paccaya pariggaha samma ditthi nana*), and by which one can discern by-self the nature of cause and effect relation (Dependent origination); is totally opposite to the nature of Annihilation-belief (= *Ucchedaditthi*). Since that person realises by-self in his present knowledge (= *Paccakkha nanna*), that the five Present Effects are caused by the five Past causes, and rebirth in the Present Life from the Past Life is due to the nature of Cause-effect relation; (= The Present life new Physical body and Mentality are due to the effect of Volitional action associated with Ignorance, Craving and Clinging done in the Past Life); he believes the real existence of the Present Life (= *Idhaloka*) in consideration with the Past Life (= *Paraloka*).

Again, if someone realises by-self in his present Knowledge that the five Future effects are caused by the five Present Causes, he believes the real existence of Future life = next life (= *Paraloka*) in consideration with the Present Life (= *Idhaloka*). In terms of Conventional Truth (= *Samuti sacca*), he sees the places, to where all beings who are not free from the ceaseless rebirth cycles should go. So, all these Present Life and Other Lives are the Proximate causes of the Confidence. Similarly, if a person realises by self in his present knowledge, the nature of Cause-Effect relation=Dependent origination - he also believes the existence of Volitional action and its Consequences and existence of Present Life and Other lives. He also believes in the Past life, Past body (ie: - the past ceaseless cycle of rebirth), the Future life, Future body (ie:-the future ceaseless cycle of rebirth) or both extremes of the ceaseless cycle of rebirth.

(b) Hearing the Noble Doctrine of the Buddha to realise the Path of Stream Winning as the Proximate Cause (= *Saddhammassavanadi sotapattiyanga Padatthana*)

The Proximate cause is again described as :-----

1. Sappurisa samsevana = Sappurisupasevana = to associate with the wise and noble person= to associate with the wise and noble person who can teach the Four Noble Truths (= *Ariya sacca*) to reach the Nibbana through the Paths and Fruitions (= *Magga, Phala*),
2. *Saddhammassavana* = Hearing the Noble Doctrines (of the Buddha) = listening the Noble Doctrines,
3. *Yonisomanasikara* = Adoption of a right consideration,

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The Consideration of the Conditioning forces (= *Sankhara dhamma*) also known as the Truth of Suffering and the Truth of the Cause of Suffering (= *Dukkha sacca, Samudaya sacca*) in Ultimate and Element Sense to which Physical and Mental phenomena are subjected;

- a. As Materiality
- b. As Mentality
- c. As Phenomenon of Cause
- d. As Phenomenon of Effect, and discerning with knowledge for Impermanence, Suffering, Not-self and Loathsome nature (= *Anicca, Dukkha, Anatta, Asubha*) of the above Conditioning forces = Materiality, Mentality, Cause and Effect Phenomena; and again, consideration of the above phenomena as:-----
- e. Impermanence
- f. Suffering
- g. Not-self and
- h. Loathsome is known as " Adoption of a right attitude towards realities or Wise consideration (= *Yonisomanasikara*).

4. *Dhammanu dhamma patipatti* = To perform practices which are appropriate to (9) Supramundane phenomena (= *Lokuttara dhamma*) that liberate one from mundane existence.

From seeking refuge in the Three Gems as the observance of the precepts (= *Saranagamana sila*) to attaining the Adaptation-knowledge (= *Anuloma nana*); all the practices of donation, morality, concentration and wisdom (= *Dana, Sila, Samadhi, Panna*) performed before reaching the Noble Paths (= *Ariya magga*) are appropriate practices for (9) Supremundane phenomena.

All the above (4) conditions are the causative factors to attain the Path of Stream-winning (= *Sotapattimagga*). If a person has all these (4) conditions, the Confidence (= *Saddha*) associated with the Consciousness of Stream-winning Path (= *Sotapatti magga citta*) will arise. These (4) conditions are the proximate cause for the Confidence, associated with the Path of Stream-Winning. So, in this section, the Proximate cause (= *Padatthana*) is mentioned for the Confidence which is associated with the Path of Stream-winning. Not only in the Proximate cause; the Character, Essence and Perception of this Path associated Confidence (= *Magga saddha*) are also noted as, the Character of Determined-Belief, Essence of Offensive and Perception of Decisive Disposition (= *Okappana lakkhana, Pakkhandana rasa, Adhimutti paccupatthana*). So, note down the Character, Essence etc.--of the Confidence, associated with that Noble Path as follow:-- -----

1. Determined belief in the Sense of Nibbana ----- Character,
2. The nature which has offensive belief by it self and also makes other associated mental factor to have offensive belief in the Sense of Nibbana
----- (Function) Essence,
3. Decision making to believe in the Sense of Nibbana
----- (Apperance in the mind = *Upatthanakara*) Perception,
Next:--- Resultant decision in the belief for Sense of Nibbana ---- (Fruition) Perception,
4. Four conditions to attain the Path of Stream-Winner ----- Proximate causes.

[**Remark:** ---- Note that, the above described (1) the Character of Determined Belief, (2) the Essence of Offensive, (3) the Perception of Decisive Disposition, and (4) Four Conditions to get the Path of Stream-Winner as Proximate cause (= *Okappana lakkhana, Pakkhandana rasa, Adhimuttipaccupatthana, Sotapatti yanga padatthana*); are also present to some extent in the Insight Knowledge of Mundane Meditation. (= *Lokivipassana nana*).]

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How It (= the Confidence) Looks Like the Hand, the Property and and the Seed

Kusalanam dhammanam adane hattho viya, sabba-sampattinipphadane vittam viya, amatakasiphaphalane bijam viya datthabba. (Mulati - 1 - 89.)

1. How it looks like the hand-----

Saddha hattho Mahanama ariyasavako= The Buddha mentions like " O---- donor *Mahanama* ----- the Noble Purified disciple (= *Ariya savaka*) has the

Confidence which looks like hand. " On top of the mountain range, where precious rubies are found; only the man with unbroken, moving hands can pick up these precious gems and the man with nonmoving hands are not able to pick up. Similarly, in the Teachings of the Buddha (= *Buddha sasana*) which looks like a mountain of precious gems, where the Doctrines of the Path, Fruition and Nibbana which look like precious gems are present only the noble purified persons with the Confidence can pick up or perform the Wholesome deeds of Charity, Morality, Transquility, Insight and Path. (= *Dana kusala, Sila kusala, Samatha kusala, Vipassana kusala, Magga kusala*). That is why the Confidence looks like hands.

2. How it looks like the Property:-----

Saddhidha vittam purisassa settham = In this world, the most precious property of a man is the Confidence. (Sam-1-216)-- According to this *Pali* Scripture described in "*Yakkha samyutta alavaka* Discourse ", a person in the market of precious jewellerys, can buy these precious gems only when he possesses large amounts of property in his hand. Similarly, in the Teachings of the Buddha, which looks like the Super-market of precious jewellerys, only the person with the Confidence which looks like the property can buy or perform various Wholesome noble deeds which look like the precious gems.

A man without property can't buy. So, the Confidence looks also like property owned by a person.

3. How it looks like a seed:-----

Saddha bijam tapo vutthi = (Sam-1-175.)

According to this *Pali* phrase described in "*Brahma samyutta kasibharadvaja* " Discourse, only a person who has seeds can broadcast these over the soil in favourable weather with good irrigation; will get plenty of fruits and cereals. Person who has no seeds can't sow the seeds and will not get fruits and cereals. Similarly, in the Teachings of the Buddha, which look like good soil with favourable weather; and good irrigation which looks like the noble Doctrine, a person with the Confidence which looks like the seeds, can sow these seeds and gets the fruits and cereals which look like Wholesome deeds. These fruits and cereals are, the Path, the Fruition and the Nibbana which are known as Fruits of Immortality (= *Amatakasiphala*), all of which are obtainable after sowing in the Soil of the Teachings of the Buddha. The Confidence-seeds, when broadcasted in the Soil of the Teachings of the Buddha will give rise to Fruits and Cereals of the Path, the Fruition and Immortal Nibbana. Person who has no Confidence-seeds, can not sow on the the soil of the Buddha's Teachings = A person without Confidence (ie:- the seeds) can not sow or perform Wholesome deeds like Charity, Morality, Tranquility and Insight all of which can give rise into the fruits and flowres of the Path, the Fruition and the Nibbana. So, the Confidence looks also like seed.

How the Confidence (*Saddha*) is Confused with the Love (*Pema*)

Nowadays, some noble persons are confused in the nature of the Confidene and Love. A person has a deep reverence for someone who has good quality of living and

teaching. He is is very much satisfied with the teachings, admonishment and instruction given by that person.

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So, he loves that person who teaches like an intimate relative to him. In such instance, reverence to teacher is the Confidence (= *Saddha*) and attachment or affection to the teacher is love (= *Pema*). Even Venerable *Vakkali* who always wanted to pay obeisance to the Buddha, had affection for the Buddha when he was an ordinary person (= *Puthujana puggala*). A royal official known as " *Channa* ", who was long timed- faithful servant of future Buddha and always followed the future Buddha by pulling the tail of his master's hoarse, when he was an ordinary person, had deep affection to the Buddha as his master. When he attained monkhood, the Buddha issues a decree to ostracise (= *Brachma danda*) him for being perverse.

So, although the nature of the Confidence (= *Saddha*) is truly Wholesome, the Love (= *Pema*), = Fetter (= *Samyojana*) is Unwholesome phenomenon. Based on this Fetter (eg: " Listening the teachings from a beloved teacher"), if someone gets, clever knowledge and perfection of virtue (= *Kusala parami*)---- gets Knowledge of Tranquility Meditation and Insight Meditation; ----then, that Unwholesome deed acts as Decisive support condition (= *Upanissaya paccaya satti*) to above Wholesome deeds. To this fact, the Buddha mentions as follow:-----

Unwholesome deed can give rise to Wholesome deed by acting as Original- Decisive Support condition (= *Pakatupanissaya*). How it benefits as original Decisive Support condition is as follow: -----

Based on the Craving (= *Raga*), in which the phenomena of Love (= *Pema*) is included (eg:-- Listening to the teachings given by beloved Master) someone gives donation; keeps moral conduct, observes precepts; meditates mental absorption; discerns Insight knowledge; attains the Path-Knowledge (= *Dana, Sila, Uposatha, Jana, Vipassana nana, Magga nana,*),attains Supernoranal powers (= *Abhinna*) and induces prolonged mental absorption (= *Samapatti*). So, the Craving (= *Raga*) with the force of Decisive - Support condition will benefit for the arising of the Confidence, the Morality, the Learning, the Charity and Sacrifice and the Wisdom (= *Saddha,Sila, Suta, Caga, Panna*). (*Patthana* - 1 - 149.)

According to this *Patthana desana* (= *Patthana* discourse),the affection or the Love (= *Pema*) even it is minute Unwholesome deed (Like " Listening of teaching from a beloved master ") can give rise to Wholesome deeds of Charity, Morality, Mental absorption, Insight, the Path, 8 Kinds of Prolong mental absorption and Supernatural power. That is, it is very powerful causative factor to benefit the development of various great Wholesome deeds as described above. But,it is to be noted; that the resultant effect in need will be attained only when the disciple practises hard with endeavour according to the teachings of the master who teaches and admonishes with good intention.

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2. Mindfulness

(Sati)

1. Apilapana lakkhana Sati, Upagghanana lakkhana ca,
2. Asammosana rasa (Asammosarasa),
3. Arakkha paccupatthana, visayabhi mukhibhava paccupatthana va, (Visaya - bhimukhabhava paccupatthana va.)
4. Thira sanna padatthana, kayadisati patthanatthana va, Arammane da lham patitthitatta pana esika viya, cakkhudvara dirakkhanato dovariko viya cadatthabba.

(Abhi-ttha-1-165. Visuddhi-2-94.)

1. (a) The nature which applies the associated phenomena, to the sense objects for the Foundation of mindfulness (= *Sati patthana*) = or to the Sense of Body, Feeling, Mind and Mind-Objects where Mindfulness is founded, and that nature is like a rock slab submerged deep under the surface of water and not like that of dried gourd bottle which floats to and fro on the surface of water ----- Character,

Next: ---The nature that the Mindfulness by itself firmly considers the Sense of physical body and mind where the Mindfulness is based, and the nature of it, is like rock-slab submerged in the water and not like dried gourd bottle which floats to and fro on the water - surface. ----- Character,

Next: ----- Unlike dried gourd bottle which floats to and fro on the water-surface, the nature that fixes the taken up senses of Materiality and Mentality where the Mindfulness is founded. ----- Character,

Next :----The nature that induces consideration and remembrance for the Foundation of Mindfulness (= *Satipatthana*) ----- Character,

(b) Next: The nature which takes up all good and effective practices
----- Character,

2. The nature that eradicates the Heedlessness (= *Pamada*) which vanishes the Sense-object = Prevention of Senses from Vanishing ----- (Function) Essence,

3. (a) The nature which takes care of the mind

Next: -----The nature which looks after the Senses taken up
----- Perception,

(b) Next: -----The nature which makes mind to aim at the senses taken up
----- Perception,

4. (a) Steadfast memory ----- Proximate cause,

(b) Foundation of Mindfulness like physical body or Foundation of Mindfulness (= *Satipatthana*) which develops by taking up Senses of physical body etc:--
----- Proximate cause.

Pāli Quotation

(Abhi-A-1-164)

The nature -- which makes associated phenomena to remember and consider the Foundations of Mindfulness included in the Associates of enlightenment (= *Bodhipakkiya*), Tranquility (= *Samatha*); Insight meditation (= *Vipassana*); and Perception of emancipation from the endless round of rebirth (= *Vijja vimutti*) is known as **Mindfulness** (= *Sati*).

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When associated mentalities consider and remember the Sense of sign of tranquility (= *Samatha arammana ni mitta*); sign of Conditioning forces perceived by Insight knowledge (= *Samkhara nimitta*); the Impermanence, Suffering, Not-self and Loathsome nature of these Conditioning forces; the Knowledge of Path and Fruition which are known as Perception of emancipation from the endless round of rebirths (= *Vijja Vimutti*); and finally the Unconditioned *Nirvana* (= *Asankhata Nibbana*) which is the Sense object of the Knowledge of Path and Fruition ---- the firm nature of consideration by these associated mentalities is due to the Mindfulness exists in these mental factors. So, the Mindfulness is the main cause for firm consideration and remembrance of these associated mental factor in taking up various appropriate senses.

According to this *Pali* phrase :----*Saranti etayati sati*--- which is described in "*Karana sadhana vighraha*", : - In the remembrance of respective Sense objects= the Mindfulness (= *Sati*) is the leader of the Consciousness and associated Mental concomitants in the remembrance and consideration. That is right ---- if the causative nature of the Mindfulness on the taking up and remembrance of the various Sense-object by the Consciousness and associated Mental concomitants is evident, the person with that Mindfulness is said to have remembrance of that Sense-object. (Mahati-2-142.). So, the nature which causes firm application of consideration and remembrance in Sense-objectslike Physical body, Feeling, Consciousness --- and Process of Cognition and Volition (= *Kaya, Vedana, Citta, Dhamma*) by a person with attentiveness, is known as the **Mindfulness** (= *Sati*). (ie:- *Karana sadhana* = the explanation to enforce the meaning as an act of doing).

Next: -----Mindfulness not only makes to remember various senses by a person who is attentive or having attentive associated mentalities, but, it also has ability to remember these Senses by itself. So, it is known as " the **Mindfulness** " (= *Sati*). (ie:--- *Kattu sadhana* = the explanation to enforce the meaning as a doer or Subject).

Next:-----The nature which is just able to remember and having firm consideration is known as " the **Mindfulness** " (= *Sati*). (ie:- *Bhava sadhana* = explanation to enforce the meaning as just natural condition).

That Mindfulness having influence over a heedless person = having influence over arising of Unwholesome mental process which makes a person heedless; it has the nature of control. So, it is also known as " **Faculty** " (= *Indriya*).

Next:----- The nature, makes by itself as a control over the associated mentalities in firm application to the Senses done long time ago or to the present

Senses. So, it is also known as " Faculty " (= *Indriya*). In this way, the Mindfulness by itself is the Faculty. That is why, the Mindfulness is also known as " *Satindre* " = *Satindriya* (= Faculty of Mindfulness).

Pāli Quotation

(*Mulaṭī-1-89*)

(*Anuṭī-1-96*)

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When the Mindfulness takes up the Sense; that Sense appears in the mind like the same Sense taken up long time ago. That is the nature of application to the Sense= like the Sense; taken up long time ago, it appears in the mind now. To such phenomena of firm application, it is known as *Upatthana* (= **Appearance in mind**), or Character of appearance in mind (= *Upatthana lakkhana*) also. The Mindfulness makes itself as a guardian in related to this Character of appearance of Sense in the mind to the associated mental phenomena is one of the **Faculties**. That's why it is known as " *Satindriya* " (= **Faculty of Mindfulness**).

Pāli Quotation

(*Mulaṭī-1-89*)

Unlike, dried gourd bottle when dropped in water floats to and fro on the surface, (= *Visadisupama* = Metaphorical expression of unlike nature), the Mindfulness does not allow the Senses to wander to and fro = does not allow the Senses Vanishing; it takes up firmly or it applies firmly to the Senses:----- like a rock slab when dropped in water remains still in the depth of water---- and that nature of the Mindfulness is known as " *Apilapana* " (= **not allowing the Senses float to and fro**). (*Mulati-1- 89*.)

The King's treasurer who controls and takes care of the (10) kinds of precious gems owned by the king, makes to remember the king that he is the guardian (= *Issariya sampatti*) of these properties, and he reminds the king two times, in the morning and in the evening. Like that, the Mindfulness reminds to remember the Wholesome Senses. (*Abhi-ttha-1-164*.)

That's why, Venerable *Nagasena* Arahat mentioned as follow:---

" O ----- donor- great king *Milinda* ----- the treasurer of the (Universal) monarch (= *Cakkavatti*) makes the Monarch to remember his possessions by reminding in the night and in the morning. How does he remind ? He reminds like:---" Your majesty ---

It counts so and so number of elephants, hoarces, chariots, infantry troops, silvers and golds. Total possessions is so and so amounts. Your ---- Majesty ---- keep in your mind of your possessions. Similarly; your majesty *Milinda*, donor to me ----- the Mindfulness prevents Wholesome deeds to float to and fro and it makes these Wholesome deeds to appear as Sense-objects. How does it make these Wholesome deeds to appear ----- It makes as follow:-----

1. These are (4) senses of applications of Mindfulness (= *Satipatthana*),
2. These are (4) senses of Right Exertions (= *Sammappadhana*),
3. These (4) are Roads to Power or Success (= *Iddhipada*),
4. These (5) are " Faculties " (= *Indriya*),
5. These (5) are " Power " or Strength (= *Bala*),

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6. These (7) are the Factors of Enlightenment (= *Bojjhanga*)
7. These are (8) Senses of " the Paths to Nirvana (= *Magga*),
8. This Concentration of mind (= *Samadhi*) is Tranquility (= *Samatha*),
9. This Knowledge (= *Panna*) is Insight knowledge (= *Vipassana*),
10. This knowledge is Perceptive knowledge (= *Vijja*)
11. This Fruition of Holiness or Arahant (= *Arohata phala*) is Emancipation from the endless round of rebirth (= *Vimutti*),
12. These phenomena are Supramundane (= *Lokuttara dhamma*).

The Wholesome deeds appear in the mind as above. " Your majesty *Milinda*---- so,-- the Mindfulness prevents floatation of Senses to and fro (= *Apilapana lakkhana*) and it makes these to appear as Senses in the mind ".

(*Milindapanya*-36. *Abhi-ttha*-1-164.)

In the description that, the Mindfulness (= *Sati*) induces the remembrance of Wholesome Senses; these Wholesome deeds are mentioned as (37) Associates of Enlightenment, Tranquility, Insight, (Higher) Knowledge, Deliverance and Supramundane phenomena (= *Bodhipakkhiya dhamma*, *Samatha*, *Vipassana*, *Vijja*, *Vimutti*, *Lokuttara dhamma*) as described above.

Since, Recollection of Liberality (= *Caganussati*) and Recollection of Morality (= *Silanussati*) are included in the (40) Tranquility meditation (= *Samatha*), the Sense of Charity and Morality are also present. The perceptible Sense of Insight Knowledge, is Corporeality-Feeling - Consciousness and Mind-objects = 4 Foundations of Mindfulness (= *Satipatthana*) which are collectively known as Truth of Suffering (= *Dukkha sacca*), and the Phenomena of Dependent-origination which is also known as the Truth of Origin of Suffering. (= *Samudaya Sacca*).

So, if the section of Insight meditation is to be described in favour, the "*Apilapana lakkhana* " (= Not allowing the Senses float to - and fro) of the Mindfulness is noted as it's nature; by which it makes to remember and apply by-itself and other associated mentalities to the features of Conditioning forces (= *Sankhara dhamma*) ie: - the Truth of Suffering and the Truth of Origin of suffering, and the Impermanence, Suffering, Not-self, Loathsome nature of these Conditioning forces. That is, firm application of mind to above senses. In such firm application and

consideration, the Mindfulness and associated mentalities are attached firmly to these senses, so that these senses are not floating like dried gourd bottle, but these are sinking and remains still in the water like dropped rock slab. So, the Mindfulness prevents the Wholesome phenomena from floating and Wandering to and fro; instead it makes these Wholesome phenomena to appear as Senses in the mind.

Character of Keeping up with Welfare (= *Upagghanana lakkhana*)

The eldest son of the (universal) monarch always tries to choose among those who are faithful to his father and who are not, in selection of persons for Royal service ----. Somewhat like that, the Mindfulness (= *Sati*) selects the direct cause (= *Janaka kamma*) and supportive cause (= *Upatthambhaka kamma*) of the various Wholesome and Unwholesome affairs.

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Then, the Mindfulness discards the Unwholesome evil conducts by knowing that " These evil conducts are lack of advantage " and accepts the Wholesome, good conducts by knowing that " These good conducts are profitable ". So, the Mindfulness has character of keeping up the senses of Wholesome deeds. That is why, Venerable *Nagasena* mentioned as follow:-----

" Your Majesty *Milinda* ----- the eldest son of sovereign emperor of the universe (= *Cakkavatti*) considered like, " these persons give and those do not give profits to my father king or these persons are beneficial and those are not beneficial to my father-king ". By knowing this, he discarded the nondesirable person and accepted the desirable person. " Your Majesty ----- in similar way; when Mindfulness arises, it looks for the primary causes (= *Janaka kamma*) and supportive causes (= *Upatthambhaka kamma*) of the profitable and non-profitable affairs -----and discards all Unwholesome evil conducts (= *Akusala ducarita*) after Knowing Like " All these evil Conducts (eg:- Bodily evil conducts = *Kaya ducarita*) are disadvantageous and give bad effects ". Again, the Mindfulness (= *Sati*), accepts all Wholesome good conducts (= *Kusalas sucarita*) after knowing like that " All these good conducts (Bodily good actions = *Kaya sucarita*), are advantageous and give profits ". " In this way ----- Your Majesty ----- the Mindfulness has the Character of accepting various kinds of senses ". ----- said Venerable *Nagasena*.

(Abhi-tta-1-165. Milindapanha - 37.)

Essence of Keeping a Memory Alive (= *Asammosana rasa*) -----

Opposite to the function of the Forgetfulness (= *Pamada*) which vanishes the various senses of Wholesome deeds like, Foundations of Mindfulness (= *Satipatthana*) = abrogation of the Forgetfulness or Carelessness (= *Pamada*) is same as maintenance of senses. So, the Mindfulness has Function of keeping a memory alive.

Perception as Taking Care of the Mind (= *Arakkha paccupatthana*)-----

" *Satarakkhena cetasa " ti vacanato arakkha paccupatthana.*

(Mahati - 2 - 143.)

Noble purified persons (= *Ariya puggala*) always keep the mind under the protection of the Mindfulness. (Am - 3 - 280.). According to this statement, given by the Buddha in his second *Ariyavasa sutta* (= Discourse on Abode of Noble purified person), the nature of the Mindfulness to take care of the Mind is perceived in the Knowledge of a meditator who is discerning it with Insight Knowledge. Taking care of mind in firm application of mind to the Sense of Wholesome deed like Foundations of Mindfulness. Since, Firm application of mind to the Sense of Wholesome deed is same as taking care of the Sense; the Mindfulness is perceived in the knowledge of a meditator who in discerning it with Insight knowledge as a phenomenon which takes care of the Sense.

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Perception as the nature of inclination towards the required sense (= *Visaya-bhimukhabhava paccupatthana*) ----- Next:-- The mind, from taking up one the various senses, it turns to take up the Sense of Conditioning forces (= *Sankhara arammana*) eg:- Sense of Foundations of Mindfulness (= *Satipatthana*) which is the sense object of Insight knowledge. The inclination of mind towards the sense of Wholesome deed is caused by the Mindfulness. So, the Mindfulness is perceived in the knowledge of a meditator who is discerning it with Insight knowledge as the phenomenon, which can turn the mind towards the Wholesome sense. So, note that the phenomenon of inclination is caused by abolishment of the Foregetfulness (= *Pamada*) which makes to forget the Wholesome senses and the establishment of the Cautiousness or Awareness (= *Asammussana*) which makes to remember the Wholesome sense or the cause of Wholesome sense.

Firm Perception as proximate cause (= *Thira sanna padatthana*)----The Perception (= *Sanna*) takes important role, in the remembrance of senses and taking care of the mind by the Mindfulness. The remembering power of the Perception influences the firmness of the Mindfulness. If a person is accustomed to perform Wholesome deeds with firm Perception and always considers like " It is the time to take the Buddha for refuge and keep the virtues of the Buddha ", " It is the time to culminate the Insight meditation "; " It is the time to perform personal attention and service, aimed for the Buddha " etc etc; such Perception (= *Sanna*) is supported by the Confidence, Effort, Mindfulness, Concentration and Wisdom.(= *Saddha, Viriya,Sati, Samadhi, Panna*), and then the will be able to attain the valuable Path-knowledge and Fruition-knowledge. Under the influence of firm Perception these Wholesome deeds, accustomed to perform may appear as senses in the mind of those who are going to follow ceaseless Rounds of rebirths at the time of their death. They are able to consider the phenomena which are accustomed to perform. The ability to concentrate the sense of Wholesome deeds, and to practise Meditation are not due to the effect of the Volitional action (= *Kamma satti*) alone; it is also due to the power of the Mindfulness (= *Sati*) based on the firm Perception (= *Sanna*)

The Importance of the Perception in the Insight Meditation

Satiya arammanam pariggahetva Pannaya anupassati (Ma-ttha-1-248.)

According to this *Pali* phrase described in *Mahasati-patthana Sutta* Commentary; a meditator who is practising the Insight Meditation should discern the sense-objects of Insight knowledge (ie:- Corporeality-Mentality-Cause-Effect=Conditioning factors), one after another in turn. Further more, with that Insight knowledge, continue to discern systematically the Impermanence, Suffering, Not-self and Loathsome nature of these Conditioning factors (= *Sankhara dhamma*), one after another in turn. So, if someone is unable to remember the nature of Corporeality-Mentality-Cause-Effect=Conditioning forces; to be discerned; how will he discern the 3 characteristics of existence (= *Ti -lakkhana*) in these Conditioning forces with Insight Knowledge ? That is why in Insight meditation, the Perception is essential in firm remembrance of Conditioning forces which are the sense objects of Insight knowledge and to which the Mindfulness is applied. Similarly, in performing Wholesome deeds like Charity, Morality and Tranquility, if someone forget to donate, or forget to observe morality, or forget to concentrate Tranquility-object; ----- the Mindfulness and associated Wholesome phenomena which arise by taking up the Senses of Charity, Morality and Tranquility are too far to develop.

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Kayadisatipatthana padatthana -----*Satiya vatthubhuta Kayadayo kayadisatipatthana, sati* -----*yoyeva va purima pacchimanam padatthanam.* (Mulati-1- 89.)

Vatthubhuta ti arammana bhuta. (Anuti-1-96.)

The phrase that " for the development of the Mindfulness Concomitant (= *Sati cetasika*), the Proximate cause is the Foundations of mindfulness (= *Satipatthana*) like Kaya, Feelings etc: " :---- is the metaphorical expression in *Pali* text where the cause is indicated by the effect (= *Phalupacara*). In the words " *Kayadi satipatthana* ", " *Kayadi*" means the sense objects ie:--Corporeality, Feeling, Consciousness; and Mind objects (= *Kaya, Vedana, Citta, Dhamma*) which are the sense- objects of Insight knowledge (= *Vipassana nana*). The Foundation of Mindfulness (= *Satipatthana*) is the Mindfulness (= *Sati*) which can take up or apply to these senses of the Corporeality, Feeling, Mind and Mind Objects. In other words, it is the arising of mentalities (= *Cittupada*) where the Mindfulness (= *Sati*) is fundamental factor. The arising mentalities mean the Mindfulness, associated Consciousness and other Mental concomitants. So, the Foundation of mindfulness is the Mindfulness or arising mentalities in which the Mindfulness is fundamental which can apply or take up the senses of Corporeality-Feeling-Consciousness and Mind-objects. That is; according to the above statement, one may consider that, the Mindfulness by itself or the arising mentalities (= *Cittupada*) in which the Mindfulness is main and Fundamental factor, is the Proximate cause of the Mindfulness.

Actually, the Proximate cause of the Mindfulness is the sense objects of it, which are Corporeality, Feeling, Consciousness and Mind-objects. So, in the phrase that " the Proximate cause is Foundation of Mindfulness such as Corporeality etc " :--- the term " Foundations of Mindfulness (= *Satipatthana*) which is used for the

Mindfulness or Arising mentalities where the Mindfulness is fundamental factor:-- is metaphorically expressed on the Corporeality, Feeling, Consciousness and Mind object, which are actually the Sense-objects of the Mindfulness and it's associated Mentalities. The term used for the Mindfulness is expressed on the Sense- object of Mindfulness. So, it is metaphorical expression in *Pali* text, known as *Phalupacara* where the cause (Sense- objects) is expressed by the effect (Mindfulness)

Next:---Since, the preceding Mindfulness is the Proximate cause of the next coming Mindfulness;--- **the Foundation of the Mindfulness** (= *Sati-patthana*) which arises by taking up Senses of Corporeality, Feeling, Consciousness and Mind-Objects = **the Mindfulness or Arising mentalities** where the Mindfulness is fundamental factor:--- is the Proximate cause of the **next coming** Mindfulness.

So: ----- note down as follow:---

1. In the first explanation; the Corporeality, Feeling, Consciousness and Mind-objects are the Proximate cause of the Mindfulness.
2. In the next explanation; the Mindfulness which arises by taking up the Senses of Corporeality, Feeling, Consciousness and Mind-objects is the Proximate cause of the Mindfulness.

False Mindfulness : ----- Since, this Mindfulness remembers and takes up the Noble Senses of Associates of Enlightenment (= *Bodhipakkhiya dhamma*); (40) kinds of Transquility meditation; Insight meditation; Path, Fruition and Nibbana---- the other remembrances like the remembrance of respective God of others, Doctrine of that God, and Monastic Order of that God, by the people of the period beyond the Buddhist Era; and the remembrance of senses causing Unwholesome deeds like sense of Greed (= *Lobha*), sense of Hatred, etc etc are not real Mindfulness. It is a Kind of Mindfulness mentioned in the *Pali* scriptures of the Division of the Discourses (= *Suttanta pitika*) and it is Wrong Mindfulness (= *Miccha sati*). In essence, it is the Unwholesome arising of mentality (= *Akusala cittuppada*) in which Perverted perception (= *Sanna vipalasa*) in the fundamental factor.

The mindfulness which is based on Craving (= *Tanha*) is seen in instances like;-- remembrance among relatives, remembrance between husband and wife, and remembrance of appointment made among friends etc etc.

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Further, there are mindfulness based on Anger (= *Dosa*) and Grief-mindedness (= *Domanassa*) like remembrance to take revenge by one on the other who tortured him, remembrance of the time to kill, and taking care of danger on the way etc etc. Such, remembrances are as described above, not real Mindfulness. These are Wrong Mindfulness. These are the arising mentalities (= *Cittuppada*) which are associated with Craving and Anger (= *Raga, Dosa*) where the recognisable Perception (= *Sanna*) and Thought-conception (= *Vitakka*) are fundamental factors.

Like a Big Gatepost of a Town

Usually, big gatepost of a town set upright (8.1) metre above the ground and (8.1) metre in the ground. So, the gatepost is very firmly set up. Since the Mindfulness

usually applies firmly to the Wholesome Senses like Foundations of Mindfulness; it is to be noted to be similar to the gatepost. Again, the Mindfulness used to take care of the Six Doors (= *Dvara*) like Eye-door, Ear-door (= *Cakkhudvara*, *Sotadvara*) etc,etc, it is similar to a Gate-keeper who is in charge of allowing people through the gate.
(Abhi-ttha-1-165.)

The Mindfulness and The Attention (The Advertance)
(*Sati ---Manasikara*)

Pāli Quotation

(*Mahāṭṭ-2-147*)

Both, of the Mindfulness and the Attention have the Perception as the nature of inclination towards the Senses (= *Visayabhimukhabhava paccupatthana*). The special account on the difference is as follow: ---

The Attention (= *Manasikara*) takes the associated Mental factors to the Sense objects ie:-- it has the character that drives the associated Mental factors towards the Senses (= *Sarana lakkhana*). The Mindfulness is perceived in the Knowledge of a meditator as a nature that keeps the Senses not to be lost in the mind = by abolishing the Forgetfulness; the Mindfulness is perceived in the Knowledge of a meditator that has the nature of facing towards the Senses. The Attention, on the otherhand is perceived in the Knowledge of a meditator as a nature that turn the attention of associated Mental factors towards the senses or that binds the associated Mental factors to the senses. Note the difference like that

(Mahati - 2 - 147.)

3. (Moral Shame)
(*Hiri*)

1. *Papato jigucchana lakkhana hiri*,
2. *Lajjakarena papanam akaranarasa*,
3. *Lajjakarena papato sankocana paccupatthana*,
4. *Attagarava padatthana*. (Visuddhi - 2 - 94)

1. The nature of being loathsome to evil acts -----Character,
2. The nature of being ashamed to commit immoral acts ----- (Function) Essence,
3. By nature of being ashamed, reluctant to commit immoral acts ----- Perception,
4. The nature of Self-respect ----- Proximate cause.

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4. Moral Dread
(*Ottappa*)

1. *Uttasana lakkhanam Ottappam*,
2. *Uttasakarena papanam akarana rasam*,
3. *Uttasarena papato sankocana paccupatthanam*,
4. *Paragarava padatthanam*.

(Visuddhi - 2 - 94.)

1. The nature of fear to do evil, ----- Character,
2. The nature of being dreadful to commit immoral acts, ----- (Function) Essence,
3. By nature of being dreadful, reluctant to commit immoral acts ----- Perception,
4. The nature of paying one's respects to others ----- Proximate cause.

The nature of being ashamed by doing, from doing, or to do Bodily evil conduct etc is known as **Moral Shame (= Hiri)**. The Moral Shame (= *Hiri*) is the name given for shamfulness. The nature of being dreadful to suffer the misery in present and future existences which will be obtained by doing, from doing and to do the Bodily evil conduct (= *Kaya dusarita*) etc; is known as **Moral Dread (= Ottappa)**. The Moral Dread is the name given for fear or dread (= *Ubbega*).

Attanam garum katva hiriya papam jahati kulavadhu viya. Param garum katva ottappena papam jahati vesiya viya. Ime ca pana dhamma lokapalakati datthabba.

(Visuddhi - 2 - 94.)

A person of good lineage or family; due to self- respect, ashamed to commit immoral acts, and discards evil conducts. So, the Moral Shame (= *Hiri*) looks like a daughter-in- law of good lineage. A person of good family; by paying respect to others, dreadful to commit immoral conduct, discards evil conducts. So, the Moral Dread (= *Ottappa*) is like a prostitute.

(Visuddhi - 2 - 94.)

From now, the wider description of the Moral Shame and Moral Dread will be mentioned according to the *Atthasalini*- Commentary.

(Abhi-ttha-1-168-170.)

So as to show the special differences between these two phenomena ie:- The Moral Shame and the Moral Dread, the broader explanation is given in the commentary based on following (4) Kinds of contents like;

1. The Account of Origin (= *Samutthana*)
2. The Nature of Predominance (= *Adhipati*)
3. The Nature of Shame and Dread (= *Lajjabhaya*)
4. The Character (= *Lakkhana*)

1. Account of Origin -----

The origin of the Moral Shame is based on one's own body (= *Niyakajjhatta*). The origin of the Moral Dread is based on the others or external person (= *Bahiddha*).

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2. The Nature of Predominance ----- In Moral Shame, the Predominant phenomenon is the person byself. In Moral Dread, the mundane world (= *Loka*) is the predominant factor.

3. The Nature of Shame and Dread -----The Moral shame firmly developed from the nature of shamefulness. The Moral Dread firmly developed from the nature of fear.

4. The Character ----- The Moral Shame has character of listening with respectful consideration (= *Garava dhamma*). The Moral Dread has Character of finding out the Wrongdoings as fearful deeds and being dreadful person of these Wrongdoings. More broader explanations will be given: -----

1. (a) The Nature of Origin in Interior (= *Ajjhatta samutthana*)

Between the two phenomena of the Moral Shame and the Moral Dread, the Moral Shame, occurrence of which is based in the interior ie:- in one's own body (= *Niyakajjhatta*), is caused by following (4) factors:---

1. By consideration of the social class or tribe,
2. By consideration of the age,
3. By consideration of being a brave person,
4. By consideration of being an intellectual person;

These four consideration are the causes of Moral Shame.

Social class or tribe -----" The Unwholesome deeds Like, telling lies, catching fishes etc are not the works of a person who are born from good family or lineage. This kind of jobs are of those of lower class like, fishermen. A person like me who is from good family should not do such things " If a noble person of good lineage thinks like that, he avoids to perform the act of killing (= *Panatipata*), and keeps Moral Shame.

The Age ----- " This kind of Unwholesome deeds are usually done by those at young age. A person like me who is old is not suitable to perform such Unwholesome deeds " ----- If a noble person considers his age like that, he avoids to do Unwholesome deeds like killing, and keeps Moral Shame.

The Bravery ---" This kind of Unwholesome deed is done by the weak and coward. It is not done by the brave person. A person like me who is a brave hero is not suitable to perform such evil conduct " ----- If a noble person considers himself being as a brave man like that, he avoids to perform Unwholesome deeds, like killing and lives with Moral Shame.

The Intellect -----" This Kind of Evil conduct is done by those who are lack of wisdom. It is not the conduct of noble, wise persons. A person like me, who is a noble, wise person acquiring wide knowledge is not suitable to do such things " -----If a noble wise man considers himself being as a person who is learning and practising the Buddha's teachings and acquiring wide knowledge, avoid to do such Unwholesome deeds and lives with Moral Shame.

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That is how, the Moral Shame which occurs in Interior (= *Ajjhatta samutthana*) is produced by (4) causes. Again, keeping the Moral Shame in one's own mind, he avoids to do evil conducts. In this way, the Moral Shame is the nature which occurs in the interior

(= *Ajjhatta samutthana*) or = in one's own body (= *Niyaka jjhatta*).

1. (b) The Nature of Origin in Exterior (= *Bahiddha samutthana*) -----

How does the Moral Dread (= *Ottappa*) has the nature of Origin in Exterior?:-- If you do Unwholesome conduct, you will be dispraised by other persons.

Garahissanti tam vinnu, asucim nagriko ya tha.

Vajjito silavantehi, katham bhikkhu karisati.

(Abhi-ttha-1-169.)

If you perform Unwholesome deed you will be dispraised by noble wise men, like an urbane person dislikes the dirty excreta. O ----- monk ----- What will you do if you are abstained by noble persons with morality ?

Considering like above, and based on the Moral Dread (= *Ottappa*) which has the nature of occurrence in Exterior, a person abstains from the Unwholesome deeds. So, the Moral Dread occurs in relation to other persons (= Exterior = *Bahiddha*) apart from oneself.

2. (a) Oneself as Predominance (= *Attadhipati*) -----

How does the Moral Shame (= *Hiri*) has the nature of Self predominance? (= *Atta dhipati*) ----- In this world, a person of good lineage, taking himself as a predominant one, thinks like:- " A person like me, who takes the monkhood with full Confidence, who has wide knowledge of learning (= *Agamasuta*) and practice (= *Adhigamasuta*) in the Buddha's teachings, and who always performs austere practices to shed defilements is not suitable to do Unwholesome deeds. " --- By thinking so he avoids evil conducts. In this way the Moral Shame has the nature of Self predominance. So, the Buddha says as follow: --- *So attanamyeo adhipatim jettakam karitva akusalam pajahati, kusalam bhaveti, savajjam pajahati, anavajjam bhaveti suddhamattanam pariharati.* (Am - 1 - 146.)

A person taking himself as a predominant one, discards the Unwholesome deeds, performs and multiplies the Wholesome deeds; discards the guilty Unwholesome deeds, and performs and multiplies Sinless Wholesome deeds. He tries himself to be innocent and purified. (Am - 1 - 146 - Tika anguttara adhipateya Sutta.)

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2. (b) Mundane World as Predominant Nature (= *Lokadhipati*) ----- How does the Moral Dread has Mundane world as Predominance? In this time of Buddha's Teachings, some persons of good family, taking care of the other persons as predominance, avoid to do evil conducts. On this account, how does the Buddha say ?

" In this very wide plane inhabited by animate beings (= *Okasaloka*), there are many Virtuous persons and monks (= *Samana, Brahmana*) who have Psychic Power (= *Iddhipada*); Divine Eye Power (= *Dibba cakkhu abhinnana*) ie:--- the power of an all-seeing divine eye; and have ability to read the minds of others. These kinds of person are able to see very remote objects and able to exist very near without seeing them by others. With their minds they are able to read the details of the minds of others. And such kinds of virtuous persons and monks will know me Like:----- " O --- Colleagues ---- look at this person from good lineage, who leaves the ordinary humanhood where he can marry and takes monkhood where marriage is forbidden. --- - now living with loathsome Unwholesome deeds" ----- Indeed they will know me like this.

There are so many celestial gods, who have Psychic Power (= *Iddhipada*), who have the power of an all-seeing divine Eye (= *Dibba-cakkhu*), who have ability to read

the minds of others. These celestial gods are able to see very remote objects and able to exist very near without seeing them by others. With their mind they are able to read the details of the mind of others. Such kinds of celestial gods will know the like:----- " O ---- Colleagues ---- look at this person from good lineage, who leaves the ordinary manhood where he can marry and takes monkhood where marriage is forbidden ---- now living with loathsome

Unwholesome deeds " ---- Indeed, they will know me like this.

That person of good lineage, taking the World (= *Loka*) = Man, Celestial gods and Superior beings (= *Brahma*) as predominance, discards the Unwholesome deeds, performs and multiplies the Wholesome deeds, discard the sinful Unwholesome deeds, perform and multiplies sinless Wholesome deeds. He tries himself to be innocent and purified. (Am - 1 - 147. Adhipateya sutta.)

According to this statement by the Buddha, the Moral Dread has Mundane World as Predominant nature (= *Lokadhipati*).

3. (a) The Moral Shame exists as Shamefulness, (b) The Moral Dread exists as the nature of fear from rebirth in the Lower Worlds.

(Lajjasabhava santhita Hiri, Bhayasabhava santhitam Ottappam)

The Moral Shame exists as the nature of shamefulness and the Moral Dread exists as the nature of fear from the danger of the Lower World. Both these two phenomena are evident in the avoidance of the Unwholesome deed. How it is evident ---If a person of good family is seen by others at the time of defecation and urination, he is ashamed, he will feel shamefulness = he will have manner of shame. He will feel, as if he is blamed for such manner in front of the other's sight. Similarly, shamefulness arises in the one's own mind (= *Niyakajjhata*) and the person is shameful to commit evil conduct; or some person are afraid of dangers in the lower World and avoid to do Unwholesome deeds.

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The nature of abstinence is as follow:----- There are two iron balls; one is cold, but smeared with excreta. The other one is not smeared with excreta, but it is very hot, burning with tongue of flame. A wise person does not hold the cold iron ball smeared with excreta, which is loathsome. He does not hold the hot iron ball as well, because he is afraid of burn. In above example, not to hold the cold iron ball, smeared with excreta which is loathsome is similar to noncommitting the evil conducts due to the arising of Shamefulness in one's own mind; and not to hold the hot iron ball in similar to keeping out from committing the Unwholesome deeds due to dread of the dangers in the Lower Worlds (= *Apaya*).

The above mentioned, existence of the Moral Shame (= *Hiri*) as shamefulness to commit evil conducts, and the existence of the Moral Dread (= *Ottappa*) as the nature of fear from the dangers in the Lower Worlds, are the owned **Natural Character**

(= *Sabhava lakkhana*) of the two phenomena of Moral Shame and Moral Dread.

4. (a) Humble and Obedient Character of the Moral Shame (*Sappatissava lakkhana hiri*)

(b) Character of Perception the Sin as Danger by the Moral Dread (*Vajjabhiruka bhaya dassavi lakkhanam Ottappam*).

The Moral Shame has Character of respect (= *Garava*) with humble and obedient listening, and the Moral Dread has Character of perception the sin as danger and being as fearful person to these sins: -----these two characters are evident in avoidance of Unwholesome deeds. How is it evident ? ----- Some noble person consider:-----

1. The high social class origin of himself,
2. The reverence of his teacher, the Buddha,
3. The reverence of his heritage in the Teachings of the Buddha like (9) kinds of Supramundane phenomena (= *Lokuttara dhamma*),
4. The respectful status of the noble persons to his meditating companion.

With this (4) kinds of consideration, a person sets up the Moral Shame which has the character of respect with humble and obedient listening in the Buddha's Teachings (= *Sappatissava lakkhana*) and avoids doing Unwholesome deeds. So, the Moral Shame (= *Hiri*) has the character of respect associated with humble listening and practice in the Teachings of the Buddha.

Some noble persons consider:-----

1. The danger of self accusation as guilty person (= *Attanuvada bhaya*)
2. The danger of others accusation on him as guilty person, (= *Paranuvada bhaya*),

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3. The penalty imposed by the monarch (= *Danda*),
4. The danger of existence in the Lower-Worlds (= *Apaya*) in the next Life
(= *Duggati bhaya*) : -----

With these (4) kinds of consideration, a person sets up the Moral Dread which has character of perception the sin as danger, being as fearful person to the sin; and avoids doing Unwholesome deeds. So, the Moral Dread (= *Ottappa*) has character of perception the sin as danger and being as fearful person to perform sin. These are the differences in the nature of the Moral Shame and Moral Dread. (Abhi - ttha - 1 - 168 - 169 - 170.)

Although the difference between the Moral Shame and Moral Dread are mentioned by the Commentary teacher as described above; actually, these two phenomena, never occur separately. They always arise together. That is right. There is no shamefulness which is free from the fear and also, there is no fearfulness from the Unwholesome deed which is free from the shamefulness.

(Mahati - 2 - 143.)

Similarity between the Moral Shame and the Daughter-in-law of good lineage or Family

A daughter-in-law from good family considers her high praise worthy social class and pays respect to herself. So, she feels great dislike to have sexual misconduct with other men apart from her husband. Similarly, a person with Moral Shame considers his origin of praise worthy social class, his age, his bravery and his intelligence, thinks like;-----

" A person like me is not suitable to do such kinds of evil conducts, which are the jobs of those who originate from lower class, who are young, who are weak and coward and who are lack of Knowledge ": ----- And so, he pays respect to himself and avoids evil conduct.

Similarity between Moral Dread and Prostitute

A prostitute when she is pregnant, disliked by men. So, paying respect to her customer-men, she is afraid to have pregnancy. Similarly, a person with Moral Dread considers like:- " O --- Noble man, if you perform evil deeds, you will be dispraised by (4) kinds of audience (ie: - Buddhist monk, Buddhist nun, Male donor and Female donor). Like urbane person dislikes the dirty exerta, you will be disliked and dispraised by the Noble Wise men. O ---- man, if the Noble wise persons with good morality ostracise you, what will you do?": ----- considering in this way, and based on the respect to others, which originates in exterior, a person is afraid to perform evil conducts.

Essence - Perception - Proximate cause (= *Rasa, Paccupatthana, Padatthana*)

Avoidance to perform all Unwholesome deeds is the function of both Moral Shame and Moral Dread. To avoid Unwholesome deeds, the Moral Shame based on shamefulness. But in Moral Dread, the Unwholesome deeds are avoided because of the considation in the various dangers of these evil conduct.

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So, in the knowledge of a meditator who is discerning the nature of these two phenomena with Insight Knowledge; the Moral Shame is perceived as reluctance to perform evil conduct which is based on shamefulness, and the Moral Dread is perceived as reluctance to perform evil conducts which is based on fear of various dangers like rebirth in the Lower Worlds. It is somewhat like a feather which is twisted and curled up when dropped in the fire. Since the Moral Shame has the nature of **Interior-origin and self predominance (= *Ajjhatta-samutthana attadhipati*)**, the Proximate cause is the self-respect (= *Attagarava dhamma*). The Moral Dread has the nature of **Exterior-origin and Mundane world predominance (= *Bahiddha samutthana lokadhipati*)**, the Proximate cause is the respect to others (= *Paragarava dhamma*). The nature of self-respect and the respect to others are indeed caused by the arising of Wholesome deed, the fundamental factors of which are Hatelessness, Loving Kindness (= *Adosa-metta*) and Wisdom (= *Panna*) in Ultimate Truth (= *Paramattha dhamma*) Sense.

It is important to note ---- the existence as the nature of Shamefulness (= *Lajjasabhava santhita*) of the Moral Shame and the existence as the nature of fear from danger (= *Bhayasabhava santhitam*) of the Moral Dread.

You, noble meditator, when taking up the Corporeality, Consciousness, Cause-Effect = Conditioning forces (= *Sankhara dhamma*) in the mind, or discerning these conditioning forces with Insight knowledge, you are not committing or you are avoiding the evil conducts. At that time, only the Consciousness and Mental concomitants which are led by the Knowledge of Distinction between the Mind and Body (= *Namarupa pariccheda nnana*), Knowledge of the Cause of Physical and Mental phenomena (= *Paccaya pariggaha nnana*) and Insight Knowledge (= *Vipassana nnana*); are arising repeatedly. Generally these Consciousness and Mental factors are Mind-door Impulsion thought-processes (= *Manodvarika javana vithi*). Usually these occur as one Advertence consciousness at the Mind-door (= *Manodvara vajjana citta*), seven times of Impulsion Consciousness (= *Javana citta*) and two times of Registering consciousness (= *Tadarammana citta*). The Registering Consciousness may or may not arise at the time of practising the Insight (= *Vipassana*). Please refer to Meditation of Mentality.

In Impulsion Consciousness, the mentalities may be (34-33-33-32) in number according to whether the Wisdom and Rapture (= *Nnana, Piti*) arise together or not. Among these mentalities, the Moral Shame and the Moral Dread always arise in association; since these two cocomitants are common to all Lofty Consciousness (= *Sobhana sadharana cetasika*). Since, the Meditator is discerning the Corporeality, Mentality; and meditating the Insight; and since he is not taking up the sense of Unwholesome evil conducts, he is not ashamed nor afraid from these evil conducts (= *Ducarita*). Again, at the time of taking up the sense of Corporeality, Consciousness; Cause - Effect= Conditioning forces (= *Sankhara dhamma*); the meditator is discerning the sense of the Impermanence, Suffering, Not-self and Loathsome nature of these Conditioning forces only. So, the association of the Moral Shame and Moral Dread in the group of these mentalities, does not necessarily mean that the Moral Shame exists as the nature of shamfulness and the Moral Dread exists as the nature of fear from danger. Actually, the practice of meditation is based on the shamefulness and fear, the nature shamefulness from evil conduct (= *Lajji sabhava*) and the nature of fear from evil conduct (= *Bhaya sabhava*) exist in the mind continuum of a noble meditator. It is to be noted that such existence always occur every time of arising of Consciousness and Mental concomitants, ie:- at every time of arising of Impulsion consciousness (= *Javana cittuppada*), at every time of arising of Registering Consciousness (= *Tadarammana cittuppada*), when the Thought process ends with the Great resultant Registering consciousness (= *Mahavipaka tadarammana*). Try also to understand in this way in the sections of Charity, Morality and Tranquility.

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Exception: ----- In case of discerning the mentalities where mental concomitants like Abstention from Wrong speech, Abstention from Wrong bodily action and Abstention from Wrong Livelihood (Right speech, Right action and Right Livelihood = *Samma vaca, Samma kammanta, Samma ajiva*) are included, it is to

discern the mentalities which take up the senses of evil conducts which are known as " Matters to be refrained " (= *Viramitabba vatthu*). So, in such instances, the Moral Shame and Moral Dread included in these groups of mentality are the phenomena of Shamefulness and fear from committing evil conducts.

**The Two Guardian-Phenomena that Protect Humanity from Degeneration
(*Lokapala Dhamma*)**

Pāli Quotation

(An-1-53, Khu-1-219)

(An-1-53, Khu1-129)

O --- Monks--- these two pure phenomena protect the world. Which two? These are the Moral Shame (= *Hiri*) = Shamefulness from Committing evil Conducts and the Moral Dread (= *Ottappa*) = Fear from Committing evil Conducts. O ---- Monks --- if these pure phenomena do not protect the world, relationship between the sexes would go awry so much so that there cannot prevail in the human world any sense of propriety between mother and son, aunt and nephew, etc,etc- and there will be no wives of respectful persons (--- then one should respect neither's one's mother, nor one's mother's sister, nor one's brother's wife, nor one's teacher's wife etc,etc ----).

Lacking these lucid phenomena, the humanity would sink to the level of animals.

O --- Monk --- based on the protection of these two pure phenomena, the state of being correct in one's social and moral behaviour arises; and only after that; the state of being as mother, aunt, wife of uncle, wife of master, wife of respectful persons etc etc become evident. (Am-1-53.)

I am from good family. If a person of good family like me is doing evil (eg: - killing other's life, making a living as fisher man, hunter, taking bribery etc), it is a shameful thing. Thinking like that and paying respect to the pride of his family, he is ashamed to do evil. Again, if a wise man is thinking like --- " If a wise man like me is doing evil (eg:- taking away other's property forcefully, taking bribery etc), it is a shameful thing. So, paying respect to his wisdom, he is ashamed to do evil. Next, an old man is thinking like : --- " As an old man like me is doing evil (eg: telling lies), it's a shameful thing. So, paying respect to the pride of age, he is ashamed to do evil. In this way, the Moral Shame is evident in person, having self-respect for one of his pride.

If I do evil; all my parents, relatives and teacher will be blamed-- and become an object of ridicule. Such things are expressed in Burmese proverbs like (----" will be drifted in the spittle of others -- "), (" ---- all the fishes caught in fishing boat will be decomposed by a single rotten fish ".) etc ---

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In this way; the Moral Dread arises in a person who considers and afraid of ill effects on all the persons in concern with him. A person who does not take care of the pride of his parents, teachers and relatives, will perform various evil conducts, since he is lack of the Moral Shame and Dread.

So, these two phenomena, protect all the mankind in the world, in the state of being correct in social and moral behaviour like mother and son, sister and brother etc. That is why, these are known as the Guardian-Phenomena of the World (= *Lokapala dhamma*), or since these make a person innocent or these purify the Body and Mind continuum of a person, these are also known as Purifying phenomena. (= *Sukka dhamma*). In this world, the mankind are to some extent, pure in their Mind continuum under the protective guardian of these two phenomena. Lacking these, the humanity would disappear and human will be similar to animals in every aspects. Nowadays, there are increasing numbers of persons who do not know the Moral Shame and Dread, and in association with these persons, all the licentious, wanton manners and behaviours are arising among people.

The False Moral Shame and Moral Dread

Some are afraid and reluctant to perform Wholesome deeds like, going to pay homage to the pagoda, listening the discourses, observing the precepts -etc, which are actually not Unwholesome evil conducts. These kinds of action are not the Moral Shame and Mora Dread. These are the nature of deception and feigning (= *Maya*). The essence is arising of Unwholesome mentality, (= *Akusala cittappada*) where the Delusion (= *Moha*) and the Craving (= *Tanha*) are fundamental mental factors. The fear and shame of Unwholesome evil conduct done, which is known by others is the arising of Unwholesome mentality, where the nature of Sad-mindedness (= *Domanassa*) is fundamental factor.

To be ashamed in paying respect to the teachers and older ones or to be ashamed and fearful in cleaning oneself are the the nature, where one oughts to be ashamed and to be in dread. So, these actions are the true Moral Shame and Moral Dread.

5. Greedlessness (*Alobha*)

1. (a) *Alobho arammane cittassa agedha lakkhano,*
(b) *Alaggabhava lakkhano va kamaladale jalabindhu viya,*

2.

3. (*Abhi-A-1-170,171, Vs-2-94*)

1. (a) The nature of not being infatuated with or not having a passion for the sense-object in the mind ----- Character,

(b) Next ----- Like a water drop which does not stick on a lotus leaf, the nature of the mind not implicated in the Sense - object ----- Character,

2. Like a Noble Arahāt free from defilements, who keeps out of any possessions;
the nature of non-attachment of the mind to Sense-objects

----- (Function) Essence,

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