

*"namo tassabhagavato arahato sammāsambuddhassa"*

NIBBĀNA GĀMINIPATIPADĀ

**SECTION OF *NĀMAKAMMAṬṬHĀNA***

**(PRACTICE ON MENTALITY)**

**VOLUME II**

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3. Five-doors-advertence (*pañcadavārāvajjana*) is the causal *dhamma* called (a) *anantara* (contiguity) (b) *samanantara* (immediate contiguity) (c) *anantarūpanissaya* (contiguous determinative dependence) (d) *natthi* (absence) (e) *vigata* (non-disappearance).
- (a) Every mind never arise together simultaneously within one mind moment but can arise one after another. Seeing-consciousness can, therefore, arise after cessation of five-doors-advertence. However when five-doors-advertence ceases it benefits for arising of seeing-consciousness by five kinds of relations. There is no separating *dhamma* between causal *dhamma*, five-doors-advertence and resultant *dhamma*, seeing-consciousness. That kind of causal *dhamma* which can benefit without any separation in this way is called the relation of contiguity (*anantara paccaya*). It can be said five-doors-advertence is causal *dhamma* which can benefit for arising of seeing-consciousness through efficiency of relation of contiguity.
- (b) Due to capable of benefitting through well contiguity, it is called *samanantara paccaya*;
- (c) due to capable of benefitting through efficiency of contiguous determinative dependence, it is called *anantarūpanissaya paccaya*;
- (d) due to capable of benefitting through absence of five-doors-advertence, it is called *natthi paccaya*;
- (e) due to capable of benefitting through disappearance of five-doors-advertence, it is called *vigata paccaya* too for arising of seeing-consciousness.
4. Only when the light is available can the seeing-consciousness see visible-object called colour. Similarly during keeping in mind corporeality-mentality after developing concentration step by step, if the righteous practising person lacks light of wisdom produced by *samatha* and *vipasanā* minds, he can not keep in mind visible-object called colour of corporeal units. Unless one can see even colour of corporeal units, he should not expect to see corporeal unit. The person who is unable to see corporeal unit has no ability to discern and keep in mind the ultimate nature of corporalities, resulting in inability to discern and distinguish mental *dhammas* which arise depending on corporeal *dhammas* through taking objects of corporeal *dhammas*. The light plays vital important role in not only arising of seeing-consciousness as powerful determinative dependence cause but also arising of mental *dhammas* of eye-door cognitive process and mind-door cognitive processes as powerful determinative dependence cause.

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Because there is not corporal unit which lacks colour the light plays vital important role in ability to discern and distinguish ultimate nature of remaining corporeal units with visible object and mental *dhammas* which arise depending on corporealities within other corporeal units of remaining doors in similar way. Therefore the light of wisdom is essential to see and discern up to ultimate nature of corporealities and mentality which arises depending on respective corporeal *dhammas*.

However the Exalted One did not preach the fact that light benefits for arising of seeing-consciousness through efficiency of the relation of determinative dependence in *Paṭṭhāna* (Conditional Relations). It should be recognized the commentator Sayadaw explains that it benefits for the arising of seeing-consciousness through efficiency of the relation of determinative dependence as preaching methodology of *suttanta* (periphrasis or indirect). (*Dī-ṭī-1-250*)

5. Seeing-consciousness has no efficiency to arise without mental concomitants. It always arises together with (7) kinds of universal mental concomitants (*sabba cittasādhāraṇa*

*cetasika*), feeling (*vedanā*) etc. Therefore those group of mental concomitants benefit for arising of seeing-consciousness through

- (a) efficiency of relation of compatibility
- (b) efficiency of relation of mutuality
- (c) efficiency of relation of association
- (d) efficiency of relation of presence
- (e) efficiency of relation of non-disappearance.

Thus mental concomitants, feeling etc., are causal *dhammas* which benefit through efficiency of relations, compatibility etc.

In this way when looking straightforwardly or askance arises through united arising of causal *dhammas* and resultant *dhammas* who sees straightforwardly or askance, other than those causal and resultant *dhammas*? There is no person who looks straightforwardly or askance but piles of causal *dhammas* and resultant *dhammas*.

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In the aspect of ultimate reality there is no person, being free from causal and resultant *dhammas* within (31) realms. This is the essence of explanation found in those commentaries.

It should be recognized it is explained through preaching methodology called *upalaakhaṇanaya*, *nidassananaya* (showing apparent and easy phenomenon as example). All causal and resultant *dhammas* of every mind moment within eye-door-cognitive process and mind-door-cognitive process which take visible-object must be discerned and kept in mind thoroughly. If one can keep in mind in that way it can be said he has got knowledge of non-delusive clear comprehension (*asammoha sampajañña*). It should be recognized ear-door-cognitive process etc, in similar way. However this section concern with Knowledge of Discerning on Causes and Condition (*paccaya pariggahañña*). It will be explicit in detail in Section of Dependent-Origination, Volume III. It can be read Section of Conditional Relations.

Now ways of discerning on corporeality-mentality during lacking straightforwardly and askance have been presented in order to attain these (4) kinds of knowledge, i.e.,

1. *sāttḥaka sampajañña*
2. *sappāya sampajañña*
3. *gocara sampajañña*
4. *asammoha sampajañña*

in accordance with *Pāli* Texts, commentary and sub-commentary. It will be presented way of discerning in brief.

### Way of discerning

Develop concentration step by step with either sitting deportment or standing deportment. Corporeality-Mentality must be kept in mind again. Afterwards\_\_\_\_\_

1. Mind and mental concomitants which desire to look must be kept in mind. Those are continuity of consciousness of impulses of mind-door-cognitive processes.
2. How corporeal units which are predominated with air-element spread out various parts of body until eye ball, due to arising of those mind and mental concomitants, must be scrutinized by insight knowledge. Ultimate nature of those corporeal *dhammas* must be kept in mind.
3. Open the eye slightly. Nonads of bodily expression (*kāyaviññatti navaka kalāpa*) and duodecads of bodily expression (*kāyaviññatti lahutādidvādasaka kalāpa*) which are predominated with efficiency of air-element, which perform movement of eye balls

and eye lids, must be analyzed in order to reach ultimate nature. Those are significant corporeal *dhammas* (*padhānarūpa*) and conveyable corporealities.

4. Corporeal *dhammas* produced by four origins (*cātu samuṭṭhānikarūpa*) which are lying in (6) doors, (42) bodily parts, which are non-significant ones must also be kept in mind continuously. Those corporeal *dhammas* are conveyed corporealities so as to open eye. If it is successful, the practising person must discern during walking, sleeping, seeing in similar way.
5. Those corporealities of both significant and non-significant ones are corporeal *dhammas* only.

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6. Consciousness and mental concomitants which desire to see are mental *dhammas*. Thus corporeality-mentality must be kept in mind. Distinguish corporeality and mentality. Keep in mind corporeality and mentality separately.

Afterwards\_\_\_\_\_ when he sees visible-objects\_\_\_\_\_

1. groups of mental *dhammas* within eye-door-cognitive process and mind-door-cognitive processes which arise by taking object of that colour must be kept in mind continuously as shown in tables of *nāmakammaṭṭhāna*.
2. Depended base-corporealities of visible-object and eye-door-cognitive process and mind-door-cognitive process must be kept in mind. (It means (54) kinds of corporealities within eye and (54) kinds of corporealities within heart.)
3. Then distinguish corporeality and mentality.
- (a) Visible-object and depended base corporealities are \_\_\_\_\_ corporeal *dhamma*;
- (b) Consciousness and mental concomitants within eye-door and mind-door-cognitive process are \_\_\_\_\_ mental *dhamma*.

The corporeality-mentality must be kept in mind separately.

For the practising person who can discern mental *dhammas* until this stage it will be easy to keep in mind groups of mental *dhammas* within eye-door-cognitive process and mind-door-cognitive process, which are taking object of colour. If he has difficulty to discern those mental *dhammas* during slight opening eye, he must shut the eye and develop concentration step by step and then keep in mind corporeality-mentality again. Afterwards \_\_\_\_\_ as mentioned above \_\_\_\_\_

1. Eye-transparent-element and *bhavanga* mind-clear-element must be kept in mind simultaneously.
2. Take object of colour of corporeal units.
3. When that visible-object called colour strikes eye-transparent-element and *bhavanga* mind clear element simultaneously\_\_\_\_\_
4. groups of mental *dhammas* within eye-door-cognitive process mind-door cognitive process which take object of colour continuously must be kept in mind. If it is wise attention (*yoniso manasikāra*), wholesome impulses will fall; if it is unwise attention (*ayoniso manasikāra*), unwholesome impulses will fall accordingly.

Then distinguish corporeality and mentality.

- (a) Visible-object and depended base corporealities are \_\_\_\_\_ corporeal *dhamma*;
- (b) Consciousness and mental concomitants within eye-door and mind-door-cognitive process are \_\_\_\_\_ mental *dhamma*.

The corporeality-mentality must be kept in mind separately.

Furthermore\_\_\_\_\_ as mentioned above\_\_\_\_\_ if he wants to discern through \_\_\_\_\_

1. (5) aggregates method
2. (12) bases method

3. (18) elements method,  
he can discern continuously.

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The practising person has to discern similarly\_\_\_\_\_

1. during hearing sound
2. during smelling odour
3. during tasting flavour
4. during touching tactile-object
5. during cognizing *dhmma*-object respectively.

Then he has to discern by opening eye. He can discern each department, standing, sitting, reclining, walking in similar way.

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*Samiñjite pasārite sampajānakārī hoti.*

**= Bending and stretching are performed through clear comprehension.**

Bending and stretching joints of digits of hand and leg are called *samiñjita pasārita*.

**1. sātthakasampajāñña**

*Pāli Quotation (Abhi-A-2-342, M-A-1-268)*

During bending and stretching hand and leg, keeping in mind whether it is beneficial to bend and stretch or not, without bending and stretch as one's self-indulgence, is called *sātthakasampajāñña*.

For the practising *yogi* who is staying long lasting with either bending or stretching hands and legs painful feeling usually arises in every moments, resulting in inavailability of stability of mind (=concentration) and falling back of practice. The Supra-mundane *dhmma* can not be attained as a result. For the person who bends or stretch at proper time, however, that painful feeling does not arise, resulting in availability of stability of mind (= concentration) and reaching into improvement of practice. The Supra-mundane *dhmma* called Path-Knowledge, Fruit-Knowledge, *nibbāna* can be attained. It should be recognized how one keeps in mind and distinguish whether it is beneficial or not with the help of insight knowledge in this way. (*Abhi-A-2-342, M-A-1-268*)

*Abhiññeyya dhamma*

*sabbam bhikkhave abhiññeyyam. (Sam-2-258, Khu-9-6)*

*Abhiññeyya dhamma* which should be known discriminatively through three kinds of full understanding (*pariññā paññā*) are aggregates-base-element-truths-principle of dependent-origination. Feeling aggregates also belongs to groups of those *abhiññeyya dhamma*. The feeling is, therefore, only the *dhmma* which must be kept in mind and discerned as object of *vīpasanā* practice in order to know it through three kinds of full understanding but not the *dhmma* which must be fought against to finish at every moment.

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**Saying of some meditators**

When painful feeling arises in the body after a little long for practising period some meditators usually contemplate on that painful feeling. If painful feeling disappears, due to contemplation in that way, they usually said that "feeling is passed, finished and it is absent" etc.

When one asked them that "is consciousness still present?" they usually answered that "the consciousness is, actually, present but not ceases".

It means the feeling only is ceased but the consciousness, not ceased yet according to those practising persons.

In the aspect of the Exalted One's teaching, the mental concomitant called *vedanā* (feeling) is universal one which associates with every mind moment. Any of three kinds of feeling, agreeable feeling (*sukha*), disagreeable feeling (*dukkha*), neutral feeling (*upekkhā*) always associates with every consciousness.

Modern sayings of some meditators contradict to the preaching of the Exalted One. Every righteous *meditator* has opportunity to decide the fact which opinion is correct. If one answers that "the Exalted One's preaching is wrong but my experience is correct", that kind of person has to consider himself whether it is suitable to take refuge the Buddha or not. It is because he answered that the preaching of the Exalted One is wrong.

### Doesn't the feeling cease?

The feeling is, actually, only the *dhamma* which must be kept in mind and discerned as object of *vipasanā* practice in order to know it through three kinds of full understanding but not the *dhamma* which must be fought against to finish at every moment. Only various kinds of craving called *taṇhā* which arise depending on feeling must be fought against in order to extinguish. The way of practice which can extinguish craving is, actually, true *vipasanā* practice which discerns on five aggregates, including feeling, together with causal *dhammas* as three general characters called *anicca, dukkha, anatta*.

*pubbe kho susima dhammaṭṭhitiñāṇam, pacchā nibbāne ñāṇam. (Sam-1-344)*

Causal *dhammas* are *samudayasacca dhamma* (Noble Truth of Cause of Suffering). Resultant five aggregates are *dukkhasacca dhamma*. Those five kind of aggregates together with causal *dhammas* are *saṅkhāra dhamma* (conditioned things). *Vipasanā* knowledge which lies well on the phenomena of *anicca-dukkha-anatta* arises previously, the Noble Path-Knowledge which knows and sees *nibbāna* through taking as object arises later. (*Sam-1-344*)

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Due to presence of preaching by the Exalted One in this way, the Noble Path-Knowledge will arise at the end of *vipasanā* knowledge and it will eradicate defilements step by step. The craving belongs to those defilements. Therefore (5) aggregates, including feeling, together with causal *dhammas* must be generalized as *anicca, dukkha, anatta* by *vipasanā* knowledge so as to cease the craving which arises basing on feeling. The feeling is, actually, not *dhamma* which must be fought against, but a kind of *dhamma* which must be kept in mind and discerned in order to know it through three kinds of full understanding.

If it is so, there is a question that doesn't the feeling cease? There are three kinds of cessation of feeling in scriptures.

1. Generally those virtuous persons who have got fourth absorption of fine-material sphere, when the teaching of Buddha had disappeared in the world, usually practise a

kind of *nāṃavirāgabhāvanā* (= practice of discerning on loathsome or foulness nature of mentality) through considering and expecting in a way that "due to presence of mentality, feeling is still present; unless mentality is present, no feeling can arise anymore, resulting in attaining total happiness. Due to efficiency of that *nāṃavirāgabhāvanā*, they reached to the realm of mindless being called *asaññasattabhūmi*. Those beings can exist throughout (500) aeons (*mahākappa*) without mentality but pure-corporeality. At that time the feeling which includes in mental *dhammas* was also ceased. This is a kind of cessation of feeling.

2. Due to continuous seeing on perishing phase of conditioned things, non-returners and arahants who have got (8) kinds of attainment called *samāpatti* disgust to see conditioned things. They usually enter into Cessation-Absorption (*nirodha samāpatti*) which is also called *saññāvedayita nirodha* (= cessation of perception and feeling). They enter into Cessation-Absorption through resolving into that period as they like. If it is entered into that absorption one day, consciousness, mental concomitants and corporeality produced by mind cease throughout one day. If it is entered into that absorption seven days, those *dhammas* cease throughout seven days. At that time the feeling which includes in mental *dhammas* was also ceased. This is a kind of cessation of feeling.
3. After final death (*parinibbāna cuti*) of Arahant five kinds of aggregates cease totally without reappearing in future. Due to extinguishment of *kamma* and defilements through eradicating by four successive Noble Path-Knowledge, in other words, due to absolute extinguishment of craving, five kinds of aggregates which can arise only when sticky element called craving is apparently present cease absolutely. At that time the feeling which includes in mental *dhammas* was also ceased. This is a kind of cessation of feeling.

Thus there are three kinds of cessation of feeling in the aspect of the buddhist scriptures. First kind of cessation of feeling in realm of mindless beings is called *uppādanirodha* (= cessation with reappearance in future. After finishing specified time, i.e, (500) aeons, in realm of mindless being that being has get *paṭisandhi* in five-groups-existence, resulting in reappearance of five aggregates including feeling. Therefore cessation of mental *dhammas* in realm of mindless being is called *uppādanirodha*.

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The cessation of consciousness, mental concomitants, including feeling during Cessation-Absorption is also *uppādanirodha* because those ceasing *dhamma* will reappear after emerging from Cessation-Absorption.

The cessation of (5) aggregates, including feeling after final death of Arahant is, however, *anuppāda nirodha* which is absolute cessation without reappearing in future.

In all these three kinds of cessation not only the feeling but associating consciousness and mental concomitants also cease together. It is not kind of cessation said by some *meditators* that "the consciousness is still present but the feeling is ceased well". The perishing phase of conditioned things, including feeling, which is known as momentary cessation (*khaṇa nirodha*) is also *uppāda nirodha*. Unless causal *dhammas* are not eradicated yet, conditioned things will arise again and again. It is natural fixed law of every conditioned thing. If it is also counted, there are four kinds of cessation of feeling really. The practising person has to discern that kind of momentary cessation with the help of *vipassanā* knowledge.

## The mistake started by irrespective of instructions



- If the practising person wants to perform *vipasanā* practice\_\_\_\_\_ he has to endeavour
1. in order to purify morality (*sīlavisuddhi*)
  2. in order to purify consciousness through trying to attain any kind of concentration called access concentration or full concentration, resulting in removing impurities of hindrances (*nīvaraṇa*).
  3. He has to change the stage of purification of view (*diṭṭhivissuddi*), only when he has got purification of consciousness, in order to attain the Knowledge of Analysing Mind and Materiality (*nāmarūpa pariccheda ñāṇa*).
  4. In the stage of *nāmarūpa pariccheda ñāṇa* \_\_\_\_\_ the practising person who wants to keep the feeling in mind\_\_\_\_\_
    - (a) has to finish function of discerning on corporeality (*rūpakammaṭṭhāna*) according to the instruction, *pariggahite rūpakammaṭṭhāna (M-A-1-280)*;
    - (b) has to finish to discern not only the feeling but also each kind of consciousness and mental concomitants of every mind moment which arises through following of fixed nature of consciousness (*cittaniyama*). Those consciousness which are free from cognitive process (*vīthimutta citta*) must also be kept in mind similarly.
  5. Causal *dhammas* of (5) aggregates together with feeling within three periods called past-future-present must be kept in mind in order to attain the Knowledge of Cause and Condition (*paccaya pariggaha ñāṇa*).
  6. Only when *nāmarūpa pariccheda ñāṇa* and *paccaya pariggaha ñāṇa* are attained he must change to *vipasanā* practice systematically.

These are very important instructions which must be followed by those persons who want to discern feeling. If any *meditator* practises his won way without regarding all the scriptures, desired destination of goal can not be accomplished. Unless any meditation has satisfaction on this explanation, he should like to read the following excerpt of *Pahārāda Sutta*.

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#### It is not frog-ideology Pāli Quotation (Aṅg-3-41)(Aṅg-A-220, 221)

Devotee *Pahārāda* (Asura)... as the ocean never deep at the beginning of shore but gradually deeper and deeper from shallow water to pelagic zone, similarly in the teaching of myself (Exalted One) the following cascade of practices are founded that\_\_\_\_\_

1. *anupubba sikkhā* = the cascade of trainings i.e., training of morality, training of concentration, training of wisdom, which should be performed in sequence.
2. *anupubba kiriyā* = the cascade of austere regimen called *dhutanga* (practices leading to the state of scrupulous or punctilious way of life) of which there are thirteen to forsake lust;
3. *anupubba paṭipadā* = the cascade of practices viz\_\_\_\_\_
  - (a) (7) kinds of contemplation (*anupassanā*), *aniccānupassanā* etc.,
  - (b) (18) kinds of *mahāvipassanā* (it will be explicit in Section of *Vipassanā*)
  - (c) (38) kinds of objects of *samatha bhāvanā*; (It will be explicit in Section of *Samatha* Practices, Volume V).
  - (d) (37) kinds of *bodhipakkhiya dhamma* (items constituting to enlightenment) (it will be explicit in Section of *Vipassanā*).

4. It is impossible to attain penetrative knowing and seeing on the Fruit-Knowledge of Arahant without performing function of trainings of morality, concentration, wisdom successively as a frog jumps from here to there. Only when Noble three trainings call morality, concentration, wisdom are accomplished in sequence can one reach to Fruit-Knowledge of Arahant.

Devotee *Pahārūda* ....thus presence of these qualities, i.e.,

1. *anupubba sikkhā* = cascade of trainings;
2. *anupubba kiriya* = cascade of austere regimen called *dhtanga*;

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3. *anupubba paṭipadā* = cascade of practices;
4. *na āyatakeneva aññāpaṭivedho* = inability to know and see penetratively on the Fruit-Knowledge of Arahant as soon as one starts as beginning\_\_\_\_\_

are the first nature which is very wonderful and unexperienced under this Noble *Dhammavinaya sāsanā* (systematic teaching of the Exalted One). Due to seeing that nature over and over again, numerous *bhikkhus* are very pleased under this Noble *Dhammavinaya sāsanā*. (*Aṅg-3-41*)

Unless threefold trainings are practised in order in that way \_\_\_\_\_

1. depended base corporealities of feeling and object-corporealities can not be kept in mind up to the ultimate nature with insight knowledge.
2. Group of mental *dhammas* which are associating of feeling within same mind moment cannot be discerned and distinguished by insight knowledge. Group of mental *dhammas* led by feeling which are occurring through fixed law of consciousness can not be kept in mind systematically.
3. Unless depended base corporealities of feeling and object-corporealities can be kept in mind up to the ultimate nature; unless mental *dhammas* can be kept in mind through the feeling as priority, it will be very far from attainment of the Knowledge of Cause and Condition in the continuum of *meditator* who has not got the Knowledge of Analyzing Mind and Materiality.
4. If a righteous person who lacks both the Knowledge of Analyzing Mind and Materiality and the Knowledge of Cause and Condition performs improperly as follows\_\_\_\_\_
  - (a) practising without separating concept (*paññatti*) and ultimate nature but discerning as he likes;
  - (b) discerning on concept only;
  - (c) following every feeling which appears in his body randomly;
  - (d) discerning on arising and perishing away of painful feelings (without breaking down compactness (*ghana*) but as a solid mass of feeling);

it will be similar to jumping of a frog from here to there and he has to consider profoundly whether his *vipasanā* knowledge is true or not; whether real Path-Knowledge and Fruit-Knowledge can be attained or not by himself.

After corporeality and mentality are kept in mind through the feeling as priority, causal *dhammas* of those corporeality and mentality are scrutinized and then only when one can discern three general characters called *anicca*, *dukkha*, *anatta* of those corporealities and mentalities together with causal *dhammas* can he know the nature of perishing away and dissolution (*khaya vāya*) of those feeling as they really are. All righteous practising person should like to notice the fact the nature of momentary cessation (*khaṇika nirodha* or *khaṇa nirodha* or *khaya nirodha*) which is incessant phenomenon of arising and perishing away penetratively as it really is.

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**2. sappāya sampajañña (clear comprehension on suitable circumstance)**

Even though ability to keep in mind advantage of bending, stretching is beneficial the ability to distinguish, keep in mind and perform only suitable function is called *sappāya sampajañña*. (*Abhi-A-2-343*)

In these two kinds of suitable (*sappāya*) and unsuitable (*a-sappāya*), the following are examples to understand nature of suitable or unsuitable condition.

Young *bhikkhus* were reciting noble *dhamma* at the flat ground around *Mahācetiya* pagoda. Young *bhikkhunīs* were listening noble *dhamma* behind *bhikkhus*. When one of those young *bhikkhus* stretched his hand out he touched a young *bhikkhunī*, resulting in unhappiness to exist under noble admonishment and disrobing to layman life.

An other young *bhikkhu* had burnt his leg until bone when he stretched his leg out on fire accidentally. Another young *bhikkhu* had bitten by very poisonous snake while he stretched out his leg on mound. When another *bhikkhu* stretched his hand and held on a bar placed horizontally inside *cīvarakuṭi* (small building made by bamboos and covered with used robes), he was bitten by green viper. Therefore hand and leg should not be stretched out unsuitable place with this kind of circumstance but suitable place only. Thus in this case, the ability to bear in mind, distinguish and perform suitable circumstance is called *sappāya sampajañña*. (*Abhi-A-2-343, M-A-1-268,269*)

**3. Gocara sampajañña**

During bending or stretching hand and leg, how *gocara sampajañña* is available can be explicit by story of *Mahā Thero*. While *Mahā Thero* was sitting at dwelling place where he usually practises at daytime he spoke together with closet disciples some about and then he bent his hand quickly (without discerning with clear comprehension). After bending in that way he put his hand original position again and bent his hand slowly and gradually. At that time his closet disciples asked him why he performed this kind of manner by which suddenly bending and slowly bending were done. *Mahā Thero* that "I have practising *kammaṭṭhāna* as the beginning on such day, I've never bend my hand without contemplating anymore from that day. Now because of fault of speaking with you all together I've bent my hand without contemplating. Therefore I put my hand at original position and bent it again through contemplating".

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"*bhante..... sādhu..... sādhu..... sādhu.....* every *bhikkhu* is deserving to become the person with this kind of nature really", replied by disciples. It should be recognized that only non-discarding of usual *kammaṭṭhāna* is called *gocara sampajañña* during bending or stretching hand and leg in this way. (*Abhi-A-2-343, M-A-1269*)

[Notes:\_\_\_\_\_ In this case, *kammaṭṭhāna* means *samatha* practice for the person who is developing concentration so as to attain access or full concentration while *samatha* and *vīpaśanā* practices for the person who reaches to stage of *vīpaśanā* as *Mahānāga Mahā Thero* etc., shown section of *gatapaccāgatavatta*. However *vīpaśanā* practice concerns with only *asammoha sampajañña*.]

#### 4. A-sammohasampajañña (clear comprehension on non-delusive Circumstance)

There is neither bending person nor stretching person called *atta* within body. Due to spreading of group of corporeal units which are predominated with efficiency of air-element produced by mind throughout various direction, the phenomenon of bending or stretching occurs, as marionette is moved to show various dancing style, singing style by means of marionette shower's handling various strings. It should be recognized the fact distinguishment in this way is called *asammoha sampajañña* according to the *Pāli Text, samīñjite pasārite. (Abhi-A-2-343, M-A-1-269)*

The minds with desire to bend and stretch are groups of mental *dhammas* which are occurring a continuity of impulsions of mind-door-cognitive processes. When corporeal *dhammas* arise through modes of bending, stretching significant conveyable corporealities are nonads of bodily expression and duodecads of bodily expression while non-significant conveyed corporealities are all corporealities produced by four origins which are existing in (6) door, (42) bodily parts. It means during bending, stretching the distinguishable knowledge which knows corporeality-mentality, five aggregates, as they really are, is called non-delusive clear comprehension (*asammoha sampajañña*). The practising person has to perform in order to attain that non-delusive clear comprehension during bending, stretching.

##### Way of discerning in brief

1. Develop concentration step by step through any deportment, sitting etc. (Eye must be closed.)
2. Corporeality and mentality which have been discerned must be discerned again.
3. Bend the hand slowly.
4. Consciousness and mental concomitants which desire to bend must be kept in mind. (It can be performed through keeping *bhavanga* mind-clearness in mind previously). Those mental *dhammas* are continuity of impulsions of mind-door-cognitive processes. Wholesome or unwholesome impulsions will fall depending on wise-attention or unwise-attention accordingly. Those mental *dhammas* must be kept in mind in order to reach the ultimate nature through breaking down each compactness called *ghana*.

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5. Then how corporeal units which are predominated with air-element produced by mind spread various parts, especially until bending hand, must be kept in mind. Those are nonads of bodily expression and duodecads of bodily expression, which are significant and conveyable ones, arising as mode of conveying.
6. Bending hand must be discerned in order to see four great elements. Only corporeal units can be found. Five kinds of corporeal units consisting (44) kinds of corporealities must be kept in mind. (See tables of *rūpakammaṭṭhāna*). Those are corporealities produced by four origins, which are non-significant and conveyed corporealities, which are arising as mode of being conveyed.
7. Distinguish corporeality- mentality and then those must be kept in mind.
  - (a) Significant and non-significant corporealities are *rūpadhamma*.
  - (b) Consciousness and mental concomitants with desire to bend are *nāmadhamma*.
8. Afterwards\_\_\_\_\_ *rūpa-nāma* must be distinguished and kept in mind as there is neither person-being-*jīva-atta*-human-deva nor brahma but *rūpa-nāma* only.

Similarly *rūpa-nāma* during stretching of hand, bending of leg, stretching of leg must be kept in mind. When it is successful *rūpa-nāma* which are occurring during walking must be kept in mind in similar way.

Now section of way of discerning on *rūpa-nāma* in order to attain four kinds of knowledge, i.e.,

1. *sāttthaka sampajañña*
2. *sappāya sampajañña*
3. *gocara sampajañña*
4. *a-sammoha sampajañña*

has been presented relating to the Pāli Text, *samiñjite pasārite sampajānakārī hoti*.

Furthermore \_\_\_\_\_ as mentioned above \_\_\_\_\_ if he wants to discern through \_\_\_\_\_

1. (5) aggregates method
2. (12) bases method
3. (18) elements method,

he can discern continuously.

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*Samghāṭipattacīvara dhāraṇe sampajāna kārī hoti*

= Utilizing double robes, bowl, robes are performed through clear comprehension

### 1. *sāttthakasampajañña* (robe)

Utilizing by means of wearing double robes, upper and lower robes, utilizing by means of going alms round and eating etc., are called *dhāraṇa*.

Effectiveness of acquiring requisites, alms food etc., for *bhikkhu* who goes alms round through wearing double, upper and lower robes and effectiveness of removing heat and coldness as preached by the Exalted One that how *bhikkhu* takes into heart to reflect wisely when making use of robes, such as in order to remove heat and cold etc., called *attha*. *Sāttthaba sampajañña* must be understood by means of that effectiveness. (*Abhi-A-2-343*) (*M-A-1-269*)

The Knowledge which can reflect effectiveness of wearing robes is called *sātttha kasampajañña ñāṇa*. It means the practising *bhikkhu* must utilize (wear) through reflecting effectiveness of wearing robes.

### 2. *sappāya sampajañña* (robe)

For the *bhikkhu* with strong body heat \_\_\_\_\_ called *usmā* and *bhikkhu* with weak physical structure soft thin and smooth robes are suitable but rough, thick and heavy robes are not suitable. For the *bhikkhu* with nature of easy to be cold, due to presence of less body heat, thick double robes are suitable but soft, thin and smooth robes are not suitable.

[*dupaṭṭacīvara* \_\_\_\_\_ In olden days *bhikkhus* with nature of easy to be cold, due to presence of less body heat, usually wear *dupaṭṭacīvara* (double layer robe) or *tipaṭṭacīvara* (triple layers robe). Double robes with two layers are known as *dukuṭa* or *samghāṭi*. This *dupaṭṭacīvara* has also two layers but it can not be designated as *dukuṭa* or *samghāṭi*. It is because *dupaṭṭa* is made from two layers of ordinary lower or upper robes while *tipaṭṭa* is made from three layer of ordinary lower or upper robes. Nowadays these kinds of robes are not used.]

Deteriorating robe is not suitable for every *bhikkhu*. It is because deteriorating robe is essential to patch frequently, resulting in capable of making impediment (*Palibodha*) for practising *bhikkhu*. Similarly *paṭṭuṇṇacīvara* (robe made in *Paṭṭuṇṇa* Division) and *dukūla*

*cīvara* etc., which are very desirable for robbers are, actually, not suitable. For the *bhikkhu* who dwells seclusion in the forest very desirable robe can make danger of any kind, either it can be robbed or life can be lost by robbers. Very desirable robes are, therefore, not suitable.

If it is said definitely\_\_\_\_\_ the robe which is obtained through wrong livelihood, such as showing sign, direct illegal requesting to offer robe from layman, laywoman devotees who are not relatives; or through giving medical treatment, fruit, flower etc., and the robe which brings forth unwholesome *dhammas* but decrease wholesome *dhammas* for utilizing *bhikkhu* are called unsuitable robes. Both the robe which is obtained through right livelihood in accordance with the monastic code, allowed by the Exalted One and the robe which brings forth wholesome *dhammas* but decreases unwholesome *dhammas* for utilizing *bhikkhu* are called suitable robes. The knowledge of clear comprehension which can discriminate and utilize suitable robes without utilizing unsuitable ones is called *sappāya sampajañña*. (*Abhi-A-2-344, M-A-1-269,270*)

### 3. *Gocara sampajañña* (robe)

During wearing robe the kind of wearing without discarding usual practice (= taking into heart usual practice) among (40) kinds of meditation subjects is called *gocara sampajañña*. It should be recognized in this way. (*Abhi-A-2-344, M-A-1-270*)

### 4. *Asammoha sampajañña* (robe)

There is no utilizing (wearing) person called *atta* within body. The mind with desire to wear arises. That mind brings forth corporeal units which are predominated with efficiency of air-element. Due to spreading of group of corporeal units which are predominated with efficiency of air-element, which are produced by mind, throughout various direction, the phenomenon of wearing robe arises consequently. (Way of discerning will be presented later.)

In both kinds of that robe and body (= groups of corporeal *dhamma*) there is neither consciousness nor volition. Robe does not know as "I covers body". Body also does not know as "I am covered by robe". Only four great elements cover groups of four great elements. It covers as decaying garment covers a doll made up of mud.

Therefore one should not be pleased with attainment of good robe. One should not be unhappy too, due to attainment of bad robe. It will be explicit.\_\_\_\_\_ Some worldling persons worship respectfully towards dragon, mound, tree called *cetiya* etc., which are worth worshipping through covering with cloth, garment and offering with flower and fragrance. Some persons, however do not respect toward those places through defecating, urinating, applying with mud, beating with staff, chopping with knife etc.

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As those dragon, mound, tree called *cetiya* etc., are neither pleased nor unhappy through paying respect or disrespect by human beings\_\_\_\_\_ similarly one should not having either pleasingness or unpleasingness through attainment of superior or inferior robe. One should like to fulfil contentment with every acquired requisite called *itarītara santosa dhamma*. Non-delusive clear comprehension must be recognized by means of bearing in mind in this way during wearing robe. (*Abhi-A-2-344, M-A-1-270*)

**Way of keeping in mind *rūpa-nāma* while robes are being worn**

In this section it is divided as two parts; way of keeping in mind *rūpa-nāma* and way of bearing in mind so as to arise contentment with every acquired requisite. It will be explained on first part in brief.

1. Develop concentration step by step through any deportment, sitting etc. (Eye must be closed.)
2. Corporeality and mentality which have been discerned must be discerned again.
3. After keeping in mind *bhavanga* mind-clearness the consciousness and mental concomitants which desire to wear robes, which arise depending on that *bhavanga* mind clearness must be discerned and kept in mind. Those are only continuity of impulses of mind-door-cognitive processes.
4. Then how groups of corporeal units (= corporeal *dhammas*) which are predominated with efficiency of air-element produced by those consciousness and mental concomitants spread throughout body must be discerned by insight. Then discern up to the hand by which robes are worn. Those are nonads of bodily expression and duodecads of bodily expression, which are significant and conveyable ones arising as mode of conveying.
5. (44) kinds of corporealities produced by four origins which are existing in hands are non-significant, and are arising as mode of being conveyed. Those corporal *dhammas* must also be kept in mind.
6. If four great elements occurring in robes are discerned, corporal units produced by temperature can be found easily. Those corporeal *dhammas* are proliferated by temperature called fire-element within each pure octad produced by temperature successively. Those are non-significant corporealities in this part of way of discerning. Those corporeal *dhammas* are group of corporealities which are arising as mode of being conveyed.

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7. Distinguish corporeality- mentality and then those must be kept in mind.
  - (a) Significant and non-significant corporealities are *rūpadhamma*.
  - (b) Consciousness and mental concomitants with desire to wear robes are *nāma dhamma*.
8. Afterwards\_\_\_\_\_ *rūpa-nāma* must be distinguished and kept in mind as there is neither person-being-*jīva-atta*-human-deva nor brahma but *rūpa-nāma* only.

When it is successful *rūpa-nāma* must be kept in mind whenever robes are worn in every deportment with non-delusive clear comprehension. Now it will be presented on way of discerning for attainment of four kinds of clear comprehension during utilizing bowl.

#### 1. *sāttḥaka sampajañña* (bowl)

When bowl is wanted to be utilized it must not be held quickly but *bhikkhu* has to bear in mind that "if I go alms round by using this bowl, I can get alms food". It should be recognized on *sāttḥaka sampajañña* by means of effectiveness which is worth getting through holding bowl.

#### 2. *sappāya sampajañña* (bowl)

Furthermore\_\_\_\_\_ heavy bowl is unsuitable for thin and weak *bhikkhu*. The earthen bowl which is very difficult to be clean, due to presence of four or five cracks which were stitched by rope at the beginning from brim is also unsuitable for every *bhikkhu*. The bowl with coarse surface internally which is very difficult to be clean is also unsuitable for *bhikkhus*. It can bring forth impediment of anxiety to be clean every day. Because the bowl

with ruby colour is also worth arising greed, desirable, it should be recognized as unsuitable as explained in robe similarly.

The bowl which is obtained through wrong livelihood, such as showing sign, direct illegal requesting to offer bowl from layman, laywoman devotees who are not relatives; or through giving medical treatment, fruit, flower etc., and the bowl which brings forth unwholesome *dhammas* but decrease wholesome *dhammas* for utilizing *bhikkhu* are called unsuitable bowls. Both the bowl which is obtained through right livelihood in accordance with the monastic code, allowed by the Exalted One and the bowl which brings forth wholesome *dhammas* but decreases unwholesome *dhammas* for utilizing *bhikkhu* are called suitable bowls. The knowledge of clear comprehension which can discriminate and utilize suitable bowls without utilizing unsuitable ones is called *sappāya sampajañña*. (*Abhi-A-2-344, M-A-1-270*)

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### 3. Gocara sampajañña (bowl)

During handling bowl the kind of handling without discarding usual practice (= taking into heart usual practice) among (40) kinds of meditation subjects is called *gocara sampajañña*. It should be recognized in this way. (*Abhi-A-2-344, M-A-1-270*)

### 4. Asammoha sampajañña (bowl)

There is no person called *atta* who handles bowl within body. The mind with desire to handle bowl arises. That mind brings forth corporeal units which are predominated with efficiency of air-element. Due to spreading of group of corporeal units which are predominated with efficiency of air-element, which are produced by mind, throughout various direction, the phenomenon of handling bowl arises consequently. (Way of discerning will be presented later.)

In both kinds of that bowl and hand there is neither consciousness nor volition. The bowl does not know as "I am handled by hand". Hands also do not know as "We handle bowl". Only four great elements handle groups of four great elements. It should be recognized that it is similar to handling burning bowl with tongs during backing bowl. Non-delusive clear comprehension must be recognized by means of bearing in mind in this way during handling bowl. (*Abhi-A-2-345, M-A-270,271*)

### Way of keeping in mind *rūpa-nāma* in brief

1. Develop concentration step by step.
2. Keeping in mind *rūpa-nāma* which have been kept in mind again.
3. Handle the bowl slowly.
4. Consciousness and mental concomitants which wants to handle bowl must be kept in mind.

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(After keeping in mind *bhagavanga* mind-clearness the consciousness and mental concomitants which desire to handle bowl must be kept in mind. Wholesome or unwholesome impulses will arise depending on wise-attention or unwise-attention accordingly. Those mental *dhammas* must be kept in mind in order to reach ultimate nature through breaking down each compactness of mentality.)



5. Then how groups of corporeal units (= corporeal *dhammas*) which are predominated with efficiency of air-element produced by those consciousness and mental concomitants spread throughout body must be discerned by insight. Then discern up to the hand by which bowl is handled. Those are nonads of bodily expression and duodecads of bodily expression. (If hands are agile during handling, physical agility (*lahutā*), physical elasticity (*mudutā*), physical adaptability (*kammaññatā*) include in those corporealities. If hands are not agile, those corporealities do not include). Those corporealities are significant ones which are arising as mode of conveying.
6. (44) kinds of corporealities produced by four origins which are existing in hands are non-significant, and are arising as mode of being conveyed. Those corporal *dhammas* must also be kept in mind.
7. If four great elements occurring in bowl are discerned, corporal units produced by temperature can be found easily. Those corporeal *dhammas* are proliferated by temperature called fire-element within each pure octad produced by temperature successively. Those are non-significant corporealities in this part of way of discerning. Those corporeal *dhammas* are group of corporealities which are arising as mode of being conveyed.
8. Distinguish corporeality- mentality and then those must be kept in mind.
  - (a) Significant and non-significant corporealities are *rūpadhamma*.
  - (b) Consciousness and mental concomitants with desire to handle bowl are *nāma dhamma*.
9. Afterwards \_\_\_\_\_ *rūpa-nāma* must be distinguished and kept in mind as there is neither person-being-*jīva-atta*-human-deva nor brahma but *rūpa-nāma* only.

If *rūpadhamma* can be kept in mind up to the ultimate nature in this way, the righteous person has got the knowledge of non-delusive clear comprehension in this stage as beginning. When he is mastery in practice he can discern *rūpa-nāma* (= five kinds of aggregates) during going forward, walking backward; looking straightforward, askance; bending, stretching; handling double robes, bowl, lower and upper robes, wherever and whenever he wants to discern as he likes.

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### *Uttamasampajānakārī* (the person who performs superior reasoning)

It will be explicit the next method. \_\_\_\_ When virtuous person with compassion see refugees who have cut hand, leg, who have wounds with pus, bloods, worms and blue-bottle flies, who take shelter on wayside public resthouse, brought and put cheese-cloth, cotton cloth (for puttee) and medicine inside shallow pan fashioned from a broken pot near those refugees.

Some refugees have got smooth and good cheese-cloth for puttee while some have got coarse and bad ones. Some refugees have got beautiful and good shallow pan with medicine while some have got un-proportionate and ugly ones with medicine.

Neither pleasingness nor unhappiness arises in the continuum of those refugees relating to quality of cheese cloth and shallow pan with medicine. It is right. Those refugees want to get only cheese cloth mere covering on wound and only shallow pan for mere putting medicine inside.

Similarly \_\_\_\_ The practicing *bhikkhu* recognizes robes as cheese cloth, cotton cloth for puttee. Bowl is recognized as shallow pan in which the medicine is to be put for refugees. Acquired alms food within bowl is recognized as medicine put in shallow pan. It should be recognized

on this kind of *bhikkhu* is the person who can perform superior reasoning (*uttamasampajānakārī*) through non-delusive clear comprehension during utilizing double robes, bowl, upper and lower robes. (*Abhi-2-345, M-A-1-271*)

*Asite pīte khāyite sāyite sampajānakārī hoti.*

=During eating, drinking, biting, licking it is usually done by clear comprehension.

### 1. *Sāttthaka sampajāñña*

The knowledge which can distinguish (8) kinds of effectiveness shown in *Pāli* Text, “*paṭisaṅkhā yoniso piṇḍapātāma paṭisevāmi*” etc., which is to do wisely reflecting when eating alms food, is called *sāttthaka sampajāñña ñāṇa*. (Those effectiveness are already presented previously.) (*Abhi-A-2-345*)

### 2. *Sappāyasampajāñña*

Among gross nourishment, subtle nourishment, bitter taste, sweet taste etc., such nutriment cannot bring forth ease for such *bhikkhu*, that nutriment is unsuitable for that *bhikkhu*.

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The nourishment which is obtained through wrong livelihood, such as showing sign, direct illegal requesting to offer nourishment from layman, laywoman devotees who are not relatives; or through giving medical treatment, fruit, flower etc., and the nourishment which brings forth unwholesome *dhammas* but decrease wholesome *dhammas* for utilizing *bhikkhu* are called unsuitable nourishments. Both the nourishment which is obtained through right livelihood in accordance with the monastic code, allowed by the Exalted One and the nourishment which brings forth wholesome *dhammas* but decreases unwholesome *dhammas* for utilizing *bhikkhu* are called suitable nourishments. The knowledge of clear comprehension which can discriminate and utilize suitable nourishments without utilizing unsuitable ones is called *sappāya sampajāñña*. (*Abhi-A-2-345, M-A-1-271*)

### 3. *Gocarasampajāñña*

During eating, drinking, biting, licking the knowledge which is taking into heart usual practice without discarding it must be recognized as *Gocarasampajāñña*. (*Abhi-A-2-345, M-A-1-271*)

### 4. *A-sammohasampajāñña*

(a) There is no person called *atta* who is capable of eating within body. The mind with desire to eat arises. That mind brings forth corporeal units which are predominated with efficiency of air-element. Due to spreading of group of corporeal units which are predominated with efficiency of air-element, which are produced by mind, throughout various direction, the phenomenon of handling bowl arises consequently. (Way of discerning will be presented later.) (*Abhi-A-2-34, M-A-1-271*)

After developing concentration step by step and keeping *rūpa-nāma* in mind and then groups of mental *dhammas* occurring in continuity of impulses of mind-door-cognitive

processes which are led by consciousness with desire to eat and consciousness with desire to handle bowl must be kept in mind. Nonads of bodily expression and duodecads of bodily expression which are predominated with efficiency of air-element, which are produced by those consciousness must be kept in mind. Those are significant corporealities. Then (44) kinds of corporealities existing in hands must be kept in mind continuously. Those corporealities produced by four origins are non-significant ones which are arising through mode of being conveyed while significant ones are arising through mode of capable of conveying. Bowl and alms-food are pure octads with nutriment as eighth factor produced by temperature. Those are non-significant corporealities. Both significant and non-significant corporealities must be kept in mind. Consciousness and mental concomitants which want to handle bowl, which want to eat food are *nāma dhamma*. Significant and non-significant corporealities are *rūpadhamma*. These both kinds of *rūpa-nāma* must be distinguished and kept in mind. Phenomenon of united arising of those *rūpa-nāma* harmoniously is known as handling bowl. Due to united arising of those *rūpa-nāma* harmoniously, the phenomenon of handling bowl is resulted.

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If this way of discerning can be accomplished, the following way of discerning can also be understood up to the field of ultimate reality. *Rūpa-nāma* must be kept in mind following this example. (Read continuously)

(b) Due to spreading of corporeal *dhammas* called nonads of bodily expression and duodecads of bodily expression which are predominated with efficiency of air-element, which are produced by mind with desire to put hand into bowl, throughout body until hand the phenomenon of putting hand into bowl occurs consequently. (Mental *dhammas* of impulses of mind-door-cognitive processes which want to put hand into bowl, significant, non-significant corporeal *dhammas* existing in putting hand, and pure octads produced by temperature which are occurring in both bowl and food must be kept in mind).

(c) Due to spreading of corporeal *dhammas* called nonads of bodily expression and duodecads of bodily expression which are predominated with efficiency of air-element, which are produced by mind with desire to make palmful food, throughout body until hand the phenomenon of making palmful food occurs consequently. (*Ahbi-A-2-345*)

[Group of mental *dhammas* of mind-door-cognitive processes which are predominated by consciousness with desire to make palmful food, significant-non-significant corporealities existing in hand (throughout body together with hand), pure octads produced by temperature which are designated as alms food must be kept in mind in order to reach the field of ultimate reality].

(d) Due to spreading of corporeal *dhammas* called nonads of bodily expression and duodecads of bodily expression which are predominated with efficiency of air-element, which are produced by mind with desire carry palmful food from bowl towards buccal cavity, throughout body until hand the phenomenon of carrying palmful food from bowl towards buccal cavity occurs consequently. (*Ahbi-A-2-345*)

[Group of mental *dhammas* of mind-door-cognitive processes which are predominated by consciousness with desire to carry palmful food from bowl towards buccal cavity, significant-non-significant corporealities existing in hand (throughout body together

with hand), pure octads produced by temperature which are designated as alms food must be kept in mind in order to reach the field of ultimate reality].

(e) Due to spreading of corporeal *dharmas* called nonads of bodily expression and duodecads of bodily expression which are predominated with efficiency of air-element, which are produced by mind with desire to open the mouth, throughout body, especially until mouth and hand which carries palmful food the phenomenon of opening the mouth occurs consequently. (*Abhi-A-2-346*)

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[Group of mental *dharmas* of mind-door-cognitive processes which are predominated by consciousness with desire to open mouth, significant-non-significant corporealities existing in hand (throughout body together with hand), pure octads produced by temperature which are designated as alms food must be kept in mind in order to reach the field of ultimate reality].

(f) Nobody opens jaws by either crowbar or machine. Actually \_\_\_\_ due to spreading of groups of corporeal units (= collectiveness of corporeal *dharmas*) which are predominated with efficiency of air-element, which are produced by incessant arising impulsions of mind-door-cognitive processes which are predominated by the following consciousness, viz.,

1. consciousness which wants to open mouth,
  2. consciousness which wants ingest palmful food,
  3. consciousness which wants to masticate food,
  4. consciousness which wants to use tongue,
- throughout body, especially until hand which is putting food into mouth and buccal cavity,

the following phenomena, viz.,

1. opening the mouth,
  2. ingesting food inside buccal cavity,
  3. masticating food by teeth on the upper jaw, similar to pestle, and teeth on the lower jaw, similar to mortar,
  4. the function of tongue which is similar to hand,
- are accomplished consequently.

[In this case, groups of mental *dharmas* of mind-door-cognitive processes which arise continuously but separated by life-continuums; significant-non-significant corporeal *dharmas* existing in hand, mouth, tongue, pure-octads with nutriment as eighth factor produced by temperature, which are designated as alms food, must be kept in mind.]

(g) Thus during masticating thin saliva secreted by tip of tongue and thick saliva secreted by base of tongue smear that food. That food is masticated repeatedly in the mortar called lower teeth with the help of hand called tongue. It is soaked with water called saliva. It is ground by pestle called upper teeth into powder. There is no person who puts into mouth through using either spoon or flat wooden ladle but it is ingested by air-element only. (*Abhi-A-2-346, M-A-1-272*)

[In this case- (1) numerous impulses of mind-door-cognitive processes which are predominated by the consciousness with desire to masticate arise continuously but separated by life-continuums between each cognitive process. The practicing person must keep in mind those mental *dhammas* led by consciousness with desire to masticate, significant-non-significant corporeal *dhammas* existing in mouth, tongue, teeth and pure octads with nutriment as eighth factor produced by temperature which are designated as food in order to reach ultimate nature by insight knowledge.]

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(2) Groups of mental *dhammas* of mind-door-cognitive processes which is predominated by mind with desire to swallow food, significant-non-significant corporeal *dhammas* existing in throat (= corporeal *dhammas* which are arising through mode of swallowing food) pure octads with nutriment as eighth factor produced by temperature which are designated as food must also be kept in mind in order to reach ultimate nature by insight knowledge. In this case, (16) kinds of corporealities of saliva are also included in non-significant ones.

(3) During masticating, swallowing groups of mental *dhammas* of tongue-door-cognitive process and mind-door-cognitive process arise sporadically by taking object of taste consisting in food. Those mental *dhammas*, (54) kinds of corporealities together with tongue transparent element existing in tongue and pure octads with nutriment as eighth factor produced by temperature, together with sapid-object which are designated as food must be kept in mind by insight knowledge.]

#### *Vāyodhātuyāva pavisati*

= It is ingested by air-element only. (*Ahbi-A-2-346*) In this case, *vāyodhātu* (air-element) refers to *adhogamavāta* which belongs to bodily part of air. It is the air which goes down inside bowel. There are (33) kinds of corporealities in those bodily parts predominated with air. (See section of *rūpakammaṭṭhāna*.)

1. Vital nonads produced by *kamma*.....(9) kinds
2. pure octads produced by mind.....(8) kinds
3. pure octads produced by temperature .....(8) kinds
4. pure octads produced by nutriment.....(8) kinds

Total.....(33) kinds

Among those corporeal *dhammas* pure octads produced by mind called *cittajaojattṭhamakarūpa* are resulted from production of mental *dhammas* of mind-door-cognitive processes which are predominated by consciousness with desire to swallow. Although only real corporealities are shown in *adhogamavāta koṭṭhāsa*, bodily expression corporealities can also include in *cittajarūpa* during swallowing food. Due to efficiency of air-element consisting in those (33) kinds of corporealities, the food is ingested into stomach. During swallowing the consciousness with desire to swallow is predominated. Therefore it is presented to keep in mind those consciousness and significant- non-significant corporealities in above. During swallowing air-element produced by mind is also significant as consciousness. After entering food, however, all kinds of air-element produced by four origins are significant. Therefore the commentary explained that *vāyodhātuyāva pavisati* = it is ingested by air-element only.

(h) There is no person who accepts food which entered at every moment by making floor of straw (= flow of leaves) but it lies inside alimentary canal through efficiency of air-element only.

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(In this case both bodily parts of air-element called *adhogamavāta* = the air which goes downward and *uddhangama vāta* = the air which goes upward, consist of each (33) kinds of corporealities respectively. Due to efficiency of supporting power of air-element, newly ingested food lies within alimentary canal. Those (33) kinds of corporealities and pure-octads produced by temperature which is bodily part of newly ingested food must be kept in mind.)

(i) There is no person who cooks food which lies in every part of alimentary canal, including stomach by making tripod stand for cooking. Only digestive fire-element called *gahaṇī* digests it.

[The fire-element within vital nonads which are existing in various parts, vicinity of stomach etc., is called *pācakatejodhātu* (= digestive fire-element) In this stage, the practicing person must distinguish and keep in mind the followings, viz.,

1. (44) kinds of corporealities of bodily part of intestine (*antakoṭṭhāsa*), including stomach,
2. Each (33) kinds of corporealities of both kinds of *uddhangamavāta* and *adhogamavāta*,
3. Pure octads produced by temperature which is called bodily part of newly ingested food,
4. Vital nonads which is predominated with digestive fire-element. ] (*Abhi-A-2-346*)

(j) There is no person who can carries digested food outside in every part by small stick or staff but by air-element only.

In this stage, the air which goes downward called *adhogamavāta* becomes powerful. Therefore the practicing person must distinguish and keep in mind the followings, viz.,

1. (33) kinds of corporealities of bodily part of air which goes downward,
2. (44) kinds of corporealities which are existing in bodily part of intestine,
3. Pure-octads produced by temperature which are called bodily parts of newly ingested food and faeces,
4. Vital nonad which is predominated with digestive fire-element

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5. (44) kinds of corporeal *dhammas* which is called bodily part of bile (*abaddha*)(*pittakoṭṭhāsa*). This bile supports digestion of *pācakatejodhātu* so as to digest easily.

In this stage, the air which goes upward called *uddhanganavāta* becomes weak. However it can arise in person with unbalanced four great elements. At that time those corporealities must also be kept in mind sweepingly.

### To be noticed

Due to presence of apparent functions corporeal *dhammas* in these parts, viz.,

1. Part of oesophagus after ingestion,
2. Part of stomach in which newly ingested food is digested partly,
3. Part of duodenum in which food is digested completely,
4. Part of colon by which undigested food is defecated to outside,

but not apparent functions of mental *dhammas*, the latter is omitted to explained in commentary. During those moments mental *dhammas* are also arising incessantly. Because function of eating meal is not finished yet, groups of impulses of mind-door-cognitive processes with desire to eat again and again, desire to chew, desire to swallow will arise again and again. Those consciousness do not concern with four parts mentioned above and therefore the commentary do not instruct to keep in mind those mental *dhammas*. However there are mental *dhammas* which concern with these parts.

In these two kinds of bodily parts,

1. bodily part of air which goes upward = 33 kinds of corporealities
2. bodily part of air which goes downward = 33 kinds of corporealities

pure octads produced by mind are included respectively. Those causal consciousness which can produce *cittajarūpa* are various consciousness and mental concomitants of cognitive processes together with life-continuum, excluding fivefold consciousness. It consists of wholesome impulses and unwholesome impulses depending on wise-attention or unwise-attention of eating person. Every mind moment can produce numerous corporeal units produced by mind called *cittajaojaṭṭhamaka kalāpa*. Not only one kind of air-element produced by mind but the following kinds of air-element \_\_\_\_

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1. air-element produced by *kamma* within vital nonads
2. air-element produced by mind within *cittajaojaṭṭhamakarūpa*,
3. air-element produced by temperature within *utujaojaṭṭhamakarūpa*,
4. air-element produced by nutriment within *āhārajaojaṭṭhamakarūpa*.,

which are included in bodily part of air which goes upward and that of air which goes downward also are significant in those four parts mentioned above. Therefore the commentary explains all (4) kinds of air-element generally such as “*vāyodhātuyāvavapavisati*”, etc., but not *cittajavāyodhātu* as priority.

If the righteous person wants to keep in mind mental *dhammas* which are arising in these four parts,

1. Part of oesophagus after ingestion,
2. Part of stomach in which newly ingested food is digested partly,

3. Part of duodenum in which food is digested completely,  
 4. Part of colon by which undigested food is defecated to outside,  
 he can keep in mind mental *dharmas* of both five-doors-cognitive processes, excluding fivefold consciousness, mind-door-cognitive processes and life-continuum which can produce *cittaja ojaṭṭhamakarūpa* within two bodily parts called *uddhangamavāta*, *adhogamavāta*. Those cognitive processes may be varieties depending on way of taking into heart (= wise or unwise attention) of eating person. However it will be difficult to keep in mind life-continuum in this stage and then he can leave it out. When he reaches to stage of discerning on dependent-origination he has to discern it again. Words of commentary is not finished yet. Read continuously \_\_\_\_

(a) In this way, the air-element \_\_\_\_\_

1. carries palmful food towards buccal cavity,
2. carries food from buccal cavity to stomach after grinding.

In other words \_\_\_\_\_

1. It carries food so as to pass through buccal cavity.
2. It carries food vicinity of stomach (It means spreading of *āhārajojaṭṭhamakarūpa* from stomach.)
3. It supports food in order to maintain in each part of alimentary canal, including stomach.
4. It moves food from here to there repeatedly. (It means function of tongue during grinding food).
5. It grinds food to become powder.
6. It dries digested food.
7. It also empties bowel.

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(b) The earth-element also \_\_\_\_\_

1. supports food in order to maintain in each part of alimentary canal, including stomach.
2. moves food from here to there repeatedly. (It means function of tongue during grinding food);
3. grinds food to become powder
4. It dries digested food. (It means due to absorption of essence from digested food, remaining undigested faeces becomes dry.)
5. It also empties bowel. (*Abhi-A-2-346*)

### Pāli Quotation (*Dī-ṭī-1-251*)

In this case, the air-element performs functions of supporting, moving from here to there, grinding, drying together with the earth-element. Pure air-element cannot perform those functions. The commentary, therefore, explains those functions are accomplished by not only the air-element but also the earth-element. (*Dī-ṭī-1-251*)



[Significant method (*padhaññaya*)\_\_ In this case, it should be recognized it is explained through significant method only because both earth-element and air-element are unable to arise in the absence of remaining corporeal *dhammas* within the same corporeal unit. Remaining corporeal *dhammas* within the same corporeal unit must also be kept in mind sweepingly through non-significant ones. Only when each compactness can be broken down can the insight knowledge reach up to the field of ultimate nature. Those corporeal *dhammas* are already presented in above.]

**(c) The water-element \_\_\_\_**

1. soaks food; (It refers bodily part of saliva and bodily part of bile (liquid);
2. protects soaked food so as not to dry up; (Bodily parts of saliva and bile (liquid) protect food so as not to dry up by air-element etc). (*Abhi-A-2-346*)

**(d) The fire-element \_\_\_\_**

digests every food which is ingested into stomach and intestine. (*Abhi-A-2-346*)

**(e) The space-element \_\_\_\_**

performs function of route of intake and output of nourishment. (It is demarcating corporeality which separates between various corporeal units of bodily parts of stomach, alimentary canal, newly ingested food so as not to mix each other. It makes route of intake of newly ingested food and output of undigested food with the help of bodily part of air which goes downward.)

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**(f) The consciousness-element**

***Pāli Quotation (Abhi-A-2-346) (Mūlaṭṭi-2-182) (Anuṭṭi-2-184)***

**The consciousness-element \_\_\_\_** takes into heart and knows in various functions through right instigation. “Takes into heart and knows” means it bears in mind and knows searching food, swallowing, occurrence of whether digestion is complete or not etc. It is because \_\_\_\_ the instigation which can accomplish knowing various objects, i.e., searching food, swallowing, occurrence of whether digestion is complete or not etc., can be said *sammāpayoga* (right instigation). Searching food etc., are accomplished through such instigation; it can be said that instigation can accomplish knowing the object, searching food etc., According to these explanations, it means the consciousness element performs knowing of various functions, from the beginning of searching food to the end of emptying bowel, through various right instigation. However *Mūlaṭṭikā Sayadaw* explained the next method, due to dissatisfaction on that explanation.

**The consciousness-element \_\_\_\_** takes into heart object, bears in mind right ways of practices and obligations called *sammāpaṭipatti* which are conformed with (9) kinds of Supra-mundane *dhamma*, which must be carried out during performing various functions, from the beginning of searching food to end of emptying bowel. Eating meals through reflecting wisely; keeping in mind *rūpa-nāma* which are arising at each moment of eating; discerning by *vipassanā* knowledge, if he is able to perform *vipassanā* practice, are right ways of practices and obligations. It is knowing as “there is no person called *atta* who can eat

really” etc., through depending on that *sammapaṭipatti*. The consciousness element performs that function of knowing.

Thus *a-sammohasampajaññāñāṇa* must be recognized by means of the knowledge which is capable of bearing in mind, taking into heart arising of *rūpa-nāma* with (6) kinds of significant elements called earth-element, water-element, fire-element, air-element, space-element, consciousness-element during eating nourishment. (*Abhi-A-2-346, M-A-1-272*)

These are essence of explanations found in commentaries, sub-commentaries, relating to *Pāli* Text, “*asite pīte khāyite sāyite sampajānakārī hoti*”. It means if one can keep in mind five aggregates (= two kinds of *rūpa-nāma*) during eating, drinking, biting, licking through knowledge, he has got knowledge of non-delusive clear comprehension.

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If the righteous person wants to attain true *Nibbāna*, he must try to know and see five aggregates penetratively up to the field of ultimate nature but not superficially through ending goal at the other’s mouth only. Every virtuous person, therefore, must endeavour to attain penetrative insight knowledge for attainment of real *Nibbāna*.

### The Next Method \_\_\_\_ how *asammoha sampajañña* arises

Through ten kinds of bearing in mind occurrence of loathsome nature, viz.,

1. going to alms round village;
2. searching for attainment of alms food in village,
3. eating acquired food,
4. lying place of food within alimentary canal, including stomach which are mixed with impurities, such as spittle, bile, phlegm etc.;
5. keeping temporarily in stomach etc;
6. undigested condition;
7. after digestion is complete;
8. effectiveness produced by nourishment, such as food of worm, burning fire, faeces, urine, blood, flesh etc.,
9. consequence of leakage from (9) kinds of natural openings and sores;
10. smearing with dirty substances at almost parts of alimentary canal,

*a-sammohasampajaññāñāṇa* must be recognized through reasoning in this way during eating, drinking, biting, licking. (*Abhi-A-2-346*)

*Uccārapassāvakamme sampajānakārī hoti;*

### During defecating, urinating it is usually done by clear comprehension

When it is time to defecate, urinate the person who does not defecate, urinate can sweat profusely; eye-ball can rotate and the mind is not stable, resulting in capable of arising other diseases too. For the person who defecates or urinate proper time, those all kinds of faults never arise. Non-arising of these faults only is effectiveness in this case. It should be recognized on *Sāttahasampajaññāñāṇa* through ability to distinguish that effectiveness.

## 2. *Sappāya sampajañña*

There are fixed places to defecate, urinate, such as latrine for defecation, toilet for urination etc. in the monastery. Only those fixed places are suitable for defecation, urination. If any *bhikkhu* defecate or urinate improper place, he is guilty of breaking the Monastic Codes. It is because the Exalted One prohibited so as not to do in that way. It can bring forth in fame and decrease reputation (= He is irrespective of Monastic Codes).

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### *Pāli Quotation (Dī-ṭī-1-252)*

Unsuitable place for defecation and urination means garden land occupied by human beings and tree occupied by devas i.e., shrine for a deva. It is right.\_\_\_\_ Both devas and human beings with anger can lost life of those defecating and urinating person basing on urination, defecation at unsuitable places. (*Dī-ṭī-1-252*)

According to this explanation it should be avoided from defecating and urinating under big trees which might be occupied by devas with stately building. It can be danger of life.

“If layman devotees do defecation, urination, spitting spittle out, foot wearing, wearing umbrella in monastery and pagoda compounds, within enclosure which is worth surrounding a monastery of pagoda (if it is absent), taking refuge in Noble Triple Gems (*saraṇa*) becomes languid”.... Explained in commentary of *Sangiti Sutta*.

For the person who defecates and urinates at fixed place for defecation and urination those all kinds of faults can not occur. This nature of lacking fault is called *Sappāya* (suitable) in this case. Ability to distinguish it by knowledge is called *Sappāya sampajañña*. (*Abhi-A-2-346, 347*)

### 3. *Gocarasampajañña*

During defecating urinating the knowledge which is taking into heart usual practice (any of 40 kinds meditation subjects) without discarding it must be recognized as *Gocarasampajañña* . (*Abhi-A-2-347*)

### 4. *A-sammohasampajañña*

There is no person called *atta* who does function of defecation, urination within body. The mind with desire to defecate or urinate arises. That mind brings forth corporeal units which are predominated with efficiency of air-element. Due to spreading of group of corporeal units which are predominated with efficiency of air-element, which are produced by mind, throughout various direction, the phenomenon of defecating or urinating arises consequently. (Way of discerning will be presented later.) (*Abhi-A-347, M-A-1-273*)

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### Way of keeping in mind *rūpa-nāma*

1. After developing concentration step by step experienced *rūpa-nāma* must be kept in mind again.
2. *bhavanga*-mind-clearness must be kept in mind.

3. Groups of mental *dhammas* of mind-door-cognitive processes which are predominated by consciousness with desire to defecate, urinate must be kept in mind.
4. Corporeal *dhammas* within vital nonads of bodily expression and duodecads of bodily expression, which are predominated with efficiency of air-element produced by those consciousness and mental concomitants must be kept in mind.. Those are significant corporealities.
5. (33) kinds of corporealities within bodily part of air which goes downward must be kept in mind. Those corporeal *dhammas* are produced by four origins. Those *cittajarūpa*, *cittajavāyodhātu* might be produced by mind with desire to defecate, urinate, or life-continuum consciousness or various impulses of fivefold-doors-cognitive-processes and mind-door-cognitive-processes, which arise by taking various objects, excluding fivefold-consciousness.

Among those *cittajarūpa*, *cittajavāyodhātu*, nonads of bodily expression and duodecads of bodily expression, which are produced by mind with desire to defecate, urinate are significant corporealities while remaining kinds of corporealities are non-significant ones. Similarly those corporealities produced by *kamma*, temperature, nutriment within bodily part of air which goes downward are also non-significant ones. Therefore significant *cittajarūpa* are shown specifically as number 4, while non-significant corporealities produced by four origins are shown as number 5 respectively.

However the latter (non-significant ones) supports the former (significant *cittajavāyo*) especially. If all four kinds of air-element is incomplete, the function of defecating, urination cannot be carried out. It should be considered when one suffers from some form of constriction in the bowels and ureter one cannot defecate and urinate even though one has desire to defecate and urinate. Therefore when the phrase, *asite sampajānakārī hoti*, is explained \_\_\_\_\_ it is explained that \_\_\_\_\_ “*vāyodhātuyeva niharatī*”, (Abhi-A-2-346, M-A-1-272)

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=“only air-element produced by four origins empties bowels”. It should be recognized due to significant occurrence of *cittajavāyodhātu*, it is explained again in number4, in this section.

Those significant-non-significant corporeal *dhammas* must be kept in mind.

6. Pure-octads produced by temperature called bodily parts of both faeces and urine are non-significant ones. These corporeal *dhammas* must also be kept in mind.

Those significant corporeal *dhammas* are arising through mode of conveyable while non-significant ones, mode of being conveyed.

Distinguish *rūpa-nāma* as follows,

- (a) those significant-non-significant corporealities are *rūpa dhamma*,
- (b) continuity of impulses of mind-door-cognitive processes which are predominated by the consciousness with desire to defecate, urinate, are *nāmadhamma*.

Various other mental *dhammas* which are arising during defecating, urinating can also be kept in mind.

## How it can be explicit through simile

As pus and blood are released from open sore, due to rupture of sore after maturity; as water flows from opening pot, due to over filling with water, similarly faeces and urine are released from colon and urinary bladder, even though it is not desired to be released, due to oppression of pushing by air-element (=air-element produced by mind or air-element produced by four origins). Due to finishing to relinquish those faeces and urine, those are not own properties of oneself for that *bhikkhu*. Due to it is not worth relinquishing for any other and due to presence of foulness nature, it is not property of other. It is only consequence of body, which is produced by body. What the simile is \_\_\_\_\_ for the person who relinquish as the used water from bamboo tube used as a container that used water is property of neither himself nor other but for the purity of container only. Knowledge of non-delusive clear comprehension must be recognized by means of reasoning on this way of occurrence. (*Abhi-A-2-347, M-A-1-273*)

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### Way of classifying on three kinds of deportment (*iriyāpatha*) Pāli Quotation (*M-A-1-273*) (*Abhi-A-2-348*) (*Dī-ṭī-1-252*)

(a) In the section of deportment (*iriyāpatha*)\_\_\_\_\_

1. It knows as walking during walking.
2. It knows as standing during standing.
3. It knows as sitting during sitting.
4. It knows as reclining during reclining.

For these four situations the Exalted One preached through referring to deportments which are occurring long lasting period.

(b) In the section of clear comprehension (*sampajañña*)\_\_\_\_\_

1. *abhikkante* = during going forward
2. *paṭikkante* = during going backward
3. *ālokite* = during looking straightforward
4. *vilokite* = during askance
5. *samiñjite* = during bending
6. *pasārite* = during stretching

For these six situations the Exalted One preached through referring to deportments which are occurring moderate long period.

(c) Furthermore, in the section of clear comprehension the Exalted One instructed to perform the following functions\_\_\_\_\_

1. *gate* = during walking
  2. *ṭhite* = during standing
  3. *nisinne* = during sitting
  4. *sutte* = during sleeping
  5. *jāgarite* = during waking up
- as second time again.

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For these five situations the Exalted One preached through referring to deportments which are occurring short period, which are arising through wandering from here to there at

every place within monastery compound. Therefore it should be recognized on *sampajañña* during walking ..... p .... waking up as mentioned above similarly. (M-A-I-273)

### Opinion of *Tipiṭaka Mahāsīva Mahā Thero*

In this section of clear comprehension, for these (7) situations which were preached lastly, viz.,

1. *gate* = during walking
2. *ṭhite* = during standing
3. *nisinne* = during sitting
4. *sutte* = during sleeping
5. *jāgarite* = during waking up
6. *bhāsīte* = during speaking
7. *tuṇhibhāve* = during silence,

the commentator Sayadaw presented opinion of *Tipiṭaka Mahāsīva Mahā Thero* respectfully. According to that opinion way of discerning on four kinds of clear comprehension, especially on *rūpa-nāma*, during going forward, going backward etc., must be performed as mentioned above. However for (7) situations, *gate*, *ṭhite* etc., the practising person should like to keep in mind *rūpa-nāma* as follows.\_\_\_\_\_

#### 1. *gate sampajānakārī hoti*

= During walking it is usually done by clear comprehension

After walking for long time or walking to and fro in corridors, and then during standing the practising person discerns and bears in mind ultimate nature of each corporeal or mental *dhamma* one by one as “corporeal and mental *dhamma* which arose during walking were perishing away during walking period only”, through breaking down each compactness of corporeality, mentality by insight knowledge. This is how it is done through clear comprehension during walking (*gate sampajānakārī*). (M-A-I-273)

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#### Way of keeping in mind

1. Develop concentration step by step through standing.
2. Keep in mind experienced *rūpa-nāma* again before knowledge is not sharp.
3. Those *rūpa-nāma* occurring during standing must be kept in mind. (It means *rūpa-nāma* occurring present deportment.)
4. Afterward *rūpa-nāma* which were occurring just before standing must be kept in mind.
5. In this way, *rūpa-nāma* during walking to and fro in corridors must be kept in mind through sending mind to past period gradually.
6. Through seeing phenomena of perishing away of various *rūpa-nāma* at every moment which were recently arisen\_\_\_\_\_ he must discern and keep in mind as “corporeal and mental *dhamma* which arose during walking were perishing away during walking period only”.

#### Pāli Quotation (M-ṭī-1-365)

In accordance with this explanation of sub-commentary, the term, *paṭisañcikkhati*, is translated as practising person discerns and keeps in mind ultimate nature of each corporeal and mental *dhamma* one by one through breaking down each compactness of corporeality, mentality by insight knowledge. It does not mean way of bearing in mind through guessing.

## **2. *ṭhite sampajānakārī hoti.***

**= During standing it is usually done by clear comprehension**

*Pāli Quotation (M-A-1-273)*

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After standing for long time through reciting *dhamma* discourse or answering any question, or taking into heart *kammaṭṭhāna*, and then during sitting the practising person discerns and bears in mind ultimate nature of each corporeal or mental *dhamma* one by one as “corporeal and mental *dhamma* which arose during standing were perishing away during standing period only”, through breaking down each compactness of corporeality, mentality by insight knowledge. This is how it is done through clear comprehension during standing (*ṭhite sampajānakārī*). (M-A-1-273)

## **3. *nisinne sampajānakārī hoti***

**= During sitting it is usually done by clear comprehension**

*Pāli Quotation (M-A-1-273)*

After sitting for long time through reciting *dhamma* discourse or answering any question, or taking into heart *kammaṭṭhāna*, and then during lying the practising person discerns and bears in mind ultimate nature of each corporeal or mental *dhamma* one by one as “corporeal and mental *dhamma* which arose during sitting were perishing away during sitting period only”, through breaking down each compactness of corporeality, mentality by insight knowledge. This is how it is done through clear comprehension during sitting (*nisinne sampajānakārī*). (M-A-1-273)

After developing concentration step by step *rūpa-nāma* during reclining are kept in mind and then *rūpa-nāma* which were occurring just before reclining must be kept in mind through sending knowledge towards past period gradually.

## **4,5. *Sutte jāgarite sampajānakārī hoti***

**= During sleeping, waking up it is usually done by clear comprehension**

*Pāli Quotation (M-A-1-273, 274)*

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After falling asleep through reciting *dhamma* discourse or answering any question, or taking into heart *kammaṭṭhāna*, and then during waking up the practising person discerns and bears in mind ultimate nature of each corporeal or mental *dhamma* one by one as “corporeal and mental *dhamma* which arose during sleeping were perishing away during sleeping period only”, through breaking down each compactness of corporeality mentality by insight knowledge. This is how it is done through clear comprehension during sleeping (*sutte jāgarite ca sampajānakārī*). (M-A-1-273,274)

## **Sleeping and waking up**

*Pāli Quotation (M-A-1-274) (Abhi-A-2-348) (Mulaṭṭi-2-182) (M-ṭi-1-364) (Anuṭṭi-2-184)*

1. According to the term, *kiriya*, it must be inferred as bodily expression corporeality and verbally expression corporeality. According to the term, *kiriya mayacitta kiriyāmaya pavatta*, it must be inferred as incessant arising continuity of impulses. Therefore *Anuṭṭhā* explains it must be taken until impulses (*javana*) through preaching methodology called *phalūpacāra*. It means it is explained through using a metaphor of the name of result, expression corporealities, i.e, *kiriāmaya* on the name of cause, impulse, as *kiriāmaya*. (In *kiriāmaya*, *maya paccaya* is *svattha*, it lacks meaning.)

2. The next method\_\_\_\_\_ According to the term, *kiriya*, it must be inferred as *āvajana kriyā citta* (= advertent mere functioning consciousness). (In this case also *maya paccaya* is *svattha*. Because according to those terms, *kiriāmaya citta-kiriāmaya pavatta*, it must be inferred consciousness until impulse; it must be inferred the term *kiriāmaya* as impulses through preaching methodology called *kāraṇūpacāra*. Because impulses are arisen by benefitting factor of advertent consciousness which are called wise-attention, unwise-attention, the latter is causal *dhmma* while the former (impulses) are resultant *dhmma*. Resultant *dhmma*, impulse must also be meant *kiriāmaya* through using a metaphor of name of cause called advertent mere functioning consciousness, i.e, *kiriāmaya* on the resultant *dhmma* called impulse. (This way of preaching methodology is known as *kāraṇūpacāra*).

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3. The next method\_\_\_\_\_ Because all consciousness of cognitive process which arise in all (6) doors are brought forth by *āvajjanakiriya citta* called five-door-advertence and mind-door-advertence, according to the term, *kiriāmaya*, those all consciousness must be inferred through *kāraṇūpacāra*.

Non-arising of those impulses called *kiriāmaya*, or continuity of consciousness of cognitive processes is known as sleeping (*sutta*) while live processes, awaking (*jāgarita*).

According to those specifications, during sleeping only life-continuums (*bhavanga citta*) arise continuously but not consciousness of cognitive processes. When one wakes up he has to discern and keep in mind those life-continuum consciousness and mental concomitants which were occurring during sleeping and depended base-corporealities of mental *dhmmas* of life-continuum, again. Afterwards way of perishing away of those corporeal and mental *dhmmas* during sleeping only must be kept in mind. If one can discern in that way, it can be said during both sleeping and waking up it is usually done by clear comprehension. (*M-A-1-273, 274*)

**Pāli Quotation** (*Abhi-A-2-388, 389*) (*Khu-11-289 Milindapañhā*) (*Abhi-A-2-391*) (*Mūṭi-2-201*) (*Abhi-A-2-390*)

According to explanations found in above **Pāli** Text, commentary, sub-commentary, only fulfilling and worldly persons (*sekkha puthujana puggala*) usually dream, due to lack of ability to remove illusions *dhmmas* (*vipallāsa*). Arahant, however, never dream during falling asleep, due to finishing to remove illusions *dhmmas*. Arahant dreams during nap period (*kapimiddha pareta*) only. Sleeping of monkey usually occurs with very swift awaking. Similarly, during alternate occurrence of very swift falling into life-continuum and very swift arising of consciousness of cognitive processes (= nap period only) Arahant usually dreams.

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Consciousness of five-doors-cognitive processes cannot bring forth any kind of falling asleep, sleeping, waking up, dreaming. Sleeping can fall through life-continuums only. Only impulses of mind-door-cognitive processes can bring forth waking up. Dreaming can be brought forth by only impulses of mind-door-cognitive processes or consciousness of mind-door-cognitive processes without impulses (*manodvārika citta*).

Dreaming consciousness might be either wholesome or unwholesome deed, or indeterminate (*avyākata*). Wholesome impulses of mind-door-cognitive processes arise for the person who worships pagoda, listening *dhamma*, preaching *dhamma* in the dream. Unwholesome impulses of mind-door-cognitive processes arise for the person who kills other being etc., in the dream. When it can be said as “it seems to be seen, it seems to be heard in the dream”, it is indeterminate.

It is said indeterminate only arises, due to arising of only mind-door advertence two or three times. According to opinion of persons who say like this, after arising 2-3 times mind-door advertence exists as impulses and then it falls into life-continuum again. It should be recognized in this way. (*Mūlaṭṭi-2-201*)

There is a question that whether or not consequence can be brought forth by wholesome or unwholesome deeds which arise in the dream \_\_\_\_ it can bring forth its consequence. It is, however, brought forth no consequence of *paṭisandhi*, due to presence of weak efficiency. After any other *kamma* bring forth *paṭisandhi* consequence, it can be possible to accept consequence of wholesome or unwholesome deeds done in the dream.

When the practicing person wakes up he can keep in mind those wholesome, unwholesome deeds, indeterminate *dhammas*, which are done or occurring in the dream and depended base corporealities of those mental *dhammas* through developing concentration step by step. If it is able to keep in mind in that way, it can be said during sleeping, waking up it is usually done by clear comprehension.

#### **6. bhāsīte sampajānakārī hoti.**

**= During speaking it is usually done by clear comprehension**

#### **Pāli Quotation (M-A-1-274)**

During speaking the practicing person speaks with knowledge of clear comprehension in such way that \_\_\_\_\_ “these speaking sound = *saddarūpa* (it refers sound decads of verbal expression and sound tri-decads of verbal expression) arise depending upon

1. lips,
2. teeth,
3. tongue,

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4. hard palate (= back part of the jaw)
5. instigation of consciousness which is conformed with speaking.

[Corporeal *dhammas* called sound decads of verbal expression, sound tri-decads of verbal expression, (44) kinds of corporealities which are existing in lips, teeth, tongue, hard palate and wholesome or unwholesome impulses of mind-door-cognitive processes which are predominated by consciousness with desire to speak must be kept in mind. If one reaches into *vipassanā* stage, he has to perform *vipassanā* practice through seeing phenomena of

perishing away of real corporealities and mental *dhammas* just after arising of those corporeal and mental *dhammas* which are occurring during speaking. If it is able to keep in mind in that way, it can be said during speaking it is usually done by clear comprehension.]

Furthermore, another way of arising of knowledge of clear comprehension is explained in commentary as follows:\_\_\_\_\_

1. After reciting *dhamma* discourse for long time or
2. preaching *dhamma* or
3. taking into heart *kammaṭṭhāna* over and over through reciting, or
4. answering the question, and then during silence the practicing person discerns and bears in mind ultimate nature of each corporeal or mental *dhamma* one by one as “corporeal and mental *dhamma* which arose during speaking were perishing away during speaking period only”, through breaking down each compactness of corporeality, mentality by insight knowledge. This is how it is done through clear comprehension during speaking (*bhāsīte sampajānakārī*). (M-A-1-274).

### Way of keeping in mind *rūpa-nāma* during speaking

1. Develop concentration step by step.
2. Four great elements existing throughout body must be discerned as a whole.
3. When corporeal units can be seen by insight ultimate nature of corporealities must be kept in mind after analyzing on it.

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4. Four great elements existing in lips, teeth, tongue, hard palate must be discerned. In this stage, only corporeal units can be seen easily. Those are (5) kinds of corporeal units with (44) kinds of corporealities as body-door. Those corporeal *dhammas* must be kept in mind. Afterwards \_\_\_\_
5. *bhavanga* mind-clearness must be kept in mind.
6. Consciousness with desire to speak, consciousness during speaking must be kept in mind. Unless it is obvious, recite “A”, “B” etc. Then the consciousness with desire to speak can be found by insight knowledge.
7. Those pure octads produced by mind with desire to speak, phenomena of spreading of those corporealities until sound producing place, hard palate, tongue etc., and phenomena of arising of sound “A”, “B” etc., when the earth-element produced by mind (*cittajapathavīdhātu*) strikes the earth-element produced by *kamma* within (44) kinds of corporealities of hard palate, tongue etc., must be kept in mind. If those corporeal *dhammas* during speaking are not agile, those are sound decads of verbal expression. If speaking is easy and agile, those are tri-decads of verbal expression, due to presence of physical agility, physical elasticity, physical adaptability. Those corporeal *dhammas* must also be kept in mind by insight.
8. Mental *dhammas* of continuity of impulses of mind-door-cognitive processes which are causal *dhammas* of arising of those corporeal *dhammas* must be kept in mind. (It might be wholesome or unwholesome groups depending on wise-attention or unwise-attention.) Then he must discern as “this is *rūpa*”, “this is *nāma*” through dividing two groups. Those *rūpa nāma* must be distinguished and kept in mind. If it is able to keep in mind in that way, it can be said during speaking it is usually done by clear comprehension in this stage of *nāmarūpa pariccheda ñāṇa*.

Furthermore, during speaking various five-doors-cognitive processes and mind-door-cognitive processes can arise through taking (6) kinds of objects accordingly. Both those mental *dhammas*, depended base-corporealities and object-corporealities must be kept in mind. This is how it is done through clear comprehension during speaking (*bhāsīte sampajānakārī*). (M-A-1-273)

### Way of keeping in mind *rūpa-nāma* after speaking

After reciting *dhamma* discourse for long time or preaching *dhamma* or taking into heart *kammaṭṭhāna* such as (32) bodily parts over and over through reciting those bodily parts or answering the question and then during sitting or standing, the practicing person must \_\_\_\_\_

1. develop concentration step by step;

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2. keep in mind all kinds of corporeal *dhammas* existing throughout body as a whole again;
3. keep in mind *rūpa nāma* which were occurring during speaking through sending knowledge towards past period gradually. When it is successful\_\_\_\_\_
4. he must discern as “corporeal and mental *dhamma* which arose during speaking were perishing away during speaking period only”, in order to reach field of ultimate reality by insight knowledge.

### 7. *tuñhībhūte sampajānakārī hoti.*

= During silence it is usually done by clear comprehension

### Pāli Quotation (M-A-1-274)

After taking into heart either *dhamma* discourse without reciting but silently for a long time or *samatha* practice, *vipassanā* practice the practicing person discerns and bears in mind ultimate nature of each corporeal or mental *dhamma* one by one as “corporeal and mental *dhamma* which arose during silence were perishing away during silence period only”, Through breaking down each compactness of corporeality, mentality by insight knowledge. It is right. \_\_\_\_\_. If there is arising of derived corporealities, sound etc., it can be said “speaking”. If it is absent, it can be said “silence”. This is how it is done through clear comprehension during silence (*tuñhībhāve sampajānakārī*). (M-A-1-274)

After developing concentration step by step *rūpa-nāma* during silence are kept in mind and then *rūpa-nāma* which were occurring just before silence must be kept in mind through sending knowledge towards past period gradually.

Now it is finished to present the opinion of Venerable *Mahāsīva Mahā Thero*. This opinion shows that the way of discerning on mental *dhammas* of life-continuums are also included. Only when object of impulses of near-death-consciousness (*marañāsannajavana*) of previous life can be discerned systematically, can some meditators discern mental *dhammas* of life-continuum properly. Before object of impulses of near-death-consciousness is kept in mind, some virtuous person can keep in mind mental *dhammas* of life-continuum, during keeping in mind present life *rūpa-nāma*, in this way, depending on efficiency of previous perfections (*pāramita*). Nevertheless, it should be recognized mental *dhammas* of life-continuum must be kept in mind later, even though one can not discern it now. In this opinion, it is shown ways of discerning on *rūpa-nāma* which

were occurring in the most proximate past period. The commentator Sayadaw remarks relating to that opinion as follows. \_\_\_\_\_

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### *A-sammohadhura*

#### *Pāli Quotation (M-A-1-274)*

This kind of clear comprehension which is predominated with non-delusive clear comprehension called *a-sammohadhura* explained by Venerable *Mahāsīva Mahā Thero* is worth desiring in this *Mahāsaṭipatthāna Sutta*. In *Sāmaññaphala Sutta*, however, all four kinds of clear comprehension are worth desiring. It is because *Sāmaññaphala Sutta* has great limited range of showing advantages which are available through ordination as *bhikkhu*. In the opinion of Venerable *Mahāsīva Mahā Thero*, way of discerning on phenomenon of perishing away of each *rūpa-nāma* during various respective deportment by insight knowledge is said as it is done by knowledge of clear comprehension. It should be recognized that kind of explanation is accomplished by means of field of *vipassanā* knowledge (*vipassanācāra*).

It should, therefore, be recognized in this *Mahā saṭipatthāna Sutta*, it is done through *sampajañña ñāṇa* which is accomplished through non-delusive clear comprehension especially. It should be recognized on all words, *sampajānakārī*, *sampajānakārī* as knowledge of clear comprehension which always associated with mindfulness (*satī*). In the *Pāli* Text called *Vibhanga*, these terms are analyzed and preached as “*sato sampajāno abhikkamati, sato sampajāno paṭikkamati*” = “it goes forward with mindfulness, clear comprehension; it goes backward with mindfulness, clear comprehension”. (M-A-1-274)

In accordance with above explanation of commentary, the knowledge of clear comprehension called *asammohadhura* (non-delusive obligation) only is significant. Only when one can endeavour so as to attain non-delusive comprehension, it can be said it is done through clear comprehension. However it is not available without concentration acquired through any kind of forty *samatha* practices because that knowledge is a kind of insight which knows and sees penetratively on five aggregates (= *rūpa-nāma* two kinds) up to the ultimate nature. The concentration must, therefore, be developed previously. However only when one continues to endeavour in order to attain *a-sammohasampajañña ñāṇa* without stopping at the stage of concentration only, it can be said various functions are done through clear-comprehension. Therefore every virtuous person has to discern *rūpa-nāma* so as to be complete knowledge of clear comprehension for this section of *nāmarūpapariccheda ñāṇa*.

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In the section of deportment

1. during walking, five aggregates = two kinds of *rūpa-nāma*
2. during standing, five aggregates = two kinds of *rūpa-nāma*
3. during sitting, five aggregates = two kinds of *rūpa-nāma*
4. during reclining, five aggregates = two kinds of *rūpa-nāma*

In the section of clear comprehension

1. during going forward five aggregates = two kinds of *rūpa-nāma*

2. during going backward five aggregates = two kinds of *rūpa-nāma*
3. during looking straightforward, five aggregates = two kinds of *rūpa-nāma*
4. during askance, five aggregates = two kinds of *rūpa-nāma*
5. during bending, five aggregates = two kinds of *rūpa-nāma*
6. during stretching, five aggregates = two kinds of *rūpa-nāma*
7. during wearing double robes, five aggregates = two kinds of *rūpa-nāma*
8. during handling bowl, five aggregates = two kinds of *rūpa-nāma*
9. during wearing upper and lower robes, five aggregates = two kinds of *rūpa-nāma*
10. during eating-drinking-biting-licking, five aggregates = two kinds of *rūpa-nāma*
11. during defecating, urinating, five aggregates = two kinds of *rūpa-nāma*
12. after going five aggregates = two kinds of *rūpa-nāma*
13. after standing five aggregates = two kinds of *rūpa-nāma*
14. after sitting five aggregates = two kinds of *rūpa-nāma*
15. after sleeping five aggregates = two kinds of *rūpa-nāma*
16. after waking up five aggregates = two kinds of *rūpa-nāma*
17. after speaking five aggregates = two kinds of *rūpa-nāma*
18. after silence five aggregates = two kinds of *rūpa-nāma*

Thus only when each five aggregates = two kinds of *rūpa-nāma* can be kept in mind up to the ultimate nature can the practicing person attain knowledge of non-delusive clear comprehension. Only that knowledge is essential for this way of practices of mindfulness foundation called *Mahā Saṭipatṭhāna Sutta*. Even though one practices mindfulness foundation, if it is not accomplished, due to lack of knowledge of clear comprehension, it is similar to a Latin proverb, “*Ab asino lanam* = Wool from an ass; You can’t get blood from a stone”.

#### Explanation of *Sammohavinodanī aṭṭhakathā*

The meanings of *Pāli* Terms, *gate*, *ṭhite*, *nisinne* etc., are explained as another method in this commentary which explains *Pāli* Text called *Abhidhamma Vibhanga*. Some sub-commentator Sayadaws designate that explanation as the opinion of *majjhimabhāṇaka Mahā Theras* (= Senior *bhikkhus* who memorized Middle Length Discourses). It will be presented those explanations as follows: \_\_\_\_\_

#### *Gatadīsu sampajānakārī*

##### *Pāli Quotation (Abhi-A-2-347)*

How *gate*, *ṭhite* are done through knowledge of clear comprehension must be understood as explained in *abhikkante*, *patikkante* etc., in similar way. The next method is as follows: \_\_\_\_\_

It is continued to be said \_\_\_\_\_ In these *Pāli* Terms, *gate*, *ṭhite* etc., the followings are another method of explanation. It will be explicit in detailed \_\_\_\_\_

A practicing *bhikkhu* is going through thinking about any thing, rather than usual object of *kammaṭṭhāna* of himself.

Another practicing *bhikkhu*, however, is going through taking into heart usual object of *kammaṭṭhāna* of himself without relinquishing on it. Similarly a practicing *bhikkhu* is standing, sitting, sleeping through thinking about any thing, rather than usual object of *kammaṭṭhāna* of himself. Another practicing *bhikkhu*, however, is standing, sitting, sleeping through taking into heart usual object of *kammaṭṭhāna* of himself without relinquishing on it. It can be not clear understood in the knowledge of practicing persons, resulting in obvious showing through walking to and fro in corridors. \_\_\_\_\_

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A practicing **bhikkhu**, after walking to and fro in corridors, keeps in mind **rūpa-nāma** through standing in front of corridors in this way\_\_\_\_\_

1. corporeal and mental **dhammas** which are arising at eastern extremity perish away at this eastern extremity only without reaching to western extremity.
2. corporeal and mental **dhammas** which are arising at western extremity perish away at this western extremity only without reaching to eastern extremity.
3. corporeal and mental **dhammas** which are arising at middle part perish away at this middle part only without reaching to two extremities
4. corporeal and mental **dhammas** which are arising during walking perish away at walking period only without reaching to standing.
5. corporeal and mental **dhammas** which are arising during standing perish away at standing period only without reaching to sitting.
6. corporeal and mental **dhammas** which are arising during sitting perish away at sitting period only without reaching to reclining..

Thus during distinguishing and keeping in mind **rūpa-nāma** over and over again he falls asleep with continuity of life-continuums. When he wakes up he wakes up with taking object of **kammaṭṭhāna** only. It can be said this kind of **bhikkhu** usually does every deportment, walking etc., through knowledge of clear comprehension. It is shown in this way. (Abhi-A-2-347)

After developing concentration step by step through standing at the front of corridors each **rūpa-nāma** which were arising during preceding deportments must be discerned and kept in mind again whenever it reaches to succeeding deportments, from walking to and fro corridors until sleeping, as mentioned above.

**Sutte sampajānakārī hoti**

It is essential to be said continuously. Although it is done through clear comprehension for these deportments, i.e., sitting, standing, walking as mentioned above, way of discerning is not clear during sleeping, Therefore the practicing **bhikkhu** is capable of taking into heart **kammaṭṭhāna** throughout such periods. After keeping in mind **rūpa-nāma** until the period in which he is able to do in that way through either walking, standing, sitting, when he reclines on bed he distinguishes and keeps in mind **rūpa-nāma** as follows:-\_\_\_\_

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1. My physical body (= all corporeal **dhammas** ) has no consciousness and volition.
2. Royal bedstead or couch has also no consciousness and volition.
3. Physical body (= all corporeal **dhammas**) does not know as “I am lying on couch”,
4. Couch also does not know as “physical body is lying on me”.
5. Physical body (= all corporeal **dhammas**) without consciousness is lying on the couch which lacks consciousness and volition. \_\_\_\_\_

Thus all kinds of corporeal **dhammas** called one’s physical body and pure octads produced by temperature which is known as couch are distinguished and kept in mind by insight knowledge over and over again and then the consciousness falls into life-continuums

which is known as sleeping. When he wakes up he usually wakes up through taking into heart *kammaṭṭhāna* only. It can be said this *bhikkhu* usually does the function of sleeping through knowledge of clear comprehension (= knowing on sleeping thoroughly). (*Abhi-A-2-348*)

In this case, after developing concentration step by step, corporeal and mental *dhammas* which are arising during walking, standing, sitting, sleeping must be kept in mind. All kinds of corporeal *dhammas* of (6) doors, (42) bodily parts of oneself during sleeping must be kept in mind. Then four great elements must be scrutinized in the couch. Corporeal units can be found easily. Analyze on those corporeal units in order to reach the ultimate nature. Those are pure octads with nutriment as eighth factor which are produced by fire-element (=temperature) within preceding corporeal unit successively, generation by generation. If one's physical body (= all kinds of corporealities) and corporeal *dhammas* within couch can be distinguished and kept in mind, above way of discerning will be very easy.

*Jāgarite sampajānakārī nāma hoti*

*Pāli Quotation (Abhi-A-2-348)*

If there is non-arising of incessant impulses of mind-door-cognitive processes which can produce bodily expression and verbal expression corporealities, in the next method \_\_\_\_\_ if there is non-arising of incessant impulses of mind-door-cognitive process which are produced by advertence mere functioning consciousness or impulses of sixfold-doors-cognitive processes which arise in (6) doors, the phenomenon of waking up never arise. If there is using of incessant impulses of mind-door-cognitive processes which can produce bodily expression and verbal expression corporealities, in the next method \_\_\_\_\_ if there is using of incessant impulses of mind-door-cognitive process which are produced by advertence mere functioning consciousness, the phenomenon of waking up arises consequently.

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The practicing *bhikkhu* who can keep in mind *rūpa-nāma* in this way can be said during waking up he usually does by clear comprehension. (*Abhi-A-2-348*)

Furthermore \_\_\_\_\_ the *bhikkhu* who protects so as not to arise unwholesome deeds at remaining five parts of periods, i.e., morning, noon, evening for daytime, nightfall and dawn, excluding midnight, for night-time (= who endeavours *samatha* and *vipassanā* practices) is also known as during waking up he usually does by clear comprehension. (*Abhi-A-2-348*)

*Bhāsīte sampajānakārī nāma hoti*

*Pāli Quotation (Abhi-A-2-348)*

If there is the non-arising of sound-base (*saddāyatana*) which is derived corporeality, the phenomenon of speaking can not arise. If there is arising of that sound-base, the phenomenon of speaking arises consequently. The practicing *bhikkhu* who can keep in mind *rūpa-nāma* in this way can be said during speaking he usually does by clear comprehension.

Both the *bhikkhu* preaches *dhamma* with regarding factors of attainment of the Fruit-Knowledge of Arahant as priority and the *bhikkhu* who speaks (10) kinds of *kathāvatthu*

(subject of discussion or discourse argument) without speaking (32) kinds of *tiracchānakathā* (low, common speech) are also known as during speaking he usually does by clear comprehension. (*Abhi-A-2-348*)

(10) kinds of subjects of discussion

1. *appicchakathā* = discussion relating to unostentatiousness,
2. *santuṭṭhikathā* = discussion relating to contentment,
3. *pavivekakathā* = discussion relating to seclusion,
4. *asamsaggakathā* = discussion relating to not association with layman and laywoman devotees,
5. *vīriyārambhakathā* = discussion relating to strenuous effort,
6. *sīlakathā* = discussion relating to morality
7. *samādhikathā* = discussion relating to concentration called access concentration, full concentration
8. *paññākathā* = discussion relating to Four Noble Truths Right View Knowledge (*catusaccasammādiṭṭhi ñāṇa*),
9. *vimuttikathā* = discussion relating to deliverance from defilements called the Fruit-Knowledge of Arahant,

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10. *vimuttiñāṇadassanakathā* = discussion relating to reflecting knowledge which arises depending on deliverance from defilements called the Fruit-Knowledge of Arahant, (*Ang-2-103*)

*Tuṇhībhāve sampajānakārī hoti.*

*Pāli Quotation (Abhi-A-2-348)*

If there is the arising of sound-base which is derived corporeality, the phenomenon of silence cannot arise. If there is non-arising of that sound-base, the phenomenon of silence arises consequently. The practicing *bhikkhu* who can keep in mind the arising on non-arising of sound-base in this way can be said during silence he usually does by clear comprehension. Both the *bhikkhu* who is practicing through taking any of (38) kinds of objects of *samatha* practices and the *bhikkhu* who is entering into the second absorption or reaching into the second absorption well are also known as during silence he usually does by clear comprehension. (*Abhi-A-2-348*)

May all practicing persons be fulfilled to practice through following example of very famous *Mahā Theras*, the Most Venerable *Phussadeva Thero*, *Mahānāga Thero* etc.

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