

“namo tassabhagavato arahato sammāsambudhassa”

NIBBĀNAGAMINIPATIPADA
WAY OF PRACTICE LEADING TO NIBBĀNA

VOLUME IV
PAGE 292-324

BY
PA-AUK TAWYA SAYADAW

TRANSLATED BY
U MYINT SWE (M.A London)

Mental Concomitants common to all types of Consciousness

Page 292

Consciousness

(1) *Phassa*

1 – Its characteristic is the contact (meeting) with the object.

2 – Its function is to strike the object and consciousness, or to join consciousness to the object (or to join the object and consciousness together), or to create the meeting of the base (i.e. sensitivity) and object.

3 – (a) Its manifestation is the state that arises due to the meeting of three things-bases (sensitivity), object and consciousness,

(b) Or the state that makes arising of the result, sensation.

4 – Its immediate cause is the object that appears (on the sensitivity).

(i) Characteristic – As explained in the section on consciousness-aggregate, there are three ways of explaining analytically the real (original) meaning of ultimate realities by using the nominative, instrumentive and impersonal; of them the analytical explanation using the nominative and instrumentive is not correct, but the only explanation having (meaning) the impersonal (abstract) sense is said to be correct, and so it is said that the characteristic of *Phassa* is “contact”.

Among these three methods of explaining the ultimate realities,

(1). in the first case of explanation by using the nominative case, it is to be understood that there is not other agent except *Phassa* itself that makes contact with the object, for it is *Phassa* itself, but not *Attā* (soul) that makes contact with the object. This is not a true statement but a figurative speech used in order to reject the soul-theory that *Attā* or soul makes contact with the object.

2. It is only due to the *Phassa* that the associated things come into with contact the object. Coming into contact (meeting) with the object is achieved (accomplished) by *Phassa*, but not by *Attā* or soul. This also is not a true statement but a figurative speech used in order to reject the soul-theory that contact (meeting) with the objects achieved by *Attā* soul, but actually *Phassa* has not power to achieve (accomplish) the contact with the object.

Page 293

It is a true statement that *Phassa* has the characteristic of coming into contact (meeting) with the object, but *Phassa*'s contact with the object and consciousness is not like the touching of two fingers on a material thing, and so, it is just a state that arises in the manner of meeting (contact).

In the worldly (common) sense the two things touching or being attached to each other exist side by side. However *Phassa*'s contact with consciousness and the object is not like touching of the two wooden sticks existing side by side. Just as, when the visible object strikes the eye-sensitivity, the meeting of the eye-sensitivity and the visible object, is a mere elemental contact not being attached to each other, even so *Phassa* contacts with consciousness and object, without being attached to them.

Sanghattarasa – This term expresses the twofold Rasa or function, namely – *kiccarasa* and *Sampattirasa* of them.

1. *Kiccarasa* – Just as the visible object elementally strikes the eye-sensitivity, or the audible object the ear-sensitivity, without being attached to each other, even so *Phassa*, contact also

arises as if elementally striking its associated consciousness and object without being attached to them. This is *kiccarasa*. It is due to the *Phassa*'s elementally striking that there is meeting of consciousness and object, which are joined (connected) by *Phassa*. If *Phassa* strikes only the object but not consciousness, or only consciousness but not the object, there cannot be the meeting of consciousness and object. Therefore *sangattana* or striking is only a phenomenon by which there is the meeting of consciousness and object; in other words, the meeting of consciousness and the object is due to *Phassa*. This (their) meeting is indeed called striking". This means that striking is not a separate thing from the (their) meeting. *Phassa* is just a condition which causes the mind's elemental striking at the object.

2. The striking of one palm at another (one) is just the striking of material elements which have the stronger force (power) of air-element. In clapping, the two palms strike each other. The two palms also are just a group of material elements which are ultimate realities; each of the two palms has five kinds of material groups, or (in other words) the forty four kinds of mater. (If vitality nonad is included, the number of material qualities will be more than forty four material qualities. (See the section on meditation). The force (power) of the mind-born air-element is the greatest of material qualities existing in these two palms. The mutual striking material groups, existing in the **page – 294** two palms, which have more powerful force of mind-born air element is in other words (metaphorically) called clapping, or touching (striking) of two palms. Exactly in the same way, the mind's attention to the object and the being (becoming) of the object to be known is called the touching (striking) of mind and object. *Phassa*, a special phenomenon, depending on mind (consciousness), which arises in the mode (manner) of striking, is metaphorically, called by the commentator, *sangattana* the mind's striking at (on) the object. (See *Mula* TT 1-86; *Anu* TT 1-93)

The *Phassa*'s elemental striking (at the object) is in some cases as evident as the physical contact. Regarding the mode of *Phassa*'s striking is explained by the sub-commentary by three similes, viz.

1. There arises the trembling in a frightened person who is looking at (watching) someone on the top of the tree, who is about to fall down.
2. There arises the driveling (slavering) in a person who sees someone eating sour things (fruits) such as lime, mango fruits etc.
3. There arises the trembling of the body of a virtuous and compassionate person when he sees someone beaten and tortured.

In such cases, *Phassa*'s contact with the object is very evident. (see *AnuTT* 1-93)

Sampatti-rasa: - As *Phassa* arises due to the striking (meeting) of its base (heart) and object know that it (*Phassa*) has also a full (complete) function as its *Sampatti-rasa* due to the striking of its base and object, which is called *Sanghattana-rasa*. Here "*Sampatti*" means not perfection (completeness) but a natural process in full, as stated by *Anutikā*, a sub-commentary.

Page 295

Five-door and Mind-door Processes

It is explained in the great commentary. Every *Phassa* arising in the four spheres (realms), namely, *Kāma*, *Rūpa*, *Arūpa* and *Lokuttara*, has truly a characteristic of touching in the manner of striking (meeting with) the object. "*Sanghattana-rasa*" (function of striking), is said to be obtained in *Phassa* arising only in the Five-door process, but it can be (also) obtained in *Phassa* arising in the Mind-door process, in the sense of Function, though not in the sense of "*Sampatti*".

True - **Phassa** arising in the Five-doors has the characteristic of touching and also the function of striking (**Sanghattana-rasa**), but **Phassa** arising at the Mind-door has only the characteristic of touching, but not the function of striking.

The above statement is again explained in the great commentary, quoting the passage of the “**Milinda-pañha**”:-

"Great King!, for example, when the two goats strike each other with their horns, note one goat as the eye-sensitivity and the other one as the visible object, and the meeting of those two goats as **Phassa**. Thus **Phassa** has the characteristic of touching (contact) in the manner of meeting with the object, and also “**Sampatti-rasa**”, that is, function of being complete (perfect) due to the meeting of the base and the object. (It is the same in the similes, the striking of two cymbals, or of two palms and so on.)

Or, in the phrase, “**Cakkhunā rūpam disvā**”, stated in the canonical texts, **Cakkhu** (eye) is taken as eye-consciousness, not as eye-base or eye-sensitivity, and so this phrase means that the eye-consciousness sees the visible object, being taken as a figurative speech, meaning that eye consciousness is used in the name of eye, “**Cakkhu**”. In the above mentioned **Milinda-pañha** also, eye-consciousness is similarly used in the name (term) of (just) **Cakkhu** or eye, and so on.

Then, in the “**Milinda-pañha**” also, **Phassa** is said to have “Sanghatta-rasa” in the sense of function, as it strikes both the mind (consciousness) and the object. (**Abhi-A** -1- pp. 151-2)

Page 296

It is decided in the above said commentary that **Phassa** arising at the mind-door can have '**Sanghattana-rasa**' in the sense of function, though not having it (**Sanghattana-rasa**) in the sense of '**Sampatti**' (completeness or perfection). This means that **Phassa** arising at the mind-door has **kicca-rasa**, which is the arising the manner of connecting the consciousness with the object, and in the manner of striking the consciousness and the object.

Paccupatthāna - Manifestation -

1. **Upatthāṅkāra-Paccupatthāna** -As the **Buddha** said in the canonical texts, **Phassa** is manifest to the knowledge of a meditator who contemplates it (**Phassa**) as a phenomenon arising due to the conjunction of three things-bases (sensitivity), object and consciousness. This is **Upatthāṅkāra-Paccupatthāna**.
Phassa is manifest to the knowledge of a mediator who contemplates it (**Phassa**) in the mode of arising due to the conjunction of three things - base (sensitivity), object and consciousness, as the **Buddha** said to his disciples by way of **Phassa**'s condition which is (said to be) the conjunction of three things - base (sensitivity), object and consciousness. True, in the canonical texts, it is said that **Phassa** arises due to the conjunction of those three things, and so the conjunction of those three things is said to be **Phassa**'s condition. --- Thus, as the **Buddha** said that **Phassa** arises due to the conjunction of three things - base (sensitivity), object and consciousness, and is manifest to the knowledge of a meditator in the mode of conjunction of three things, this manifestation is called '**Sannipāta-Paccupatthāna**', meaning that **Phassa** is manifest to the knowledge of the meditator as a

phenomenon that arises due to the conjunction of three things - base (sensitivity), object and consciousness.

2. **Phala-Paccupatthāna** - In accordance with the formula of *Paticca-samuppāda*, **Phassa** brings about produces the result of feeling (*vedanā*). This is '**Phala-Paccupatthāna**'. In the case of **Page 297 Phassa**'s bringing about feeling, the following simile is given in the commentary: -

Look at live coal, (stick) lac, heat (vapour) - the live coal is an external thing cause to soften the hard lac. When the lac is placed (roasted) upon the live coal, there arises the heat element (vapour) in the lac. Though the heat element (vapour) arises due to the live coal, it just softens the lac on which it depends, but not the coal. In the same way-

1. the external cause - base (sensitivity) and object,
2. consciousness, and
3. **Phassa** (contact), of these three things (phenomena) **Phassa** that arises due to any cause of base (sensitivity) and object which are evident, cannot be said to cause *Vedanā* (sensation) to arise, but actually the only **Phassa** that arises depending on consciousness causes *Vedanā* to arise in consciousness. Although the base (sensitivity) and object are the cause of **Phassa**, this **Phassa** does not cause *Vedanā* either in the base (sensitivity) or in the object. Here, 1. the base (sensitivity) and object are like the live coal,
2. the consciousness is like the lac,
3. **Phassa** is like the heat element (Vapour), and
4. *Vedanā* (feeling) that arises due to **Phassa** is like softness of lac due to the heat element (vapour).

In the case that **Phassa** brings about produces the result of *Vedanā*, it is said that it causes *Vedanā* only in consciousness; and it shows (means) that **Phassa** is a phenomenon or a mental factor that depends on consciousness and (that) can strike just *Vedanā*, unmixed with the base (sensitivity) and object. But its depending on the corresponding material base (sensitivity) is not rejected, but **Phassa** associates only with consciousness, not with material base (sensitivity) on which it depends.

Padatthadāna = proximate cause: - **Phassa**'s proximate cause is the object that appears without obstruction: due to the proper attention or adverting consciousness and eye-sensitivity or faculty and so on, which create the appearance of **Phassa**. (*Abhi-A*- 1-152)

Page 298

In the statement that **Phassa** has as its proximate cause, the object that appears it means that there exists, eye-sensitivity (faculty) etc. on which **Phassa** depends turning to the object and also the adverting consciousness attending to the object, thus creating (helping) together the appearance of the object (on the sensitivity). This helping together (of sensitivity and adverting consciousness) causes consciousness (mind) to take that very object as its object.

Because no god (creator) can prevent the arising of consciousness in such an object thus helped together, it is said that consciousness arises on that object without obstruction. When consciousness arises, **Phassa** also arises together with it (simultaneously). And as **Phassa** arises invariably, without obstruction, in such an object that is thus helped together, the object is to be the proximate cause of **Phassa**. (*Mūla Tī* -1-86)

The point to be contemplated - This **Phassa** touches (strikes) the objects belonging to both the moral (wholesome) and immoral (unwholesome) consciousnesses, and so it arises in both the good and bad consciousnesses. It is a mental factor (concomitant) common to all consciousnesses. Of the mind-moments that arise according to the bases and doors, select

Phassa from the associated mental factors which exist in one mind-moment which you want to contemplate and contemplate its above mentioned characteristic, function etc. Contemplate both **Phassa's kicca-rasa** and **Sampatti-rasa** of **Phassa** arising at the five-door cognitions, but only **kicca-rasa** of **Phassa** arising at the mind-door cognition.

2. **Cetanā** = Intention

Cetanā (intention) is that which motivates and binds to the object, those things (phenomena) associated with itself, causing them to arise continuously.

1. Its characteristic is to motivate its associated things (states) to be fixed on and to attain to the object, (together with itself).
2. Its function is to urge and organize its associated things (states) to exert their own works in the object thoroughly and unitedly.
3. It is manifest (in the meditator's knowledge) as managing (the associated things).
4. Its proximate cause is (its) associated things (states), headed by the base (sensitivity), object, **Phassa** and attention.

Page 299

Lakkhana = Characteristic: - **Cetanā** binds its associated things (phenomena) to an object, making them arise in the object continuously due to the motivation of **Cetanā**, the associated things (states) are to arise continuously and repeatedly.

Āyūhan-rasa - Every **Cetanā** (intention) that exists in the four kinds of plane - **Kāma**, **Rūpa**, **Arūpa** and **Lokuttarā** - has indeed the characteristic of motivation and there is no **Cetanā** that has not such characteristic. But '**Āyūhan-rasa**' is only in the wholesome and unwholesome **cittas**, and it is the function that puts together and unites not dispersing, the associated states in the object which causes the wholesome and unwholesome **cittas**.

Further explanation: - When doing (exerting) moral (good) and immoral (evil) deeds, the associated states (each) except **Cetanā** do partly their own respective work(s), but **Cetanā** exerts excessively and two times more than them, (meaning its great business). So, the commentators says - "This **Cetanā** is like a field-owner". When mental states take their objects, **Cetanā** is excessively busy, in order to bind itself to that object and also to bind its associated states to it. The field-owner takes his fifty-five workers; he (himself) reaps continuously the rice-crops in the field together with his workers, and at the same time urges them to reap, pointing out them to the places where to be reaped, and also has to prepare things to eat and drink. Thus the field-owner is busier than others. In the same way, **Cetanā** works harder than its associated states in wholesome and unwholesome works to bring about moral and immoral deeds; in other words, it does busily the work of organizing its associated states in order to bring about the wholesome and unwholesome states incessantly.

Here, **Cetanā** is like the field-owner, and the fifty-five workers are like the fifty-five wholesome states, such as **Phassa**, **Vedanā** etc. arising by virtue of consciousness. **Cetanā** double work (exertion) in doing wholesome (moral) and unwholesome (immoral) deeds is like the field owner's double work (exertion). Thus **Cetanā's** function of exertion (**Āyūhana-rasa**) is thus to be understood. (**Abhi-A**- 1-155)

Page 300

Paccupatthāna - This **Cetanā** is manifest to the knowledge of the meditators as the state of management, and is like the management of the chief pupil or chief carpenter etc. who manages his own work as well as that of others.

To explain further - The chief pupil (disciple), when seeing his preceptor *Sayādaw* coming at a distance, recites his own lessons and also makes other pupils recite as he does. It is true - when that chief pupil exerts to recite his lessons, other pupils also have to recite their respective lessons following the example of that chief pupil.

Another simile - The chief carpenter himself does his own work - cutting and planning the wood and also causes other pupils of his do their respective works, - cutting and planning etc. It is true when the chief carpenter does his own work, cutting and planning the wood etc, those other pupils of his do their respective works, such as cutting and planning etc.

Another simile - In waging war at the battle-field when the general, the chief of the army, himself is engaged in fighting, he causes his own soldier to fight bravely and courageously. It is true - when the general begins to fight bravely, those soldiers of his have to fight bravely following the general's example.

In the same manner, when this *Cetanā* arises in the object by his own function, it seems (appears), as if managing its other associated states such as *Phassa* etc. to carry out their respective functions such as striking (samghattana) etc., thus is this *Cetanā* is manifest to the knowledge of meditators who contemplate *Cetanā*. It is true - when that *Cetanā* does (exerts) its own work, its associated states also do their respective works. Therefore, it is said that *Cetanā* is to be understood to be like the management of the chief pupil (disciple), the chief carpenter etc. who accomplishes his own and others' works as well.

In remembering the works to be done quickly etc., note that this *Cetanā* is evident when it arises as a state causing its associated states to exert or strive (do their respective works). Here, the state causing (others) to exert (strive) is not *Vīriya*, but it is a respectful attention to the object. *Cetanā* itself respects the object and also causes its associated states to respect (the object).

Page 301

Therefore, note that *Cetanā* is a state causing (others) to exert (*unsahana-bhāva*), which causes its associated states to exert (strive), by way of motivating, impelling and organizing its associated states, in order to put (place) them onto the object and make them do their respective works there. (*Abhi-A1-155, Mūla-tī 1-87*)

What *kamma* is - As *Cetanā* is busy in taking an object, its associated states also are very active as if having great concern. As mind and mental concomitants are very active, the mind-born material qualities born of active mind become very active. As the mind-born materiality is very active, its co-existing material qualities born of *Kamma*, Temperature and Nutritive essence also have to become very active, like a lump of dry cow-dung thrown on the swift current of a river. Therefore, in (when) doing either a good deed or an evil one, the whole body as all material and mental aggregates become active (vigorous) as much as the mind is active (intense); but they are inactive, passive, sluggish and weak if *Cetanā* which is the main (root) cause of all good (moral) and evil (immoral) deeds is said to be *kamma* by the *Buddha*.

"O-monks, one, being motivated by *Cetanā*, does bodily, verbal and mental deeds, and so *Cetanā*, the main cause of those deeds is said by me to be *kamma*." (*Ain 2-463, Abhi 4-290*)

Kamma is the actual (real) name of bodily, verbal and mental actions. But those deeds are achieved due to *Cetanā* and *Cetanā* is metaphorically called *kamma* (*Mūla-tī 1-77*).

Padatthāna - In the commentaries, *Cetanā's Padatthāna* (proximate cause) is not stated. In the *Visuddhimagga*, however, while stating the characteristics, functions etc. of mental concomitants included in the "formation-group" (*SañKhārakkhan-dha*), the proximate cause of

Cetanā is said to be the remaining three groups (aggregates), viz. the feeling-group, perception-group and consciousness-group.

Again, in the "*Satta-tthāna-kusala Sutta, khandha-vagga, Sainyutta-nikāya*, (*Sam* 2-51-52), and also in the *paṭisambhidā-magga* and *lisuddhimagga* which contain the chapter on the detailed explanation of "*Udayabbaya-ñāna*" (knowledge of rise and fall) where the connection of cause-and-effect of the conditional states is contemplated, it is stated thus: -

Page 302

In these texts, it is taught that the (three) aggregates of feeling, perception and formations arise due to **Phassa**, and that the aggregate of consciousness arises due to mentality and materiality. (*Sam* 2-51-531, *Patissam* 54, *Vs* 2-266-7) (Furthermore, it is taught thus)

1. The four mental aggregates are mutually related to one another by the forces of co-existence etc. (Path 1-5).
2. The (six) bases, eye-base etc., are related, by the forces of Dependence, Pre-existence etc., to the mental states which arise depending thereon. (Path 1-5)
3. The six objects, visible object etc., are related, by the forces of object condition etc. (Path 1-1)

Therefore, there are indeed the proximate causes which give rise to **Cetanā**. Speaking (Stating) briefly, those causes are of three kinds, namely 1. the base, 2. the object and 3. **Phassa** (the associated mental states headed by **Phassa**).

That those (three) causes are not specifically mentioned in the commentaries is perhaps because there is no special cause to mention to be a more prominent cause out of those three causes in giving rise to **Cetanā**.

In the case of some mental states, such as "*Santirana*" (Investigating consciousness), the proximate cause is the base on which they depend. In the case of some mental states, such as **Phassa**, the proximate cause is the object that appears. In the case of some mental states, such as **Paññā** (wisdom), the proximate cause is Samadhi (concentration) which is its associated state.

This **Cetanā** also is associated either with **Santirana** or with **Phassa** or with **Paññā**. It must have its proximate cause, as there is a proximate cause in its associated states. Therefore, note that '**Cetanā**'s proximate cause is either one of, or all of these three states, **Page 303** namely - the base, the object and (its) associated state(s) headed by **Phassa**. (See also the explanations - *Abhi-A1*-321-322) They have been stated. Note similarly in the case (place) where the proximate is not specifically mentioned in the remaining mental concomitants.

The point to be contemplated: - **Cetanā** also is verily a mental concomitant common to all kinds of consciousness. Selecting (Extracting) **Cetanā**, which one wishes to contemplate out of the associated states which arise (exist) in the mind-moments, contemplate its characteristic, function etc. In contemplating so, contemplate the *Āyūhana-rasa* of **Cetanā** only associated with the wholesome (moral) and unwholesome (immoral) *Javana* (Impulsion) moments. Do not contemplate the *Āyūhana-rasa* of **Cetanā** associated with the (remaining) indeterminate resultant and functional consciousness or mind-moments. If so, one may ask - "Isn't there Rasa (function) in the **Cetanā** associated with the (remaining) indeterminate resultant and functional consciousness?" As the very characteristic of some ultimate realities, such as **Vedanā** (sensation), is their function, here also contemplate that 1. motivation is **Cetanā**'s characteristic 2. and its function as well.

The essential (necessary) meaning of all the explanations given in the commentary, *Mūla-tīkā* and *Anu tīkā*, is that **Cetanā** is a (mental) state that establishes its associated states in their respective works or causes them to do their respective works. This means that **Cetanā** motivates its associated states,

together with itself, to reach the object, or binds them to the object or causes them to be (stay) in the object. That which causes its associated states, together with itself, to do (to be in) their respective works, can be called *Cetanā*'s function. The wise men should think wisely and know the true meaning in this case.

Page 304

3. *Ekaggatā* = *Samādhi*

Samādhi is a (mental state that fixes (places) the mind well or unitedly (equally) on the object. Or, just fixing (placing) the mind well and unitedly (equally) on the object is (called) *Samādhi*.

1. (a) Its characteristic is (the state of being) a chief of associated states being (together) in the object.
(b) Its characteristic is, by its nature, being undistracted (from the object) or being fixed unmoved in the object.
(c) Its characteristic is the cause of being undistracted of its associated states from (in) the object.
2. Its function is to unite (put together) its associated states, (just like the water that unites (gathers together) to fine particles of soap-powder.
3. (a) Its manifestation (*Upatthānākāra*) is a calm (peaceful) state.
(b) Its manifestation (*Phala* = result) is a state that produces wisdom (insight knowledge) as its result, or is the cause of wisdom.

[The *Buddha* said - A man of concentration or concentrated mind fixed in the object knows (the things) Sam 2-12]

4. Its proximate cause is generally a happy sensation (happiness).

"*Cittassekaggatā*" (*cittassa + ekaggatā*) means a state of mind that has one-pointedness in a single object. This term, "*Cittekaggatā*" is really a name of *Samādhi* (concentration). Its being a chief as its characteristic (*Pāmakka-Lakkhana*) is explained first in the great commentary (*Mahāthakathā*), thus;

(a) *Pāmakka-Lakkhana* - Just as a pinnacle which is the centre of a graded turret binds and puts together (all) the remaining timbers, such as, cross beams, rafters and so on, and therefore is a chief or principal part, even so *Samādhi* (concentration) has the characteristic of being a chief of all moral (wholesome) states, because all the moral (wholesome) states are achieved due to consciousness (mind) associated with *Samādhi* (concentration). Therefore, Rev.

Nāgasena said, -

"Great King, all the roof rafters on the graded turret reach and incline to (lean on) the pinnacle and join together on it. And so the pinnacle is said to be the best and most important part.

Page 305

In the same way, great king, all the moral (wholesome) states incline to *Samādhi* (concentration), and so *Samādhi* is said to be the best of all the moral (wholesome) states. (*Milinda-pañha* - 38; *Abhi-A*-1-161).

In the case of charity and morality also, there is *Samādhi* (concentration), a mental concomitant but *Cetanā* (intention) is the chief in the case of charity, and *Saddhā* (faith, confidence) in morality. Therefore, the above statement that *Cetanā* has the characteristic of being the chief is to be understood regarding the moral developments of concentration (calm) and insight-knowledge.

(b) *Avisāra-Lakkhana*, (b) *Avikkhena-Lakkhana* - "*Avisāra-Lakkhana*" means the state of being un-distracted of just *Samādhi* itself in the object. "*Avikkhena-Lakkhana*" however,

means that *Samādhi* is not only the characteristic of being undistracted itself in the object, but also causes its associated states to be undistracted in the object. Only

page-29

due to *Samādhi*, its associated states are undistracted in the object. Therefore the state that causes the associated states to be undistracted in the object is (called) “*Avikkhepa Lakkhana*”. Proximate concentration and *Jhānic* concentration is the object of calm-meditation, such as replica image (*Patibhāgre-nimitta*) of (in) the in-and-out breathing and *kasina*-meditations etc., and also concentration of insight-meditation in the mental and material objects thus such and such concentration is fixed calmly in such and such corresponding objects. This concentration is not only fixed calmly itself in that object, but also causes its associated states to be fixed co-exist calmly in the object. Therefore, consciousnesses of both calm and insight meditations or developments are fixed calmly in the objects (i.e., *Kasina* and phenomena) of calm and insight meditations, but do not go astray to other objects. For, the concentration, called “*Avikkhepa*” (undistractedness) is an adversary (opponent) of *Uddhacca* (Distraction) that goes astray to other objects except the objects of calm and insight meditations. Of the mundane concentrations are so powerful as such, the supramundane concentrations are much more powerful than those mundane ones.

When fighting (waging war) in the battle-field takes place, the king has to go to this and that place where fighting fails and wherever the king arrives, many more soldiers come in full, because the king's army follows after him due to his management. The other (opponent) army is broken and the soldiers follow after their king and retreat only to the place where their king is. In the same way, concentration (*Samādhi*) does not give its associated states to any chance of scattering in this and that object, and therefore it (*Samādhi*) is a state that causes its associate states to be undistracted: this is called “*Avikkhepa Lakkhana*”.

Sampindanarasa - Just as water unites (puts together) the fine particles of soap-powder so that they do not scatter, and become a solid lump-soap, PAGE 306 even so *Samādhi* or concentration has the function to unite (put together) its associated states not to be distracted in the objects such as *Kasina* and phenomena of calm and insight meditations. It is due to the power of concentration that all the mental states exist calmly in the single object which is a replica image etc. in the in-and-out breathing and *Kasina* meditations. In the case of insight meditation also of the consciousness of insight is associated with knowledge (wisdom) and happiness, 34 mental states contain in the phases of impulsion *Javana* calmly co-exist in the object of phenomena which is to be contemplated by the insight knowledge. That they can co-exist as such is due to the power (force) of concentration associated with insight knowledge. The Path and Fruition consciousnesses and their concomitants remain fixed in *Nibbāna* which is their object. That they (Path and Fruition consciousnesses) can remain fixed in *Nibbāna* as such is actually due to the power (force) of the supramundane concentration associated with those Path and Fruition consciousnesses. Therefore *Samādhi* (Concentration) is said to have the function of collecting (gathering together) its associated states so that they exist together in one object.

Paccupatthāna is explained as (being of) two kinds, namely, *Upatthānākāra-Paccupatthāna* and *Phala-Paccupatthāna*: -

(a) *Upatthānākāra-Paccupatthāna*

Samādhi (Concentration) is manifested as tranquility (calmness) of mind, *Upasama-Paccupatthāna*, because it has the characteristic of tranquility and is opposed to *Uddhacca*, the mental distraction, and

because it is manifested to the knowledge of the meditator who is the contemplating *Samādhi* in the mode of mental tranquility. This is *Upatthānākāra paecupatthāna*.

(b) *Phala paceupatthāna*

"Monks, develop *Samādhi* (concentration). A monk of concentrated mind knows truly exactly and distinctly.

1. the five aggregates of clinging, 2. their arising and the cause of their arising, 3. their cessation and the cause of their cessation (Sam -2-12).

"Monks, develop *Samādhi*. A monk of concentrated mind knows truly, exactly and distinctly: 1. This is the Noble Truth of Suffering. 2. This is the Noble Truth of its Cause. **PAGE 307** 3. This is the Noble Truth of its Cessation. 4. This is the Noble Truth of Path (leading) to its cessation" (Sam-3-363).

"Monks, develop *Samādhi*, build it up. A Yogi of concentrated mind placed fixedly in the object knows truly and exactly. (*Khu*-10-50, *Khu*-11-38)

As the *Buddha* said thus, *Samādhi* has the manifestation of fruit or result (*Phala paceupatthāna*), which produces *Yathā-bhūta-ñāna*, that is, the knowledge that penetrates truly the four Noble Truths. *Samādhi* produces *Yathā-bhūta-ñāna* as its result, as the latter arises due to the former.

Padatthāna

Happiness (Pleasant feeling) is an approximate nearest cause of *Samādhi*, because generally *Samādhi* arises in a man of happiness and his *Samādhi* can become strong. Generally, *Samādhi* arises if there is happiness, but there are some other (stronger) kinds of *Samādhi*, such as the fourth *Jhānic Samādhi*, not associated with happiness and therefore the author of *Anu-tīkā* explained the word "*Visesato*" as meaning "excessively" (*Atisaya*), although the author of *Mūla-tīkā* explained the word "*Visesato*" as meaning generally (*Yebbuyyena*).

As the *Buddha* he said that the mind of a happy person is concentrated (DT-3-252), the feeling of happiness is an excellent cause of concentration (*Anu-tī* -95).

Just as the flame of a lamp stands still in the place where there is no wind (or the wind is calm), even so the mind is tranquil or calm (when there is no mental suffering). As in the illustration of 'standing still of the flame of a lamp', *Samādhi* is said to be a state of mental tranquility, not of continuous series of mind, like the flame of a lamp continuously burning. (*Abhi*-A-1-162, *Mūla-tī* -1-88, *Mahā-tī* -2-142)

[Remark: As the proximate cause of *Samādhi* associated with the fourth *Jhāna* and indifferent feeling is not mentioned, note that the associated states led by the base, object and *Phassa* (contact) are their proximate cause.]

Review the above statements regarding the *Samādhi*, and it is clear that the moral *Samādhi* (associated with wholesome states) is endowed with the powers (forces) that produce *Yathā-bhūta-ñāna* (true knowledge). If so, why are you, noble man, disgusted with the building up of *Samādhi*?

PAGE 308

Samādhi can help to get *Yathā-bhūta-ñāna* (the knowledge that knows truly), penetrate the four Noble Truths, and produce the Insight Path and Fruition knowledges. *Yathā-bhūta-ñāna*, the knowledge that knows truly, can destroy the defilements (by degrees) up to the *Arahatta* Path-and Fruition knowledges

and (thereby) can cause (help) one to escape from the suffering of round of existences. The Noble ones such as the *Buddha* etc. appreciate and admire *Samādhi* of such a great power.

The *Sammāsambuddha*, who is more excellent than the three kinds of *Buddha*, namely, *Suta-Buddha*, *Sāvaka-Buddha* and *Pacceka-Buddha*, admires *Samādhi* associated with *Ariyan* Path, which is said by the *Buddha* to produce immediately after itself its own result, the *Ariyan* Fruition, and so there is no other state equal to that kind of *Samādhi* associated with *Ariyan* Path. This Jewel of *Samādhi* associated with *Ariyan* Path is excellent. By uttering this truthful word, may all beings be happy and free from all dangers. (*Suttanipāṭa*-312).

In the above stated "*Ratana-sutta*", the *Buddha* admired and revered the Path-concentration (*Magga-Samādhi*), associated with *Ariyā* Path. But *Ariyā* Path-concentrations or *Ariyā* Path states can come into existence, only when they are helped (aided) by successive insight knowledges and concentrations.

According to the teachings stated in the *Paṭṭhāna* 1-146, *Abhi-A3*-443 and *Sam* 1-344, the *Ariyā* Path knowledge and concentration come into existence only when they are helped by the powerful forces of successive Insight Knowledge and concentrations. Again, according to the *Buddha*'s teachings stated in the discourse on *Samādhi*, *Sacca-Samyutta* (*Sam*-3-363), as explained above, one must try to first attain one of the two kinds of concentration, viz., Proximate and *Jhāna*, in order to attain the right knowledge of truth (*Yathā-bhūta-ñāna*) that penetrates the four (Noble) Truths.

PAGE 309

That concentration is one of five powerful forces which (can) promote your (noble man's) mental continuity to the higher and higher stages up to *Nibbāna*. Therefore, may you noble man revere the concentration, understanding (knowing) its value.

The points to be contemplated regarding *Samādhi*'s characteristic, function etc., as presented above, are the points (facts) explained in detail (in preference) for the concentration associated with moral (wholesome) states, but in the same way (manner) one can contemplate (other) kinds of concentration, associated with immoral (un-wholesome), resultant and functional (indeterminate) consciousnesses.

4. *Jīvitā*

1. Its characteristic is to guard (protect) the states which co-exist inseparably with itself.
2. Its function is to establish and prolong its co-existent states from arising (*uppāda*) up to cessation (*bhanga*).
3. It is manifested as a state that maintains its co-existent states until the (instant of) cessation.
4. Its proximate cause is a state (phenomenon) that is established and prolonged by itself.

The term "*Sampayutta*" means the associated mental states. But here, in order to explain the sameness of both "life-faculties", mental and physical, regarding their nature and characteristic etc., it is explained by the words, "*Attanā avinibhuttānam dhammānam*", which means that it (*Jīvitā*) has the characteristic that protects the states which co-exist inseparably with itself. (*Mūla-ṭī* -1-90).

Therefore, as the "material life-faculty" is explained in the chapter one "Matter", if "the mental life-faculty" only is explained, its characteristic, function etc. can be noted as following:

PAGE 310

1. Its characteristic is to protect its associated states.

2. Its function is to establish and prolong its associated states from arising (*upāda*) up to cessation.
3. It is manifested as a state that maintains its associated states until cessation.
4. Its proximate cause is those associated states that are established and prolonged by itself.

It is due to this (mental) life-faculty that its associated (and co-existent) states live or exist alive and live long. Therefore, *Jīvita* is a state that causes its associates to exist alive and live long. It (*Jīvita*) is called "*Indriya*", because it exercises its control over its associated states in its protecting and prolonging them (associated states).

"Anupālana-lakkhane indattham kāreti"

The mental concomitant, *Jīvita*, maintains (protects) its associated states so that they live long, and in this case, its associated states make it (*Jīvita*) their lordship and sovereign. Without *Jīvita*, its associated states have no protective power and so it seems that it causes its associated states to make itself their chief.

(The same is applied to other states of faculty.)

The word "*Jīvitindriya*" is made by combining the two words, "*Jīvita* and *Indriya*". *Jīvita* (life-faculty) is the chief of (continuity of) the aggregates, named "*Pavatta*", which are in continuous existence linked together according to the law of cause-and-effect (*Paliccasamuppāda*), and which are grasped by *Karma* as its result by means of craving (*Tanhā*) and wrong view (*Ditthi*).

PAGE 311

It is due to Life-faculty (*Jīvitindriya*) that its associated (co-existent) states can exist from (their) arising up to (their) cessation. At the time when Life-faculty exists for three instants of arising, static and cessation (vanishing), its associated states can exist, due to life-faculty, from (their) arising up to (their) cessation, and so it is said that, due to life-faculty, its associated states can live. Again, the preceding Life-faculty causes its associated (co-existent) states to become together with itself (even) after itself. It is due to the help (service, assistance) of life-faculty that the continuity of the aggregates of clinging that become (arise) in succession, exists for long, and if those aggregates (associated states) do not receive the help (assistance) of life-faculty, they may expire. Therefore, it is said that, due to life-faculty, its associated (co-existent) states, that is, aggregates of clinging, can continue to exist or live long.

The existence for long of the continuous aggregates of clinging due to the help of life-faculty, if it is associated with the special karmic force that produces this and that (new) existence, can continue (to be) incessantly till death or even till *Parinibbāna* (Total extinction), as it is helped till that time. [As the continuity of aggregates of clinging can continue for long due to the help (assistance) of life-faculty, this life-faculty, if it is associated with the special *kammic* force that produces this and that (new) existence, can exist incessantly till death or even till *Parinibbāna* (Total extinction).] (See: *Mūla-ṭī* 1-90, *Anu-ṭī* -1-97)

Lakkhana - By the word, "*Sampayutta*", is meant the (associated) mental states. But here, the co-existent (*sahagāta*) mental and material states are to be taken, as they both are inseparable from life-faculty, which is said to have the characteristic of protecting them. Water is said to protect the lotuses, but it can protect the lotuses etc. that are existent and worthy of protecting. If there are no lotuses worthy of protecting, water cannot protect anything. In the same way, in the case that life-faculty protects its co-existent states, it can protect them only at the time when they exist, but it cannot protect them not to disappear. (So that they cannot disappear.)

Just as a nurse guards (suckles) another's baby (born by another), even so the life-faculty also protects the resultant mental and material phenomena, which are produced by such causes as "*Avijjā, Tanhā, upādānā, saṅkhāra, Karma*", or "*Citta, utu, āhāra*", or "Base, object, *Phassa* (contact) and so on.

Just as a boat-man who conveys only the boat to the thither shore by rowing it, as he himself is together with that boat conveyed to thither shore, is said to convey himself also to the thither shore, even so *Jīvita* (life-faculty) is connected with (other) phenomena that are caused by itself to live long from (the instant of) arising up to (till) cessation and can live (exist) up to that moment, and so *Jīvita* is said to guard (maintain) itself in turn, by guarding (maintaining) its co-existent states. (*Abhi-A-1-167*).

PAGE 312

Rasa (Function) - *Jīvita* is said to have the function to cause its co-existent states to arise and maintain them from (the instant of) arising till cessation, but it cannot cause its co-existent states to arise after (the instant of) cessation. It is because both *Jīvita* itself and its co-existent states caused by itself do not exist after (the instant of) cessation. Here, although *Jīvita* is said to cause its co-existent states to arise from (the instant of) arising up to cessation, it means that they are still present (existent) without dissolution. (But) note that it does not cause the un-arisen states to arise. There are two separate causes (forces), viz. the generative cause *Janaka* that causes the un-arisen states to arise, and the supporting cause (*Upatthambhaka*) that supports the arisen states. This *Jīvita* is only a state that maintains the states that have arisen due to the conditions concerned, by the force of "*Anupālana*" (maintenance). This *Jīvita* not only helps the states that are to be protected by the force of "*Anupālana*" to exist for the state moment or from (the instant of) arising up to (till) cessation, but also helps them to exist (arise) connectedly and continuously in succession (*Pabandha thiti*) as a continuously of mental and material states.

The causes of resultant mental states and resultant *Kamma*-born material states are *Saṅkhāra* (formations) and *Kamma* surrounded by *Avijjā, Tanhā* and *Upādāna*. *Citta* (mind) is the cause of the mind-born materiality states, *Utu* (Temperature) of the temperature-born materiality, and *Āhāra* (Nutriment) of nutriment-born materiality. *Vatthu* (base), object, *Phassa* (contact), proper attention, improper attention etc. are the causes of wholesome, unwholesome, functional and indeterminate states, according to circumstances causing those mental and material aggregates arising due to those corresponding causes (conditions) to live and live long during the period, from (the instant of) arising till cessation, is called "causing to arise".

In the above-mentioned simile of (a) nurse, the baby nourished by the nurse does not come into existence due to the nurse, but it (baby) is caused by the nurse to live and live long in order not to die and the continuity of the baby's mental and material aggregates is maintained (by the nurse) before death. In the same way, in the case that *Jīvita* causes its co-existent states to arise, note that it is just like the causing the body to arise (live exist) by the nurse.

Paccupatthāna - *Jīvita* can maintain its co-existent states only before the (instant of) cessation. At the moment of cessation, however, as *Jīvita* itself is disappearing (dissolving), it cannot maintain (keep) its co-existent states to exist (continue), and note that it is just as the wick and oil which are exhausting cannot maintain (keep) the flame to continue.

Jīvita can maintain its co-existent states only at the moment of "presence" when itself is present, and can neither cause them to arise after the moment of cessation, nor maintain them at the moment of cessation but it is not without the following) three powers:

- a. the power of protection (maintenance),

- b. the power of causing them to arise,
- c. the power of keeping (them) constant.

Why? Because it *Jīvita* can accomplish the functions to maintain the above-said co-existent states at the moment when itself is present, and from the moment of arising till the moment of cessation and to cause them to arise and exist from arising to cessation. (*Abhi-A-1-167*).

PAGE 313

1. Here it is *Jīvita*'s, characteristic of maintaining (*Anupālana-Lakkhana*) its co-existent states;
2. it is *Jīvita*'s function to cause them to arise (*Pavattana-rasa*);
3. it is *Jīvita*'s manifestation as keeping them constant (*Thapana-Paccupatthāna*).

The fact that *Jīvitindriya* can achieve the functions; 1. to maintain its co-existent states (*Anupālana-kicca*), 2. to cause them to arise (*Pavattana-kicca*), and 3. to keep them constant (*Thapana-kicca*).

Jīvita's achievement of these functions is due to the special (distinguishing) cause (condition) of the living (animate) world *Jīvamāna-risesa* which is the liveliness of its co-existent states. The difference of materiality of the living (animate) world from the dead (lifeless) matter, and the difference of the *Kamma*-born materiality from the temperature-born, mind-born and nutriment-born materiality is done by *Jīvitindriya*. (It means that *Jīvita* is included only in the *Kamma*-born material groups, but not included in the temperature-born, mind-born and nutriment-born material groups, and so that difference between the *Kamma*-born materiality and the remaining material factors (qualities) is done by *Jīvita* itself). Therefore *Jīvita* is said to be the special (distinguishing) cause of the living (animate) world which is the liveliness of its co-existent material qualities.

Padatthāna - Just as water that keeps the lotus fresh and alive can protect or maintain it (lotus) only when it exists (is present), but cannot protect it (lotus) if it does not exist, even so *Jīvita* can protect or maintain its co-existent (material) states which are to be protected by it, only when they exist, but it cannot protect them, if they do not exist; and therefore, *Jīvita*'s proximate cause is the group of its co-existent (material) states which are to be kept going and livened long by itself.

Point to be contemplated: - As this *Jīvita* is common to all types of consciousness, the Yogī can contemplate the above-mentioned characteristic, function etc. of *Jīvita* which he wishes to contemplate taking it out of the associated (mental) states arising during the mind-moments. The same is applied to the remaining mental states.

PAGE 314

Material life and mental life - both of them are called the life of living beings. There is no substance called "*Attā*" other than this two-fold "*Jīvita*" inside the body of beings.

5. *Manasikāra*

The state or mental concomitant that makes the object present and appear (*Ārammana-patipādāka-manasi-Kāra*) is (called) *Manasikāra*, as it makes the object appear in the mind.

Its characteristics are as follows;

1. It has the characteristic (*Lakkhara*) that makes its associated states go (run) straight to the object, as if it drives them towards the object.
2. It has the function (*Kicea*) to join its associated states to the object.

3. It is manifested (*Paccapattthāna*) to the Yogi's knowledge as a state that directs (adverts) the mind to the object.
4. Its proximate cause is the object.

This mental concomitant, *Manasikāra*, is included in the formation aggregate.

As it makes the object appear or it touches the object, it is a state that makes its associated states go (run) to the object, like a charioteer who drives the well-bred horses.

Three kinds of *Manasikāra*

1. *Ārammana-patipādaka-Manasikāra* that makes the object appear (arise),
2. *Vīthi-patipādaka-Manasikāra* that makes the consciousness of cognitive process appear (arise),
3. *Javana-patipādaka-Manasikāra* that makes the consciousness of impulsion appear (arise).

Thus there are three kinds of *Manasikāra*. Of them,

1. "*Ārammana-patipādaka-Manasikāra*" means is the mental concomitant called "*Manasikāra*". It is included in the aggregate of formations.

PAGE 315

2. '*Vīthi-patipādaka-Manasikāra*' means (is) the Five door adverting consciousness (Pañcadvārāvajjana), which makes arising of 'eye consciousness, accepting consciousness investigating consciousness etc.' after itself. It is included in the aggregate of consciousness.
3. '*Javana-patipādaka-Manasikāra*' means (is) Mind-door adverting consciousness, which makes arising of series of impulsive consciousness after itself. It also is included in the aggregate of consciousness. (*Abhi-A*-1-177, *Vs*-2-96)

Of them, the two kinds of *Manasikāra*, namely, '*Vīthi-patipādaka-Manasikāra*' and '*Javana-patipādaka-Manasikāra*' are in the texts used (in the name of) as '*Yoniso-manasi-kāra* and '*Ayoniso-manasi-kāra*'. In fact only the mentality of impulsion obtain(s) the names of '*Yoniso-manasi-kāra* and '*Ayoniso-manasi-kāra*'. The adverting consciousness (*Āvajjana-Citta*) obtains the names of '*Yoniso-manasi-kāra* and '*Ayoniso-manasi-kāra*' only because they are like (the consciousness of) impulsion. How the two kinds of adverting consciousness obtain the name of '*Manasi-kāra*' is explained in the commentaries thus: -

"They are so called because they make the series of impulsive consciousness different from the preceding subconsciousness. (*Abhi-A*-1-177, *Vs*-2-96). The above-mentioned characteristic, function etc. are not the characteristic, function etc. of the two-fold "*Manasikāra*", but are only the characteristic, function etc. of the mental concomitant, *Manasikāra*, Known as "*Ārammana-patipādaka-manasi-kāra*".

Ārammana-patipādaka-Manasikāra = the concomitant manasi-kāra

'*Manasi-kāra*' is a concomitant associated with consciousness and has the function that joins the consciousness = associated states to the object, and so it can make the mind (consciousness) reach or get to the object. Therefore if it makes the mind reach straight to the object it is said to makes the object also reach to the mind. Therefore "*Manasikāra*" means (is) a state that makes the mind advert (turn) or attend to the object, or makes the object enter (into) the mind or conveys the object to the mind.

“Attention” (*Manasi-kāra*) means the making the object so to say enters (into) the mind and the object appear in the mind. In fact, this ‘*Manasi-kāra*’ cannot persuade the object to enter (into) the mind, but due to the power of ‘*Manasi-kāra*’, the mind has always an object, and so ‘*Manasi-kāra*’ can be said to bring so to say, the object to the mind.

PAGE 316

Lakkhana - Just as a charioteer who drives the chariot drawn by the well-bred horses makes the well-bred horses go (reach) straight to the (desired) destiny, even so this concomitant *manasi-kāra*, which is like the charioteer, so to say, drives the (its) associated states towards the object, and so it is said to have the characteristic of driving the (its) associated states to the object. This means that it (*Manasi-kāra*) directs and pushes the (its) associated states, and makes them go straight to the object.

Rasa - So, it is also said that it has the function to join the (its) associated states to the object.

Paccupatthāna - The *Paccupatthāna* of “Sati” is the attention to the object in order not to forget it. But the *Paccupatthāna* of “*Manasi-Rāra*” is the adverting (directing) the associated states to the object by joining them to the object. This is the difference between *Paccupatthāna* of 'Sati' and that of “*Manasi-kāra*”. (*Mahā-ti*-2-147)

It is due to the power of the concomitant *manasikāra* that the mind and its concomitant states have always an object, and are never without the object “*Manasi-kāra*” is like the charioteer, the (its) associated states are like the well-breed horses, and the object is like the destiny towards which the chariot goes.

Padatthāna - The object is the nearest cause of *Manasi-kāra* (attention) because the attention is possible only when there is the object of attention.

The note of Pyi *Sayādaw*

The object appears only when it is attended by the concomitant '*Manasikāra*'. The five-door cognition is possible only when the five-door adverting consciousness makes the succeeding series of cognitive consciousness different from the preceding *Bhavanga Citta* (life-continuum). Likewise, only when the Mind-door adverting consciousness (*Mano-dvārāvajjana*) makes or creates the following series of impulsive (*Javana*) consciousness different from the preceding *Bhavanga* or subconsciousness, the impulsive consciousness of the mind-door cognition takes place (arises). *Vitakka* mounts the (its) associated states onto the object; *Cetanā* urges (impels) them; *Manasikāra* takes them to the object. Of it is so, these three states seem in different from one another. (But) How are they different from one another?

Vitakka seems to mount the (its) associated states on to the object. *Cetanā* joins the states mounted on to the object by *Vitakka* with (to) itself. It is like the captain (major) who joins his soldiers in the battle. *Manasikāra* joins the states in the object being mounted by *Vitakka*. It is like the charioteer who yokes the well-bread horses with the chariot. Thus is the difference between *Vitakka*, *Cetanā* and *Manasikāra*.

PAGE 317

The eminent teachers make this admonition that one should well make *phamma* as his own real refuge, bearing in mind that sleeping after eating and living merrily is not the business (work) of a monk, in order to know thoroughly the characteristics of the states (things) by means of learning, questioning, memorising etc., with the perfect confidence in the *Buddha* who has known truly and taught the different characteristics of manifold states (things). (Pyi-translation of *Visuddhi magga*)

This is the end (of the explanation) of the characteristic, function etc. of the seven mental concomitants common to all consciousness, included in the aggregates of feeling and Perception. Now I am going to explain the characteristics, function etc. of the six particular concomitants.

1. *Vitakka*

Vitakka is a state of thinking of an object. 'Thinking' means 'mounting the mind on to the object' so that the mind reaches the object. Its characteristics etc. are as follows:

1. Its characteristic is to mount the mind on to the object.
2. Its function is to initially knock at the object, all round, again and again.
3. It appears to the contemplating knowledge that it is a state that persuades the mind towards (to reach) the object.
4. Its proximate cause is the object (base + object + contact.)

Lakkhana (characteristic): - *Vitakka* makes the mind reach (mount on to) the object. Just as a man unfamiliar with the king has an opportunity to get into the palace depending on (with the help of) a friend or a kinsman familiar with the king, even so the mind has to mount on to the object depending on (with the help of) *Vitakka*. Therefore, it is said that *Vitakka* has the characteristic to mount the mind on to the object, and so *Vitakka* is at the same time said to mount the mental associated states on to the objects as the mind and its associated states are inseparable.)

Page 318

The *Milinda-pañha*

Rev. *Nāgasena* said "*Vitakka* has the characteristic to initially knock (*ākotana*) the object. Great king, just as a drum is initially struck and afterward the drum sounds continuously, even so *Vitakka* is noted to initially knock the object, just like the initial striking of the drum, and *Vicāra* to reflect the object again and again just like the continuous sounding of the drum". (*Milindapañha* - 641 *Abhi-A*-1-157).

Rev. *Nāgasena* or the commentator said this characteristic of "*Ākotana*" (= knocking), depending on (regarding) the function of *Vitakka* (*Anu-tī* 1-94).

The statement that knocking at that object, so to speak, means "attending to the object and contemplating the meditative objects, e.g., the in-and-out breathing" etc. in undertaking the calm-meditation, "*Pathavī, Pathavī*" etc. in contemplating the earth-*kasina* object, "matter matter" in taking up (acquiring) the materiality, "mind mind", in taking up (acquiring) the mentality, "*Anicca Anicca*" etc. in undertaking the insight meditation. The initial knocking (at the object) is *Vitakka*, and continuous knocking is *Vicāra*.

Rasa = Function - Due to the function of *Vitakka* to initially knock at the object (*āhanana*) and to knock at the object all round (*pariyāhanana*, the Yogi is said to initially knock at the object with (by) *Vitakka* and to knock at the object around with (by) *Vitakka*. (*Abhi-A*-1-157).

Paccupatthāna - It is manifest to the Yogi's knowledge that *Vitakka* is a state that leads and takes the mind to the object. (*Abhi-A*-1-157).

Padatthāna - There is no special statement regarding *Vitakka's Padatthāna*. Therefore, the very object is stated to be its (*Vitakka's*) approximate cause. Or, 1. base, 2. object and 3. the associated states led by *Phassa* are noted to be the approximate cause of *Vitakka*.

Kattu-sādhana = sense of agent, *Bhāva-sādhana* = impersonal sense

Page 319

1. The commentary says that **Vitakka** is so called because it thinks of an object. Here by the word "think of", it is meant (pointed out) that the very state "**Vitakka**" is an agent that does the action (function) of "thinking", in order to reject (object) the agent or actor known as "**Attā**", a state other than **Vitakka**, which does the action of thinking.
2. Again, the commentary explains in impersonal sense that "thinking" itself is **Vitakka**. The impersonal sense that just thinking is **Vitakka** is made (used), in order to object (reject) the sense that **Vitakka** is brought under (**Attā**'s) power (influence). (**Mūla-tī** -1-88).

"Thinking" is a mode of thinking, which is just becoming due to the (its) respective (corresponding) causes. Therefore, the explanation in impersonal sense is made in order to reject (object) the arising of **Vitakka** according to the wish of another person (**Attā**). It seems that **Vitakka** initially knocks at the object and knocks at the object again and again, so that the mind is made to take the object by **Vitakka**. Therefore, the commentator explains that **Vitakka** has the characteristic of initially knocking at the object and the function of knocking at the object again and again. The **Vitakka**'s characteristic of initially knocking at the object **ākotana-Lakkhana** is said by Rev. **Nāgasena** in the **Milinda-pañha** depending on **Vitakka**'s function of knocking at the object again and again (**āhanana-parihanana-rasa**). True, the ultimate realities have no other mode of action than that of their own, and similarly they have no mode of taking (getting) the object. Just as, though an ultimate reality is a natural phenomenon which has just a characteristic (of its own), it is explained by many ways using many synonyms, in conformity with the disposition of people (beings) capable of the four (noble) truths, in the same way, this **Vitakka** also is explained with many synonymous words. It is explained thus, that explanation is a well-done one. (**Anu-tī** -1-94)

How the **Cittas** dissociated with **Vitakka** can take an object.

The fivefold pair of **Cittas** (ten in number), though dissociated with **Vitakka**, can mount onto ascend the object by their own power, as the contact of fivefold objects with the fivefold bases, such as the eye-base is evident. This means that **Vitakka** need not place mount the states (associated with fivefold consciousness) on the very evident object.

Page 320

There is no **Vitakka** in the second **Jhānic** consciousness etc. The higher **Jhānic** consciousnesses such as the second **Jhānic** consciousness and so on, though having no **Vitakka**, can mount onto ascend the respective objects of calm meditation, such as the replica-object of "in-and-out-breathing" by the power of development. Here, the teachers have difference of opinion regarding the power of development.

1. There is an opinion that the **Jhānic** power of the lower **Jhānic** is taken as the power of development; and
2. There is another opinion that the power of Proximity-development is taken as the power of development.

The author of this treatise has the opinion that the second and higher **Jhānas**, having no help of **Vitakka**, can mount onto ascend the object, due to this twofold power viz "the **Jhānic** power of the lower **Jhāna**", and "the proximity-development, which is the development-**Citta** of **kāmāvacara**" which is in proximity before the arising of second **Jhāna** and so on.

As explained in the section on the "*Ānapānassati-Samādhi*" = in setting up the preceding *Samādhi* (concentration), when the Yogi of *Samatha*-meditation who starts to attain *Jhāna* wants to attain to the higher *Jhāna* after attaining to the lower *Jhāna*, he can attain to the higher *Jhāna*, after practicing (exerting) to master the lower *Jhāna* by means of the five kinds of mastery, and therefore the power of development which is a good practice to master the lower *Jhāna* by means of the five-fold mastery is the cause of attaining to the higher *Jhāna*.

Again, although he (Yogi) has practised to master the lower *Jhāna* by means of the five-fold mastery, he, not stopping at this stage, should again take the very object of calm-meditation which is the object of lower *Jhāna* such as the counter-part sign of "in-and-out-breathing etc. and proceed to practise (exert) the very *Samatha*-development in order to eradicate *Vitakka* according to the way of five-fold *Jhāna*, or to eradicate *Vitakka* and *Vicāra* according to the way of fourfold *Jhāna*. In doing so, only when he (Yogi) has thoroughly taken the object of calm-meditation that can make him attain to (higher) *Jhāna*, such as the counter-part sign of in-and-out-breathing etc. by his proximate *kāmāvacara*-development before the arising of the higher *Jhāna* such as the second *Jhāna* etc, then he can attain to the higher *Jhāna*, such as the second *Jhāna* etc. Therefore, the power of proximate-development which is near (close to) the second *Jhāna* etc. is also the cause of ascending the object of calm-meditation, such as the counterpart sign of in-and-out-breathing, of the second *Jhāna* etc. without *Vitakka*. Therefore, note that the higher *Jhāna*, such as second *Jhāna* etc. without *Vitakka* can ascend the object of development without *Vitakka*, due to the lower *Jhāna* power and also the power of proximate-development which is near (close to) themselves.

In the decision of *Mahā tikā Sayādaw*, the following words are the proofs to support the above-mentioned statements (opinions).

Page 321

The decision of *Mahātikā Sayādaw*

One may ask, "If the mind ascends the object depending on *Vitakka*, how can the mind without *Vitakka* ascend the object?" He should answer that the mind without *Vitakka* can ascend the object only due to the power of *Vitakka*.

As stated above, just as a man who has the opportunity to go to the palace depending on one who is familiar (acquainted) with the king, when he frequents the palace and used to go there, he dares (to) go to the palace fearlessly, even without that man familiar (acquainted) with the king, even so the mind without *Vitakka*, being familiar (acquainted) with the object, (or being in habit of going to the object), can ascend the object even without *Vitakka*. Here, being acquainted (accustomed) means by having acquaintance, called "development of *Vitakka* (*Vitakka-bhāvanā*)" arising continuously in the mental continuity (continuum?).

Vitakka-bhāvanā is means the twofold development, namely,

1. development of absorption associated with *Vitakka*,
2. development of proximity (access) associated with *Vitakka*.

The first *Jhāna* is the development of absorption associated with *Vitakka*. After attaining the first *Jhāna*, the development near (close to) the higher *Jhānas*, such as the second *Jhāna* etc., during the time before attaining the higher *Jhānas*, such as the second *Jhāna* etc., is the development of proximity (neighbourhood).

It is true, due to the power of *Vitakka* which arises continuously in the mental continuity, the act of ascending the object of mind has been accustomed for long. Therefore, that mind, though without *Vitakka* sometimes, arises in that object. The mind contemplating with insight knowledge, the mental and material phenomena by applying the three characteristics to them, is the great wholesome (and functional) consciousness associated with knowledge. When that consciousness (mind) associated with knowledge, contemplates, with insight knowledge, the mental and material phenomena repeatedly it gets accustomed, and it becomes smooth (or automatic). When the practice succeeds, the mind of insight knowledge sometimes becomes the one dissociated with knowledge. That mind dissociated with knowledge also arises continuously by the power of contemplation. **Page 322** Likewise, the mind without *Vitakka* also can ascend the object even without *Vitakka*, by the (repeated) practice, known as the development of *Vitakka* arising continuously in the continuity of mind.

Another example, The mind with defilements, though completely free from defilements in the mind of an *Arahat*, who has attained to the *Arahatta*-Path and existed in the *Arahatta*-Fruition, continues to arise in habituation (nature) of defilements practiced habitually in the round of existences gone-by. Likewise, that mind, though without *Vitakka*, can arise in that object. (*Mahā-tī* -1-166)

What is *Appanā*?

In the canonical text of *Dhamma-saṅgāṇī* (*Abhi* 1-18), the *Buddha* calls *Vitakka* an *Appanā*, saying "Vitakko *Appanā* byappanā" etc.

In the *Atthasālinī* - commentary, (*Abhi*-A1-210), however, *Vitakka* is explained to be with "*Appanā* = *Jhāna*". Regarding this point, *Mūla-tīka* *Sayādaw* explains as follows;

The state associated with *Appanā* (*Jhāna*) is *Vitakka* and *Vicāra*. In the canonical text, the *Buddha* said, giving *Vitakka* a name of *Appanā*, with the words, "(*Vitakka*) *Appanā* byappanā" etc. Therefore, a question arises, "How can *Vitakka* or *Appanā* be a state associated with *Appanā*?" The answer is, "Though *Vitakka* is said to be an *Appanā* in the canonical text, according to the Commentarial usage, however, *Vitakka* is used as *Appanā*, in the first *Jhānic* concentration which arrives at firmness due to the *Vitakka*'s special function, and also in the second *Jhānic* concentration etc., which is like the first *Jhānic* concentration, as it is far away from the opposite obstacles (*Nīvarana*). This is the usage in (of) the commentary. Therefore *Vitakka* associated with the first *Jhānic* concentration can be said to be a state associated with *Appanā*. Likewise, according to the commentarial usage, the (higher) *Jhānas*, second *Jhāna* etc. are also called *Appanā*. If we take the meaning according to the canonical usage, except the commentarial one, as *Vitakka* itself is *Appanā*, there cannot be association with that *Vitakka* = *Appanā*. (*Mūla-tī* -1-101)

Note that every *Jhānic* concentration is called *Appanā* or *Appanā-Jhāna*, according to the commentarial usage.

2. *Vicāra*

The mind wanders about on the object, due to that state (of *Vicāra*). Therefore, *Vicāra* is a state by which the mind wanders about on the object, or which causes the mind to wander about on the object. That means the (mind's) wandering about well on the object.

1. It (*Vicāra*) has the characteristic of polishing, reviewing the object again and again.
2. It has the function to cause its co-existing states to associate with the object again and again.
3. It is manifest (to the Yogi's knowledge as a state that binds (ties) the mind uninterruptedly to the object taken.

4. Its approximate cause is the object (or base, object and *Phassa* = contact).

***Vitakka* and *Vicāra* (*Abhi-A*-1-158)**

Although *Vitakka* and *Vicāra* associate with the 55 consciousnesses associated with *Vitakka*, *Vitakka* is a states that initially causes the mind to fall on (arrive at) the object as it (*Vitakka*) mounts its associated states on to the object, because it is rough and fore-runner in taking the object, just like the first sound of the bell or gong struck (by a baton).

Vicāra is a state that binds (ties) the mind to the object uninterruptedly, because it is smooth (subtle) in taking an object, and is polishing and reviewing the object again and again, just like the successive sound of the bell or gong struck (by a baton).

Again, of these two states - *Vitakka* and *Vicāra*, *Vitakka* which is the cause of mental agitation when it arises first in the object, has the nature of agitation in taking the object. This *Vitakka* is like the flapping of a big bird wishing to fly up in the sky, or like a bee flying towards the forest of lotuses, following after the perfume of flowers.

page 324

Vicāra, however, has the tranquil nature, having no mental agitation. It is just like the hovering of a big-bird stretching its wings after flying up in the sky. It is also like the hovering of a bee over the forest of lotuses after flying towards it. (in order to know whether there is any danger or not)

Another opinion: In an old *Mahā-atthakathā* (great commentary), however, *Vitakka* arising as a state to mount the mind on to the object is like the flying of a big bird in the sky, taking the force of the wind and placing its wings well in the sky. True, that *Vitakka* attains to *Appanā* (*Jhāna*) when it gets only one object.