

## The Section On Discerning Mental Phenomena (Nāma Kammatṭhāna)

### Three Ways Of Discerning Mental Phenomena

Tividho hi arūpakammaṭṭhāne abhiniveso phassavasena vedanāvasena cittavasenāti (Majjhima Commentary-Vol.1-pg.180, Burmese script).

At the beginning of the discernment of mental phenomena (Nāma dhamma) there are the following three ways:

- (1) the way of discerning beginning with contact (phassa);
- (2) the way of discerning beginning with feeling (vedanā);
- (3) the way of discerning beginning with consciousness (viññāṇa).

If the meditator is a pure Vipassanā meditator then he must be already able to discern the physical phenomena (Rūpa dhamma) well and thoroughly by insight (suvisuddha rūpa pariggaha). This is because the mental phenomena of living beings with 5 aggregates (PañcaVokāra Sattā) arise in their continuity processes (santāna) dependent upon one of the transparent elements which are eye transparent element, ear transparent element, nose transparent element, tongue transparent element or bodily transparent element; or အစွဲပြု၍ the Bhavaṅga mind clear-element dependent upon the hadaya vatthu rūpa (heart basis physical phenomena).

Therefore if the meditator is still not able to discern the physical basis (vatthu rūpa) dependent upon which mental phenomena arise; as well as the Bhavaṅga mind clear element, then he is still very far from being able to break down the compactness of mental phenomena (Nāma ghana) and from attaining the insight which realises its ultimate reality (Paramattha).

The reason is that, for those who has already been able to discern the physical phenomena well and thoroughly, the mental phenomena appear clearly to their insight by one or all three of the 3 ways of discerning mental phenomena mentioned above. Therefore, only those meditators who have already discerned physical phenomena well and thoroughly should try to discern mental phenomena. Without discerning the physical phenomena well and thoroughly but only realising one or two of the physical phenomena by insight and then without furthering the discernment of physical phenomena, giving up the discernment of physical phenomena, if the meditator tries to discern mental phenomena, then -- kammatṭhānato parihāyati (Vism.-XVIII-23) -- he regresses from his meditation.

### Two Points To Know And Remember In Advance

ကြိုတင် သိမှတ်ထားရန် အချက် (၂) ရပ်

Mental phenomena can be discerned by means of Basis Vatthu Rūpa. As the discernment according to the sense doors (āyatana dvāra) is free from 'entanglement' (i.e. free from confusion, Anākula), it is instructed in Visuddhimagga (2nd Vol., pg.223, Burmese script) to discern mental phenomena by means of 'doors' (dvāra) such as Cakkhudvāra Vīthi...etc. If the meditator wants to discern mental phenomena and he is a Suddha Vipassanā Yānika person, then he should take note in advance that:

- (1) he must already discerned the physical phenomena,
- (2) he must discern according to the sense doors (āyatana dvāra).

The three doors of bodily door, speech door and mind door (kāya dvāra, vacī dvāra, mano dvāra) are Kamma dvāra (Kamma doors). The 6 doors of eye, ear, nose, tongue, bodily and mind (Cakkhu dvāra, Sotadvāra, Ghānadvāra, Jivhādvāra, Kāyadvāra and Manodvāra) are called Sense doors (Āyatana dvāra). It means to discern according to Vīthi Citta process in Āyatana dvāra in order to break

down the compactness of mental phenomena (Nāma Ghana), attaining the insight of ultimate reality . The four compactness of mental phenomena will be explained later.

### Only Mundane (Lokiya) Mental Phenomena လောကီနာမ်တရားသာ

As supramundane (Lokuttarā) mental phenomena are not the object of Vipassanā insight, the meditator has to discern only mundane Citta-Cetasika group. Among the mundane mental phenomena, - Labhino eva pana mahaggatacittāni supākatāni honti (Mahā Ṭīka-Vol.2-pg.353) - as it is mentioned that Mahaggata Citta is clear only to the continuity process (santāna) of meditators who have attained Jhāna, the meditator who has attained Jhāna must discern the Jhāna dhamma which he attained. For those who do not have Jhāna can leave out the discernment of Jhāna mental phenomena. Furthermore, Citta cannot arise without Cetasika. Citta and Cetasika arise together as a group simultaneously in every mind moment (Cittakkhaṇa).

### Four Characteristics Of Cetasika Which Accompany Citta စိတ်နှင့်ယှဉ်သော စေတသိက်တို့။ လက္ခဏာ (၄) ပါး

- (1) Ekuppāda = same arising with Citta / simultaneous arising with Citta.
- (2) Ekanirodha = same perishing away with Citta / simultaneous perishing away with Citta.
- (3) Ekālambaṇa = having the same object with Citta.
- (4) Ekavatthuka = having the same basis (vatthu) with Citta.

Cetasikas have these four characteristics. It is a natural law that any Cetasika accompanying Citta in Sensual Realm (Kāma) and Rūpa Realm has these four characteristics. In Arūpa Realm the characteristic of Ekavatthuka is not present because there is no physical basis (vatthu rūpa). Cetasikas are of 52 types.

### 52 Types Of Cetasika

- (1) Sabba Citta Sādhāraṇa Cetasika = 7 Cetasikas connected with all Citta.
  - (2) Pakiṇṇaka Cetasika = 6 miscellaneous Cetasikas.
  - (3) Akusala Cetasika = 14 Cetasika.
  - (4) Sobhana Cetasika = 25 Beautiful Wholesome Cetasika.
- Altogether there are a total of 52 Cetasikas.

### 7 Sabba Citta Sādhāraṇa Cetasika (Cetasika connected with all Citta = Cetasika that accompany every Citta)

- (1) Phassa = contact/touching of the object (Lakkhaṇa/ characteristic);  
= the 'joining' between object and consciousness (Rasa / function).
- (2) Vedanā = experiencing the feeling of the object.
- (3) Saññā = (mentally) marking the object.
- (4) Cetanā = urging / organising the associates Citta-Cetasika to reach towards the object.
- (5) Ekaggatā = reaching of the Citta on one object only;  
= being established calmly;  
= not letting the mental associates (sampayutta) scattered.  
(In some cases, Ekaggata is called Samādhi)
- (6) Jivita = protecting / looking after the accompanying Citta-Cetasika (= the associate states, sampayutta) = the element of guarding Nāma.
- (7) Manasikāra = controlling / 'pushing' the Citta (= the associate states, sampayutta) towards the object;

= paying attention on the object.

6 Pakiṇṇaka Cetasika  
(6 miscellaneous Cetasika)

- (1) Vitakka = initial application (or putting) of Citta (= the associate states) on the object;  
= considering (ကြံစဉ်).
- (2) Vicāra = reflecting (= 'stroking') on the object again and again;  
= taking the object again and again.
- (3) Adhimokkha = deciding on the object.
- (4) Vīriya = striving (it is striving in order for the Citta and Cetasika to arise on an object. In unwholesome states, it is striving in order for the arising of Lobha or Dosa or Moha...etc. In wholesome states, it is striving for the arising of Alobha or Adosa or Amoha.)
- (5) Pīti = joy or liking for the object.
- (6) Chanda = wanting or wishing for an object;  
= wanting to produce an object.

(Notes:.....)

.....  
These 6 Cetasika do not arise simultaneously with all Citta but only with some Citta; therefore, they are called Pakiṇṇaka (miscellaneous) Cetasika.

Totally, both 7 Sabba Citta Sādhāraṇa Cetasika plus the 6 Pakiṇṇaka Cetasika = 13 Cetasika are called Aññasamānā Cetasika. They can arise in both wholesome states and unwholesome states.

Vitakka - Cetanā - Manasikāra

Vitakka is putting the associate mental states to reach towards the object. Cetanā puts the associate mental states that are put by Vitakka to be together with the object. Manasikāra makes the associate mental states reach the object directly. Able to 'drive'.

NOTE: Take note that the group of Citta-Cetasika that arise together simultaneously in one mind moment is called Sampayutta dhamma, the associate mental states.

14 Akusala Cetasika:  
4 Akusala Sādhāraṇa Cetasika  
(4 Cetasika connected with all Akusala Citta)

- (1) Moha = not knowing the true nature of the object;  
= wrong knowing on the object.
- (2) Ahirika = not shameful of Akusala states such as (i) wrong conduct and  
(ii) Lobha, Dosa, Moha.
- (3) Anottappa = not fearful of Akusala states such as (i) wrong conduct and  
(ii) Lobha, Dosa, Moha.
- (4) Uddhacca = the Citta being not calm and does not descend on the object, being restless.

3 Lobha Group Cetasika

- (5) Lobha = grasping or being attached to the object as "I", "mine";  
= desiring or craving for the object;  
= being stuck firmly on the object.
- (6) Diṭṭhi = holding the belief that the object is Nicca, Sukha, Atta and Subha;  
= wrong views = wrong belief.
- (7) Māna = the Citta being elevated highly as "me, me";  
= being haughty \ arrogant \ conceit;

= desiring prominence.

### Explanation

Paramatthato avijjamānesu itthipurisādāsu javati, vijjamānesupi khandhādāsu na javatīti avijjā (Vis m.-XVII, 43).

Moha is also called Avijjā. If analyse by insight the living beings and inanimate things in the 31 realms, until attaining ultimate reality (paramattha sacca) and if realise that there are only:

- (1) aggregate of physical phenomena;
- (2) aggregate of mental phenomena;
- (3) aggregate of physical phenomena+mental phenomena, then that realisation is correct; this is NāmaRūpa Pariccheda ñāṇa.
- (4) If realise that there are only aggregates of causes and effects then that realisation is correct; this is Paccaya Pariggaha ñāṇa.

These aggregates of physical phenomena, mental phenomena, causes and effects are called Saṅkhāra dhamma. These Saṅkhāra dhamma are Anicca, having arisen they perish away; Dukkha, being oppressed by constant arising and perishing away; Anatta, they are not Atta of indestructible essence. They are Asubha, repulsive. Therefore if one realises that these Saṅkhāra dhamma are

- (5) Anicca;
- (6) Dukkha;
- (7) Anatta;
- (8) Asubha, then that realisation is correct. These are Vipassanā insights.

Therefore if one realises that the living beings and inanimate things in the 31 realms are aggregate of physical phenomena, aggregate of mental phenomena, aggregate of 5 Khandhā, aggregate of 12 Āyatana, aggregate of 18 Dhātu; as well as aggregate of causes, aggregate of effects; aggregate of Anicca dhamma, Dukkha dhamma, Anatta dhamma and Asubha dhamma then these realisations are right realisations = Sammā ditṭhi = Vijjā ñāṇa. Without realising correctly like that, if the inanimate things and the animates are seen as 'man', 'woman', 'person', 'beings', 'human beings', 'deity', 'Brahmā'...etc; as 'gold', 'silver', 'tree', 'water', 'earth', 'forest', 'mountain'...etc; as 'Nicca', 'Sukha', 'Atta', 'Subha', then these are called wrong knowing = Avijjā.

To understand more about Avijjā = Moha = Micchā ditṭhi, two kinds of Atta wrong views will be further explained.

### Two Kinds Of Atta Wrong Views

အတ္တဝေ (၂) မျိုး

There are, roughly, two kinds of Atta views which are Lokasamaññā Atta and the wrong views (Atta ditṭhi) held outside the Sāsana (Majjhima Nikāya Ṭika-Vol.1-pg.365, 366).

(1) LOKASAMAÑÑĀ ATTA -- this is holding the view that animates are man, woman, person, beings, human beings, deities, Brahmā, buffalo, cattle, animal...etc; and inanimate things are gold, silver, farm, house, tree, water, soil, forest, mountain...etc. For the meditator who is able to discern externally, if he discerns the Four Elements on inanimate things, then he will only see small particles Rūpa Kalāpa. If he analyses these small particles Rūpa Kalāpa by the insight 'eye', then he sees only (i) Utuja Ojaṭṭhamaka Rūpa produced by the Fire Element called Utu and (ii) (if sound is included) the Utuja Saddanavaka Rūpa. Therefore, if one realises these inanimate things as aggregates of Utuja Ojaṭṭhamaka Rūpa and (if sound is included) Utuja Saddanavaka Rūpa, then this realisation is correct. If realises them as Anicca, Dukkha, Anatta, Asubha then this realisation is correct. If knowin

g them as gold, silver...etc, then this knowing is wrong. If one believes and holds the view that they are gold, silver...etc, then this belief and view is wrong. It is Lokasamaññā Atta view.

(2) ATTA DIṬṬHI - there are, roughly, two kinds of Atta diṭṭhi wrong views: Parama Atta diṭṭhi and Jīva Atta diṭṭhi.

(A) PARAMA ATTA DIṬṬHI -- the view that there is a creator who creates the whole world and all beings is Parama Atta diṭṭhi = holding the wrong view of Parama Atta diṭṭhi.

(B) JĪVA ATTA DIṬṬHI -- holding the wrong view that there exist a created soul in every living beings' continuity process is Jīva Atta diṭṭhi.

MOHA AND DIṬṬHI -- Moha is knowing wrongly that the animates and inanimates in the 31 realms are Nicca, Sukha, Atta and Subha. Diṭṭhi is holding the wrong view that the animates and inanimates in the 31 realms are Nicca, Sukha, Atta and Subha.

#### 4 Dosa Cetasika Group

(8) Dosa = harsh and violent mind;  
= wanting to destroy.

(9) Issā = being envious of others' wealth and glory;  
= jealousy.

(10) Macchariya = concealing one's own property;  
= cannot bear sharing with others.

(11) Kukkucca = (A) being remorseful about the unwholesome, bad conduct which had been done;  
(B) being remorseful about the wholesome, good conduct that had not been done.

#### 2 Sasaṅkhārika Cetasika Group

(12) Thina = dull mind;  
= mind not cheerful and not enthusiastic.

(13) Middha = dull accompanying Cetasika;  
= accompanying Cetasika not cheerful and not enthusiastic.

#### 1 Moha Cetasika Group

(14) Vicikicchā = it is doubts on the following 8:

(i) the real and true Sammāsambuddha;

(ii) the real and true Dhamma of Sammāsambuddha;

(iii) the real and true Ariya Sāvaka Saṅgha of Sammāsambuddha;

(iv) the three Sikkhā of Sīla, Samādhi and Paññā;

(v) past life = past Khandhā which is the preceding period of Saṁsāra;

(vi) future life = future Khandhā which is the subsequent period of Saṁsāra;

(vii) both past+future life = both past and future Khandhā which are the preceding and subsequent period of Saṁsāra;

(viii) causal relationships = Paṭicca Samuppāda (Abhidhamma-Vol.1-pg.208 Burmese script).

(Notes: Doubts on Kamma and its effect is included in doubts on Paṭicca Samuppāda.)

#### 25 Sobhaṇa Cetasika = Wholesome Cetasika

In the 25 Sobhaṇa Cetasika, there are:

- (A) 19 Sobhaṇasādhāraṇa Cetasika = Cetasika connected with all wholesome mind called Sobhaṇa;  
 (B) 3 Virati Cetasika;  
 (C) 2 Appamaññā Cetasika;  
 (D) 1 Paññindriya Cetasika, a total of 25 Cetasika.

### 19 Sobhaṇa Sādhāraṇa Cetasika

(1) Saddhā = belief + faith (in the 8 mentioned in Vicikicchā)

= သက်ဝင်တည်နေခြင်း

[NOTES: These (8) are shown as a whole. Understand the difference in the object of faith such as:

- (i) the faith on the Buddha's attributes in taking the Buddha's attributes as the object;
  - (ii) the faith on the Dhamma's attributes in taking the Dhamma's attributes as the object;
  - (iii) the faith on the Saṅgha's attributes in taking the Saṅgha's attributes as the object;
  - (iv) the faith on Sīla training -- Sīla Sikkhā, at the stage of observing Sīla; the faith on Samādhi training = Jhāna Samādhi training -- Samādhi Sikkhā, at the Samādhi stage; the faith on Paññā training = the Paññā training of penetrative realisation of the ultimate reality of mental-physical phenomena as they really are = faith on the practise to be able to realise the Noble Truths penetratively at the stage of Paññā training;
  - (v) the faith on past Khandhā in discerning the past;
  - (vi) the faith on future Khandhā in discerning the future;
  - (vii) the faith on both past + future Khandhā in discerning both past + future;
  - (viii) the faith on causal relationships = Paṭicca Samuppāda in discerning causal relationships = Paṭicca Samuppāda].
- (2) Sati = not floating like a gourd but sinking like a rock, it is the 'sinking' of the accompanying Citta-Cetasika into the pertaining Kusala object such as Buddha, Dhamma...etc;  
 = mind being firm on the object;  
 = not forgetting the object.
- (3) Hiri = shameful of (i) Akusala states and (ii) wrong conduct.
- (4) Ottappa = fearful of (i) Akusala states and (ii) wrong conduct.
- (5) Alobha = mind is not attached to 'lokiya' object;  
 = not attached (to it) as 'mine, mine...'
- (6) Adosa = the mind is not harsh and violent on the object;  
 = not wanting to destroy.
- (7) Tatramajjhataṭā = maintaining the mind equally on the object (so that the Citta-Cetasika do not exceed in their function, without reaching towards the 2 states of Māna and ThinaMiddha);  
 = looking on the object with equanimity.
- (8) Kāyapassaddhi = tranquillity of Cetasika.
- (9) Cittapassaddhi = tranquillity of mind.
- (10) Kāyalahutā = swiftness \ lightness of Cetasika.
- (11) Cittalahutā = swiftness \ lightness of mind.
- (12) Kāyamudutā = pliancy of Cetasika.
- (13) Cittamudutā = pliancy of mind.
- (14) KāyaKammaññatā =
- (15) CittaKammaññatā =
- (16) KāyaPāguññatā =
- (17) CittaPāguññatā =
- (18) Kāyujukatā = uprightness of Cetasika;  
 = being without hypocrisy and deceit (māyā, sāṭheyya).
- (19) Cittujukatā = uprightness of mind;  
 = being without hypocrisy and deceit (māyā, sāṭheyya).
- (Māyā = concealing any fault that exist; Sāṭheyya = showing qualities that do not exist).

### 3 Virati Cetasika

- (1) Sammā Vācā = abstaining from 4 wrong speech not related to livelihood;  
= not committing wrong speech.
- (2) Sammā Kammanta = abstaining from 3 wrong bodily conduct not related to livelihood;  
= not committing wrong bodily conduct.
- (3) Sammā Ājīva = abstaining from 4 wrong speech and 3 wrong bodily conduct related to livelihood;  
= not committing wrong bodily conduct and wrong speech.

### 2 Appamaññā Cetasika

- (1) Karuṇā = having pity and compassion, taking the suffering beings as object  
= wanting to save from suffering.
- (2) Muditā = being rejoiced, taking happy beings as the object;  
= being not envious.

### 1 Paññindriya Cetasika

- (1) Paññindriya = Paññā = penetrative realisation of ultimate reality as they really are;  
= penetrative realisation of the 4 Noble Truths.  
(Paññā is also called ñāṇa, amoha, sammāditṭhi, dhamma-vicaya. As it exercises predominance / control in comprehending the 4 Noble Truth, so it is called Paññindriya).

These are the 25 wholesome Sobhaṇa Cetasika.

As the beginner meditator can start to distinguish (= to discern) the ultimate reality by insight through giving attention to either its intrinsic characteristic (sabhāva lakkhaṇa) or function (rasa), both intrinsic characteristic and function are mentioned above for some of the Cetasika.

### 6 Viññāṇa Dhātu

The meditator who has already known about the 52 Cetasika should know, briefly, about Viññāṇa = consciousness which accompanies those Cetasika accordingly. There are 6 Viññāṇa dhātu (consciousness) in Vipassanā, in brief:

- (1) CakkhuViññāṇa = The consciousness that knows Rupārammaṇa \ colour, being dependent upon Eye Transparent Element.
- (2) SotaViññāṇa = The consciousness that knows Saddārammaṇa \ sound, being dependent upon Ear Transparent Element.
- (3) GhānaViññāṇa = The consciousness that knows Gandhārammaṇa \ smell, being dependent upon Nose Transparent Element.
- (4) JivhāViññāṇa = The consciousness that knows Rasārammaṇa \ taste, being dependent upon Tongue Transparent Element.
- (5) KāyaViññāṇa = The consciousness that knows Phoṭṭhabbārammaṇa \ tangible, being dependent upon Bodily Transparent Element.
- (6) ManoViññāṇa = the consciousness that knows the 6 objects appropriately, being dependent upon hadaya vatthu rūpa, ..... (အဝဲဥြံၼ်) the Bhavaṅga Mind Clear Element.  
(Except for the DvepaṅcaViññāṇa mentioned from 1 to 5, all mind that arise dependent upon hadaya vatthu are called ManoViññāṇa).

As mental phenomena has to be discerned according to Āyatana Dvāra, the meditator should know the names of the Vīthi Citta that are arising according to Āyatana Dvāra. The names of 7 types of Vīthi Citta in CakkhuDvāra Vīthi are as follows:

- (1) Āvajjana = The Citta that advert to the apparent object (in the respective sense doors) = (advertising).
- (2) CakkhuViññāṇa = the mind that know Rūpārammaṇa dependent upon CakkhuVatthu = (seeing).
- (3) Sampaticchana = the mind that receives the object = (receiving).
- (4) Santīraṇa = the mind that investigates the object = (investigating).
- (5) Votthapana = the mind that determines the object (as to whether it is pleasant or unpleasant...etc, itṭha or anitṭha...etc.) = (determining).
- (6) Javana = the mind that experiences the object, arising in momentum (အတုနိဂြိမ်းစွာ) continuously = (Javana).
- (7) Tadārammaṇa = the mind that continues to know the object of Javana = (Tadārammaṇa).

(NOTES: the Āvajjana mind that adverts to the object which appears at the Pañcadvāra = 5 sense doors such as Cakkhudvāra = eye sense door is called Pañcadvārāvajjana to differentiate it from Manodvārāvajjana that adverts to the object that appears at the Manodvāra, mind door. It does not advert to all 5 objects in all 5 sense doors simultaneously.)

Tattha ekekaṃ ārammaṇaṃ dvīsu dvīsu dvāresu āpāthamāgacchati. Rūpārammaṇāñji cakkhupasādaṃ ghaṭṭetvā taṅkhaṇāññeva manodvāre āpāthamāgacchati, bhavaṅgacalanassa paccayo hotīti attho. Sadda gandha rasa phoṭṭhabbārammaṇesupi eseva nayo. (Abhidhamma Commentary-Vol.1-pg.114)

According to the definition of the commentary above:

- (1) Rūpārammaṇa comes into the sphere of both Cakkhudvāra and Manodvāra simultaneously. Āvajjana adverts to that Rūpārammaṇa that comes into the sphere of both doors.
- (2) Saddārammaṇa comes into the sphere of both Sotadvāra and manodvāra simultaneously. Āvajjana adverts to that Saddārammaṇa that comes into the sphere of both doors.
- (3) Gandhārammaṇa comes into the sphere of both Ghānavdāra and Manodvāra simultaneously. Āvajjana adverts to that Gandhārammaṇa that comes into the sphere of both doors.
- (4) Rasārammaṇa comes into the sphere of both Jivhādvāra and Manodvāra simultaneously. Āvajjana adverts to that Rasārammaṇa that comes into the sphere of both doors.
- (5) Phoṭṭhabbārammaṇa comes into the sphere of both Kāyadvāra and Manodvāra simultaneously. Āvajjana adverts to that Phoṭṭhabbārammaṇa that comes into the sphere of both doors.

Another point is that there are three types of Vīthi: the Tadanūvattakamanodvāra Vīthi with subsequent ManodvāraVīthi, the SuddhamanodvāraVīthi and the Manodvāra Vīthi that takes Dhammārammaṇa as object. They occur as follows:

- (1) Manodvārāvajjana = the mind that adverts to the object which appears to \ comes to the sphere of Manodvāra = (it performs the function of determining together) = (advertising and determining).
- (2) Javana = the mind that arise in momentum and experience the object continuously. (Javana).
- (3) Tadārammaṇa = the mind which continues to know the object of Javana. (Tadārammaṇa).

(NOTES: In these Vīthi Citta processes, Javana occurs for 7 times and Tadārammaṇa occurs for 2 times mostly. The remaining Vīthi Citta occur once only. After Pañcadvāra Vīthi (such as Cakkhudvāra Vīthi), subsequent to the occurrence of Bhavaṅga, Manodvāra Vīthis arise. The 1st Manodvāra Vīthi is called Tadanūvattakamanodvāra Vīthi. From the 2nd Manodvāra Vīthi onwards they are called Suddha Manodvāra Vīthi. Furthermore, the Manodvāra Vīthi mind process which take one or a group of Dhammārammaṇa as object are also called Suddha Manodvāra Vīthi. Another point is that except for PañcaViññāṇa (such as CakkhuViññāṇa), all the remaining Vīthi Citta are either call



ed ManoViññāṇa or ManoViññāṇa dhātu. According to the Suttanta way, take note that the Bhavaṅga Mind Clear Element is called Mano dhātu or Manodvāra.)

### 6 Objects (Ārammaṇa)

- (1) Rūpārammaṇa = Appearance (အဆင်း) = colour (အရောင်).
- (2) Saddārammaṇa = Sound.
- (3) Gandhārammaṇa = Smell.
- (4) Rasārammaṇa = Taste.
- (5) Phoṭṭhabbārammaṇa = Tangibles = (Earth, Fire, Air).
- (6) Dhammārammaṇa = (ဓမ္မသဘော).

### 6 Types Of Dhammārammaṇa

- (1) Pasāda Rūpa = 5 Transparent Rūpa.
- (2) Sukhuma Rūpa = 16 subtle physical phenomena.  
(NOTES: The 12 kinds of physical phenomena -- i.e. the 5 transparent physical phenomena and 7 Rūpa objects -- are easy to be discerned by the insight of meditators; therefore they are called gross, Oḷārika. Take note that excluding these 12 Oḷārika gross physical phenomena among the 28 physical phenomena, the remaining 16 physical phenomena are not easy to be discerned by the insight of meditators; therefore they are called subtle physical phenomena, Sukhuma.)
- (3) Citta = 6 Viññāṇa dhātu.
- (4) Cetasika = 52 Cetasika.
- (5) Nibbāna = Asaṅkhata dhātu.
- (6) Paññatti = various concepts such as Kasiṇa concept, name concept, shape concept...etc.

### Mental Phenomena To Be Discerned

Tasmā taṃ rūpaṃ ārammaṇaṃ katvā uppannaṃ saññaṃ saṅkhāre viññāṇaṇca idaṃ arūpanti paric chinditvā aniccādito passati (Abhidhamma Commentary-Vol.1-pg.271 Burmese script).

If the beginner meditator wants to discern mental phenomena, then according to the instruction of the commentary he should discern the mental phenomena that arise taking physical phenomena as object among the 6 objects. It is possible for one to discern the mental phenomena that arise taking mental phenomena as object but for meditators who just begin to practise Nāma Kammatṭhāna, it is difficult to discern (duppariggāha) them; therefore it is instructed not to discern them first.

Another point is that it is possible to discern mental phenomena that arise taking concept compactness as object, such as man, woman, person, beings, gold, silver...etc. However, it is not meditation on concept; it is the discernment of mental phenomena ultimate reality (Nāma Paramattha) that arise taking concept as object. As one must practise Vipassanā on both the object and arammaṇika at the Vipassanā stage, it is instructed to discern the mental phenomena that arise taking physical phenomena as object first. As only the Samatha Yanika person can discern the Jhāna Nāma called Jhāna dhamma which are the Jhāna dhamma + Jhāna Sampayutta dhamma that arise taking concept as object (such as Kasiṇa concept), it must be discerned by him.

### Defining The 6 Line

In dividing the physical phenomena according to objects, there are 6 different types of object: (1) Rūpārammaṇa, (2) Saddārammaṇa, (3) Gandhārammaṇa, (4) Rasārammaṇa, (5) Phoṭṭhabbārammaṇa and (6) Dhammārammaṇa. The 21 types of physical phenomena that are called Dhammārammaṇa are Pasāda = 5 transparent physical phenomena and Sukhuma = 16 types of subtle physical phenomena.

mena. In this booklet, the mental phenomena that take Rūpārammaṇa as object is called Rūpārammaṇa Line (sequence?) mental phenomena...etc. All 6 Line mental phenomena must be discerned.

Another point is that, for example, in the Rūpārammaṇa line, the Cakkhudvāra Vīthi + Manodvāra Vīthi can arise taking Rūpārammaṇa as object where Kusala Javana is included. The mental phenomena of these Vīthi mind processes are called Wholesome Group (အကောင်းအုပ်စု). The Cakkhudvāra Vīthi + Manodvāra Vīthi where Akusala Javana is included, taking Rūpārammaṇa as object can arise having Ayoniso Manasikāra = wrong attention as the fundamental cause. This group of mental phenomena are called Unwholesome Group. As Vīthi mind processes where Kiriya Javana are included arise only in Arahanta mental processes, it is not mentioned in this booklet.

#### 4 Anupassanā

(1) In the practice of Vipassanā, discerning physical-mental phenomena-causes-effects beginning with physical phenomena is Kāyānupassana Satipaṭṭhāna.

(2) In the practice of Vipassanā, discerning physical-mental phenomena-causes-effects beginning with Vedanā is Vedānupassana Satipaṭṭhāna.

(3) In the practice of Vipassanā, discerning physical-mental phenomena-causes-effects beginning with consciousness is Cittānupassanā Satipaṭṭhāna.

(4) In the practice of Vipassanā, discerning physical-mental phenomena-causes-effects beginning with contact (phassa) is Dhammānupassana Satipaṭṭhāna.

Among the three ways of discerning mental phenomena, the way of discerning beginning with feelings is Vedānupassana Satipaṭṭhāna; the way of discerning beginning with consciousness is Cittānupassanā Satipaṭṭhāna; the way of discerning beginning with contact (phassa) is Dhammānupassanā Satipaṭṭhāna.

In this case, the meditator who wants to discern mental phenomena must have already discerned physical phenomena (pariggahite rūpakammaṭṭhāne) and he should first discern the mental phenomena that takes physical phenomena as object (tasmiṃ ārammaṇe) as instructed in Majjhima Nikāya Commentary (Vol.1, pg.280).

#### Discernment Beginning With Vedanā

In the discernment beginning with feelings, it is instructed as: Yassa vedanā pākāṭā hoti, so “na kevalaṃ vedanāva uppajjati. Tāya saddhiṃ tadevārammaṇaṃ phusamāno phassopi uppajjati, sañjāna namānā saññāpi cetayamānā cetanāpi, vijānanamānaṃ viññāṇampi uppajjati”ti phassapañcamakeyeva pariggaṇhāti -- the meditator whose Vedanā is clear should discern the Phassapañcamaka where phassa is the 5th, giving attention that not only feeling itself is arising but also:- contact (Phassa) which is the contact of the same object as Vedanā is also arising, perception (Saññā) which is the mental marking of that same object is also arising, volition (Cetanā) which is the 'urging' of the associate mental states to reach that object is also arising, consciousness which distinguishes = knows that object is also arising together with that Vedanā. (Majjhima Commentary, Vol.1, pg.280 Burmese script).

#### Discernment Beginning With Consciousness

In the discernment beginning with consciousness, it is instructed as: Yassa viññāṇaṃ pākāṭaṃ hoti, so “na kevalaṃ viññāṇaṃeva uppajjati. Tena saddhiṃ tadevārammaṇaṃ phusamāno phassopi uppajjati, anubhavamānā vedanāpi, sañjānanamānā saññāpi cetayamānā cetanāpi uppajjati”ti phassapañcamakeyeva pariggaṇhāti -- the meditator whose consciousness is clear should discern the phassapañcamaka where Phassa is the 5th, giving attention that not only that consciousness itself is arising but also:- contact (Phassa) which is the contact of the same object as consciousness is also arising, Vedanā which is experiencing the feel of that object is also arising, perception (Saññā) which is the

mental marking of that same object is also arising, volition (Cetanā) which is the 'urging' of the associate mental states to reach that object is also arising. (Majjhima Commentary, Vol.1, pg.280-281 Burmese script).

### Discernment Beginning With Phassa

In the discernment beginning with Phassa it is instructed as: Yassa phasso pākaṭo hoti, so “na keva alaṃ phassova uppajjati. Tena saddhim tadevārammaṇaṃ anubhavamānā vedanāpi uppajjati, sañjānanamānā saññāpi, cetayamānā cetanāpi, vijānanamānā viññānampi uppajjati”ti phassapañcamake yeva pariggaṇhāti -- the meditator whose contact (phassa) is clear should discern the phassapañcamaka aka where Phassa is the 5th, giving attention that not only that contact itself is arising but also: Vedanā which is experiencing the feel of that object is also arising, perception (Saññā) which is the mental marking of that same object is also arising, volition (Cetanā) which is the 'urging' of the associate mental states to reach that object is also arising, consciousness which distinguishes = knows that object is also arising. (Majjhima Commentary, Vol.1, pg.280 Burmese script).

### Discern All

In this case, Phassapañcamaka is mentioned by the commentary by way of Padhāna (main \ predominant). If it is instructed to discern the Phassa-Cetanā in the Saṅkhārakkhandhā where Phassa-Cetanā are the main (Padhāna) among the mental phenomena group arising in one mind moment, the remaining associate mental states which are Apadhāna (not main \ not predominant) must also be discerned. When Phassa-Cetanā are to be discerned, then all the Paramattha which are of the Saṅkhārakkhandhā must also be discerned. The reason is that among the Saṅkhārakkhandhā group, Cetanā is the main (padhāna). The Buddha himself taught Cetanā as the main (padhāna) when he taught about Saṅkhārakkhandhā by means of Suttanta Bhājanīya in Vibhaṅga (Majjhima Nikāya Ṭīka-Vol.1-pg.370).

According to the instructions of the commentary and sub-commentary above when discerning mental phenomena beginning with Phassa or beginning with Vedanā or beginning with consciousness, take note that it is to discern not only that Phassa by itself or that Vedanā by itself or that consciousness by itself in one mind moment; but all the associate Citta-Cetasika must also be discerned. It is in accordance with the Pāli taught by Buddha in Aparijānana Sutta of Saḷāyatana Vagga Saṃyutta mentioned at the beginning of Rūpa Kammaṭṭhāna section in the 1st booklet.

### Discern Physical Phenomena Again

As mentioned previously the meditator who wants to discern mental phenomena where the Phassapañcamaka is predominant must have already discerned the physical phenomena by insight. It is then instructed to discern the physical phenomena again after having discerned the mental phenomena where Phassapañcamaka is predominant as follows: So ime phassapañcamaka kiṃ nissitāti upadhārento “vatthuṃ nissitā”ti pajānāti. Vatthu nāma karajakāyo, yaṃ sandhāya vuttaṃ “idaṃca me viññānaṃ ettha sitaṃ ettha paṭibaddha”nti. So atthato bhūtaniceva upādārūpāni ca. (Majjhima Nikāya commentary-Vol.1-pg.281 Abhidhamma commentary-Vol.2-pg.252,253).

When the meditator, who has already discerned the mental phenomena where Phassapañcamaka is predominant, investigates and reflects as to dependent upon what does these mental phenomena arise then he realises clearly that they arise dependent upon vatthu rūpa. Vatthu is Karaja Kāya. The Karaja Kāya is, in ultimate reality, Bhūta Rūpa and Upādā Rūpa.

According to this instruction of the commentary, take note that the discernment by Suttanta method of the physical basis dependent upon which these mental phenomena arise is to discern not only the physical basis such as eye transparent element but also he must discern the Bhūta Rūpa and Upādā Rūpa that arise together with the physical basis. These physical phenomena are shown in Rūpa Ka

mmaṭṭhāna stage by the 6 bases Table. For example in the eyes there are 54 types of real Rūpa and non-real Rūpa as the case may be. Discern as mentioned in these tables of Rūpa Kammaṭṭhāna stage.

### Discern Physical Basis (Vatthu) And Object (Ārammaṇa) Together

According to these instructions of commentary and sub-commentary mentioned above, as the meditator who wants to discern mental phenomena must have already discerned the physical phenomena thoroughly, he must discern the physical basis and object together, defining them as:

- (1) the physical basis dependent upon which the mental phenomena arise;
- (2) the physical object which the mental phenomena take as object.

Discerning the physical basis and object together like that in the discernment of mental phenomena is in accordance with Anupada Sutta, its Commentary and sub-commentary of Uparipaṇṇāsa Pāḷi. It is mentioned in the Anupada Sutta commentary concerning Venerable Sāriputta's distinguishing the mental phenomena of Jhāna dhamma such as 1st Jhāna, one by one, practising Vipassanā by means of Anupada dhamma Vipassanā method: Vatthārammaṇānaṃ pariggahitatāya (Majjhima Nikāya a commentary-Vol.4-pg.60) -- he was able to practise Vipassanā on the mental phenomena, one by one because he had discerned the physical basis and object together.

### The Method To Discern The 6 Line, In Brief

(1) **Rūpārammaṇa line** -- the meditator who wants to discern the mental phenomena that take Rūpārammaṇa as object, or in other words, the mental phenomena which are of Cakkhudvāra Vīthi and the subsequent Manodvāra Vīthi, Suddha Manodvāra Vīthi that take Rūpārammaṇa as object must:

- (i) discern the eye transparent element and Bhavaṅga mind clear element simultaneously together;
- (ii) discern the colour of one or many Rūpa Kalāpa which may be pleasant or unpleasant.

Discerning the 2 Dvāra which are eye transparent element and Bhavaṅga mind clear element called the 2 Vatthu simultaneously together like that, when taking the Rūpārammaṇa colour as object then that Rūpārammaṇa colour will impinge ('strike') on eye transparent element and Bhavaṅga Mind Clear Element simultaneously. At that time Cakkhudvāra Vīthi and Manodvāra Vīthi mind processes including the associated mental states that take that Rūpārammaṇa as object will arise. If the decision of Votthapana and Manodvārāvajjana included in these Vīthi mind processes are of right attention (yoniso manasikāra) then it will be the Vīthi mind processes where Kusala Javana are included. If their decision is of wrong attention (ayoniso manasikāra) then it will be the Vīthi mind processes where Akusala Javana are included.

### Yoniso Manasikāra -- Ayoniso Manasikāra

If Votthapana and Manodvārāvajjana determine the Rūpārammaṇa as:

- (1) Rūpārammaṇa colour or
- (2) physical phenomena or
- (3) Anicca or
- (4) Dukkha or
- (5) Anatta or
- (6) Asubha,

then it is right attention (yoniso manasikāra); Kusala Javana will arise. But if Votthapana and Manodvārāvajjana determine the Rūpārammaṇa as permanent, happiness, atta, beautiful...etc, then the Vīthi

hi mind processes where Akusala Javana is included will arise. Take note that the way is similar in Sotadvāra Vīthi, ManodvāraVīthi that take sound as object...etc.

(2) **Saddārammaṇa line** -- if the meditator wants to discern the mental phenomena in the Saddārammaṇa line that arise taking sound as object, then he must:

- (i) discern the ear transparent element and Bhavaṅga Mind Clear Element, as well as
- (ii) Saddārammaṇa together.

(3) **Gandhārammaṇa line** -- if the meditator wants to discern the mental phenomena in the Gandhārammaṇa line that arise taking smell as object then he must:

- (i) discern the nose transparent element and Bhavaṅga Mind Clear Element, as well as
- (ii) Gandhārammaṇa together.

(4) **Rasārammaṇa line** -- if the meditator wants to discern the mental phenomena in the Rasārammaṇa line that arise taking taste as object then he must:

- (i) discern the tongue transparent element and Bhavaṅga Mind Clear Element, as well as
- (ii) Rasārammaṇa together.

(4) **Phoṭṭhabbārammaṇa line** -- if the meditator wants to discern the mental phenomena in the Phoṭṭhabbārammaṇa line that arise taking tangible as object then he must:

- (i) discern the bodily transparent element and Bhavaṅga Mind Clear Element, as well as
- (ii) either the Earth element or Fire Element or Air Element (existing in one or group of many Rūpa Kalāpa) called Phoṭṭhabbārammaṇa together.

(4) **Dhammārammaṇa line** -- if the meditator wants to discern the mental phenomena in the Dhammārammaṇa line that arise taking the physical phenomena called Dhammārammaṇa as object then he must:

- (i) discern the Bhavaṅga Mind Clear Element, as well as
- (ii) any one of the physical phenomena in the Dhammārammaṇa line which he wants to discern together.

Also, if the meditator wants to discern the mental phenomena of the Dhammārammaṇa line that arise taking concepts (paññatti) such as Kasiṇa concept called Dhammārammaṇa as object then he must:

- (i) discern the Bhavaṅga Mind Clear Element, as well as
- (ii) the concept object such as Kasiṇa concept together.

In the instruction above to discern the basis (Vatthu) and object (Ārammaṇa) together, take note that the basis is the 6 dvāra which are Cakkhudvāra, Sotadvāra, Ghānavāra, Jivhādvāra, Kāyadvāra and Manodvāra. The meditator who wants to discern mental phenomena should know these points in advance.

### Significant Notes

In the mental phenomena take Rūpārammaṇa as object, the Cakkhudvāra Vīthi mind process arise one time and the subsequent ManodvāraVīthi mind process also arise once with Bhavaṅga occurring between these two processes; then after that the Suddha Manodvāra Vīthi can arise for many times. Take note that it is similar for Sotadvāra Vīthi...etc. The meditator must discern all the mental phenomena of the Vīthi mind process arising in every mind moment. The associated mental states are shown in the Tables. It is instructed to meditate in this way in Visuddhimagga, 2nd Volume, pages 252 & 253.

As mentioned in the Phenapiṇḍūpama Sutta's commentary, mind can arise and perish away for more than 1 lakh of 10 million times within a very short time such as a blink of the eyes or a flash of light.

lightning. Many Vīthi mind processes can also arise within such a short time. Among these Vīthi the meditator may be able to discern some them while he may not be able to discern some others. He must discern to be able to break down the compactness of mental phenomena.

According to the lifetime of the object which he has discerned, from the time he first discerns it there are 4 types of Vāra:

- (1) the Vāra where only the Bhavaṅga shakes (MoghaVāra),
- (2) the Vāra where it occurs until Votthapana only,
- (3) the Vāra where it occurs until Javana,
- (4) the Vāra where it occurs until Tadārammaṇa.

Out of these 4 types of Vāra, only Tadārammaṇa Vāra is mainly mentioned in Tables of this booklet. Meditators will be able to understand the remaining Vāra if they discern it.

### Tadārammaṇa

Mostly, if it is a Kāma Javana, a Kāma living being and a Kāma object then Tadārammaṇa arises. Kāma object means the Kāma Citta-cetasika and 28 types of physical phenomena called Kāma dhamma. For Kāma living beings, Tadārammaṇa can arise after Kāma Javana in Kamāvacara Manodvārika Javana Vīthi process that take Kāma dhamma which are Kāma Citta-cetasika as object. As the 28 types physical phenomena are also called Kāma dhamma, Tadārammaṇa can also arise after the Kāma Javana of the Vīthi mind process that take the 28 types of physical phenomena as object. However only when the object is Atimahanta object in Pañcadvāra Vīthi and only when it is a Vibhūta object in Manodvāra Vīthi then Tadārammaṇa can arise. Therefore, it is mentioned as 'mostly'.

According to this definition, take note that in Vīthi mind processes that take concept as object, Tadārammaṇa cannot arise subsequent to Javana. Furthermore it is mentioned in Sammohavinodanī, the commentary to Vibhaṅga, that after Vipassanā Javana, Tadārammaṇa does not arise. However it is also mentioned that after the 'tender' Taruṇa Vipassanā Javana, sometimes Tadārammaṇa can occur.

Furthermore, after Mahakusala Javana, Mahā Vipāka Tadārammaṇa can arise either as Somanassa or Upekkhā accordingly. Similarly Ahetuka Santīraṇa Tadārammaṇa can also arise. After Akusala Javana, Mahā Vipāka Tadārammaṇa or Ahetuka Santīraṇa Tadārammaṇa can also occur accordingly. In this booklet, only one of each are mentioned as an example. Meditators will understand the remaining parts when discerning. According to the general rule, after Somanassa Javana, Somanassa Tadārammaṇa arises; and after Upekkhā Javana and Domanassa Javana, Upekkhā Tadārammaṇa arises. Eight types of Mahā Vipāka Citta and three types of Santīraṇa Citta = 11 types of Citta can perform the Tadārammaṇa function that continues to receive and take the object taken by Javana. Here, with the intention especially for Tihetuka Phuthujana, a table on Tadārammaṇa that arise subsequent to Javana is shown below. The method is the same for Sotāpanna, Sakādāgāmi and Anāgāmi but leaving out the Kilesas that they have removed.

### Tadārammaṇa For Tihetuka Phuthujana

After one of the 8 types Mahakusala Javana	one of the 11 types Tadārammaṇa can arise
After one of the 8 types Lobhamūla Javana	one of the 11 types Tadārammaṇa can arise
After one of the 2 types Dosamūla Javana	one of 6 types Upekkhā Tadārammaṇa can arise
After one of the 2 types Mohamūla Javana	one of the 11 types Tadārammaṇa can arise

### Such Is The Vipāka But The Javana Varies

(1) Intrinsic pleasant object (sabhāva iṭṭhārammaṇa) and intrinsic extremely pleasant object (sabhāva ati-iṭṭhārammaṇa) are seen because of previous Kusala Kamma only. When the moderate intrinsic

sic pleasant object called *iṭṭha majjhata* object is seen, the *Vīthi Cittas* -- except *Āvajjana* and *Javana* -- are *MahāVipāka Citta* and *Ahetuka Kusala Citta*. As for *Javana*, if there is *Yoniso Manasikāra* (right attention) then *Kusala Javana* arises; and if there is *Ayoniso Manasikāra* (wrong attention) then *Akusala Javana* arises.

(2) When intrinsic extremely agreeable object such as the Buddha (*sabhāva ati-iṭṭhārammaṇa*) is seen, only 5 types of *Somanassa Tadārammaṇa* can arise. As for *Javana*, if there is *Yoniso Manasikāra* then *Kusala Javana* arise and if there is *Ayoniso Manasikāra* then *Akusala Javana* can arise.

(3) Intrinsic unpleasant objects (*sabhāva anīṭṭhārammaṇa*) are seen because of previous *Akusala Kamma*. When seeing intrinsic unpleasant objects, if there is right attention then *Kusala Javana* arises; and if there is *Ayoniso Manasikāra*, then --as *Akusala Javana* arises -- in *Pañcadvāra Vīthi* such as *Cakkhudvāra Vīthi*, the *PañcaViññāṇa* (such as *CakkhuViññāṇa*), *Sampaṭicchana*, *Santīraṇa* and *Tadārammaṇa*; and in *ManodvāraVīthi*, the *Tadārammaṇa* are *Ahetuka Akusala Vipāka Citta*. Take note that according to these definitions, only *Akusala Vipāka UpekkhāSantīraṇa Tadārammaṇa* type arises on *Anīṭṭhārammaṇa* (unpleasant object).

The Tables are shown according to the general rules as a whole. Therefore, *Somanassa Tadārammaṇa* arises subsequent to *Somanassa Javana*, *Upekkhā Tadārammaṇa* arises subsequent to *Upekkhā Javana* and *Upekkhā Tadārammaṇa* arises subsequent to *Domanassa Javana* are mentioned generally. The *Bhavaṅga* of a being whose *Paṭisandhi* is accompanied by *Somanassa Vedanā* is *Somanassa Bhavaṅga* also, that is of the same type as the *Paṭisandhi*. During the course of existence (*Pavatti*) of that being with *Somanassa Paṭisandhi*, when *Dosa Javana* arises and subsequent to that *Dosa Javana* if *Tadārammaṇa* cannot arise for some reasons, then normally subsequent to *Dosa Javana*, *Bhavaṅga* will arise. If *Bhavaṅga* is to arise -- as *Paṭisandhi*, *Bhavaṅga* and *Cuti* in a life are of the same type -- then *Somanassa Bhavaṅga* will arise since his *Paṭisandhi* is accompanied by *Somanassa Vedanā*. That *Somanassa Bhavaṅga* is not appropriate to (*does not match with* မလိက်လျော်နိုင်ချေ) *Dosa Javana*. In such a difficult case, one of the two types of *Upekkhāsahagata Santīraṇa Citta* (if it is unpleasant object, *anīṭṭhārammaṇa*, then *Akusala Vipāka*; if it is pleasant object, *iṭṭhārammaṇa*, then *Kusala Vipāka Upekkhā Santīraṇa*) arises, performing the *Āgantuka Bhavaṅga* function to connect between *Dosa Javana* and *Somanassa Bhavaṅga*.

**ĀGANTUKA BHAVAṅGA:** *Bhavaṅgas* which arise beginning from the subsequent of *Paṭisandhi Citta* is similar to *Paṭisandhi Citta*. That is, those *Bhavaṅgas* are the *Bhavaṅga* that are present in the body since the body begin to arise. Therefore, those *Bhavaṅgas* are called *Āvāsika Bhavaṅga* = the host *Bhavaṅga*. As the *Upekkhā Santīraṇa* sometimes only arises in difficult cases like the above example, it is called *Āgantuka Bhavaṅga* = the guest *Bhavaṅga*. As that guest *Bhavaṅga* does not take the object taken by *Javana*, it is not called *Tadārammaṇa*. As it also cannot take the object taken by the *Mūla Āvāsika Bhavaṅga* (host *Bhavaṅga*), it takes only a previous habitual *Kāma* object as object. If that habitual object = interesting object is a pleasant object, *iṭṭhārammaṇa*, then *Kusala Vipāka Upekkhā Santīraṇa Citta* arises; if it is an unpleasant object, *anīṭṭhārammaṇa*, then *Akusala Vipāka Upekkhā Santīraṇa Citta* arises.

(1) For those with *Somanassa Paṭisandhi* and who hold wrong views, if *Dosa Javana* arises in taking *atimahantārammaṇa* objects or *vibhūtārammaṇa* objects that are extremely agreeable (*ati-iṭṭha*) such as the Buddha; and for those with *Somanassa Paṭisandhi*, if *Dosa Javana* arises as fear in taking *atimahantārammaṇa* objects or *vibhūtārammaṇa* objects that are extremely agreeable (*ati-iṭṭha*) such as female deity, then subsequent to those *Dosa Javana*, *Tadārammaṇa* cannot arise. In extremely agreeable objects (*ati-iṭṭhārammaṇa*), if *Tadārammaṇa* is to arise then it is natural that only *Somanassa Tadārammaṇa* arises. That *Somanassa Tadārammaṇa* ought not to arise subsequent to *Dosa Javana*.

(2) Taking a Kāma object as object which is Mahantārammaṇa or Avibhūtārammaṇa, if Dosa Javana arise in the continuity process of the one with Somanassa Paṭisandhi, then subsequent to that Dosa Javana, Tadārammaṇa ought not to arise. Tadārammaṇa can arise only if it is an ati-mahantārammaṇa in Pañcadvāra and a vibhūtārammaṇa in Manodvāra.

(3) For the meditator with Somanassa Paṭisandhi, if after attaining Jhāna and that Jhāna regressed, then when Dosa Javana arises taking that Mahaggata Jhāna which has regressed as object, thinking “My noble Dhamma is shattered” -- since the object is Mahaggata -- Tadārammaṇa ought not to arise.

(4) For the person with Somanassa Paṭisandhi, if Dosa Javana arises in taking a Paññatti (concept) object as object, then Tadārammaṇa ought not to arise having taken that Paññatti object. This is because it is not a Kāma object.

In such Javana Vāras where Tadārammaṇa cannot arise, the Somanassa Mūla Bhavaṅga which is similar to Paṭisandhi also cannot arise subsequent to Dosa Javana. In such a difficult case -- as neither Tadārammaṇa nor Bhavaṅga can arise -- Upekkhāsahagata Santīraṇa Citta arise, performing the function of Āgantuka (guest) Bhavaṅga to connect between Dosa Javana and Somanassa Mūla Bhavaṅga.

In order that you may understand about a Tadārammaṇa in accordance with the above teachings, a Table on Dhammārammaṇa Line Suddhamanodvāra Vīthi Wholesome Group will be shown again. Based on this Table, understand that the method is the same in the remaining Tables. Do not forget the essential general rules that subsequent to Somanassa Javana, Somanassa Tadārammaṇa arises; and subsequent to Upekkhā Javana, Upekkhā Tadārammaṇa arises. However in accordance with the rule that if it is aniṭṭhārammaṇa (an unpleasant object) then the Vipāka Citta which are PañcaViññāṇa, Sampatichana, Santīraṇa and Tadārammaṇa must just be Akusala Vipāka Citta; and as only the Akusala Vipāka Upekkhā Santīraṇa type can arise in Tadārammaṇa if Somanassa Javana arise on unpleasant object (aniṭṭhārammaṇa), '11' mental phenomena are shown (*in the Table*). However, there are also 11 mental phenomena in Kusala Vipāka Upekkhā Santīraṇa. (Refer to the Rūpārammaṇa Line Table). Therefore take note that '11' in the Table means Akusala Vipāka Upekkhā Santīraṇa on unpleasant object and Kusala Vipāka Upekkhā Santīraṇa on pleasant object.

**TABLE: page 98 of new book**

#### Saddhā-Paññā Group

The 34 mental phenomena in Javana and Tadārammaṇa; and in Paṭisandhi-Bhavaṅga-Cuti of the Tihetuka person whose Paṭisandhi is accompanied by Somanassa Vedanā are called Saddhā-Paññā group for easy appellation. These 34 mental phenomena are:

Consciousness	1
Aññasamānā Cetasika	13
Sobhaṇa Sādhāraṇa Cetasika	19
Paññindriya Cetasika	<u>1</u>
Total	<u>34</u>



Just like physical phenomena, mental physical also cannot arise alone singly. They arise only in groups. These groups are called Sampayutta dhamma (associate mental states). In some cases they are also called Nāma Kalāpa. It is natural that mental phenomena arise according to the Citta Niyāma called Vīthi. The meditator who wants to discern mental phenomena must discern them according to that natural fixed law (Niyāma). Pertaining to the 6 objects there are 6 Vīthi: Cakkhadvāra Vīthi, Sotadvāra Vīthi, Ghānavāra Vīthi, Jivhādvāra Vīthi, Kāyadvāra Vīthi and Manodvāra Vīthi. Out of these 6 types of Vīthi, it is easier for the meditator to discern Manodvāra Vīthi first since it has less types of Vīthi Citta in it. Among Manodvāra Vīthis, it is easier for Samatha Yānika person to begin with discerning mental phenomena of Jhāna Samāpatti Vīthi called Jhāna dhamma. The reason is that the meditator has already been able to discern the Jhāna factors since at the Samatha stage of establishing concentration.

Dhammārammaṇa Line -- Manodvāra -- JhānaSamāpatti Vīthi Table

Basis Vatthu Rūpa in Hadaya	54	54	54	54	54	54
	Ma.	Pa.	U	Nu.	Go.	Ja. (many times of Jhāna Javana)
1st Jhāna	12	34	34	34	34	34
2nd Jhāna	12	34	34	34	34	32 (Vitakka & Vicāra are removed)
3rd Jhāna	12	34	34	34	34	31 (Pīti is further removed)
4th Jhāna	12	33	33	33	33	31 (Sukha removed, replaced by Upekkhā)

The names of the Vīthi Citta mentioned in the Table above are:

Ma. = Manodvārāvajjana = the mind that advert (determine) on the object (such as Ānāpānaṭṭhāga Nimitta).

Pa. = Parikamma = the Kāmāvacara Mahākusala Javana Citta that performs the preliminary function (such as 'in-breath, out-breath...' etc) so that Jhāna Javanas arise.

U = Upacāra = the MahāKusala Javana Citta which is the Upacāra of = close vicinity to Jhāna Javana = neighbourhood

Nu. = Anuloma =

Go. = Gotrabhu = the MahāKusala Javana Citta that cuts off the Kāma lineage.

Ja. = Jhāna Javana = Rūpāvacara Kusala Javana Cittas \ Arūpāvacara Kusala Javana Cittas.

NOTES: In the discernment of mental phenomena the meditator is not able to know name concepts such as 'Parikamma', 'Upacāra', 'Anuloma', 'Gotrabhu'. He only know their occurrence as Javana Cittas. These Parikamma, Upacāra, Anuloma, Gotrabhu are only MahāKusala Javana for Phuthujana and Sekkha persons (*Sotāpanna, Sakādagāmi and Anāgāmi*). For Arahantas these (Citta) are only Mahā Kiriya Javana. In meditators with sharp insight, only Upacāra-Anuloma-Gotrabhu will occur.

For the beginner who wants to discern these mental phenomena should enter into the Jhāna which he wants to discern. Then, after having emerged from that Jhāna, begin with discerning the Jhāna factors. Be able to see the arising of these Jhāna factors together in every mind moment for many times successively by insight. If successful, discern all the Jhāna Sampayutta dhamma gradually in every mind moment by one of the 3 ways of discerning mental phenomena, i.e. either beginning with consciousness or with Vedanā or with Phassa. Those who have a good basic knowledge of Abhidhamma will be able to discern to this extent; but it is found that it is very difficult for those who has little knowledge of basic Abhidhamma to understand. Therefore, for those whose knowledge is tender, the 34 mental phenomena of 1st Jhāna that take Ānāpānaṭṭhāga Nimitta as object are mentioned again in the followings.

The group of Jhāna factors such as Vitakka...etc are called Jhāna and the group of Citta-cetasika accompanied with that Jhāna is called Jhāna Sampayutta dhamma. It is instructed in Visuddhimagga (Vism.-XVIII-3) to discern the characteristic, function, manifestation and proximate cause of those Jhāna and Jhāna Sampayutta dhamma.

### 1st Jhāna 34 Nāma Dhamma That Take Ānāpānapaṭibhāga Nimitta as Object

(1) Consciousness =

(2) Phassa =

(3) Vedanā =

.  
.
  
.
  
.
  
.

(34) Paññā = knowing the Ānāpānapaṭibhāga Nimitta object penetratively.

(NOTES: The 12 Citta-cetasika in Manodvārāvajjana are the 12 Nāma dhamma from 'consciousness' to 'Vīriya' out of the 34 Nāma dhamma mentioned above.)

### The Discernment

Usually, Jhāna takes only Paṭibhāga Nimitta as object. In the meditation on loathsomeness of bones, the Jhāna and Jhāna Sampayutta mental phenomena take the Bones Paṭibhāga Nimitta as object.

In the meditation on White Kasiṇa, the Jhāna and Jhāna Sampayutta mental phenomena take the White Kasiṇa Paṭibhāga Nimitta as object. As for Metta meditation, it is the concept of living beings and in Asubha meditation it is the Paṭibhāga Nimitta of loathsome corpse. Therefore, if a meditator has practised Ānāpāna Kammatṭhāna, repulsiveness of bones meditation, White Kasiṇa meditation and the 4 Protective meditations at the Jhāna stage, then the mental phenomena that he has to discern are as follow:

- |                                          |                                                   |
|------------------------------------------|---------------------------------------------------|
| (1) In Ānāpāna Kammatṭhāna               | -- 1st Jhāna, 2nd Jhāna, 3rd Jhāna and 4th Jhāna. |
| (2) In repulsiveness of bones meditation | -- 1st Jhāna.                                     |
| (3) In White Kasiṇa meditation           | -- 1st Jhāna, 2nd Jhāna, 3rd Jhāna and 4th Jhāna. |
| (4) In Mettā Kammatṭhāna                 | -- 1st Jhāna, 2nd Jhāna and 3rd Jhāna.            |
| (5) In Asubha Kammatṭhāna                | -- 1st Jhāna.                                     |

If you have practised the 10 Kasiṇa or the 8 Samāpatti in each Kasiṇa, then all those 8 Samāpatti are included in the list of the objects of Vipassanā ñāṇa. The quantity of mental phenomena in Arūpa Jhanas are 31; it is similar to 4 Jhāna. Discern them according to the 4th Jhāna Table. Understand that the method is similar in the remaining other Kammatṭhāna except Karuṇā Kammatṭhāna and Muditā Kammatṭhāna. In Karuṇā Kammatṭhāna and Muditā Kammatṭhāna, 3rd Jhāna can be attained.

Therefore in adding one Karuṇa (mental factor) in the case of Karuṇa Kammatṭhāna and one Muditā (mental factor) in the case of Muditā Kammatṭhāna to the above mentioned Ānāpāna Jhāna mental phenomena, there are 35-33-32 mental phenomena.

These Jhāna mental phenomena must be discerned as shown in the Table. It is mentioned in the Abhidhamma Commentary, 2nd Volume, page 237 (Burmese script) that during the Upacāra Jhanas (which is Parikamma-Upacāra-Anuloma- Gotrabhu) of upper Jhāna such as 2nd Jhāna, Vitakka and Vicāra are accompanying. During the Upacāra of 4th Jhāna, Pīti is not accompanying (Visuddhimagga).

Yasmā sukhavedanā adukkhamasukhāya vedanāya āsevanapaccayena paccayo na hoti, catutthajjhāne ca adukkhamasukhāya vedanāya uppajjitabbaṃ, tasmā tāni upekkhāvedanāsampayuttāni honti. Upekkhāsampayuttattāyeva cettha pītipi parihāyatīti (Vism-IV-182) = Sukhavedanā cannot support

ort upekkhāvedanā by means of Āsevanapaccaya Satti and in 4th Jhāna only Upekkhāvedanā should arise, therefore the Upacāra Javana of that 4th Jhāna are associated with Upekkhāvedanā. As the Upacāra Javana are associated with Upekkhāvedanā, Pīti is not present (Vism-IV-182).

If one wants to discern the Ānāpāna 1st Jhāna mental phenomena, then firstly enter into the Ānāpāna 1st Jhāna. After having emerged from that 1st Jhāna, begin with discerning the 5 Jhāna factors of the 1st Jhāna. Be able to see the repeated successive incessant arising of the 5 Jhāna factors. If not satisfied, then taking the Ānāpāna Paṭibhāga Nimitta as object, enter into Ānāpāna 1st Jhāna again. Then, emerging from that Jhāna:

- (1) discern the Bhavaṅga mind clear element = Manodvāra;
- (2) discern the Ānāpāna Paṭibhāga Nimitta object;
- (3) when that Ānāpāna Paṭibhāga Nimitta impinges and appears in that Bhavaṅga mind clear element = Manodvāra, discern the Jhāna factors again.

At that time, as it is just after emerging from the Jhāna, the Ānāpāna Paṭibhāga Nimitta object still remains, without disappearing easily. If practise in this way again and again, as it is the discerning of Jhāna mental phenomena after having discerned the Vatthu (basis) and object together, the meditator will be able to discern the many times arising of the Jhāna factors. After that one must begin to discern the mental phenomena beginning with consciousness or beginning with Vedanā or beginning with Phassa. If one discerns beginning with consciousness, then practise to be able to see the many times successive arising of consciousness only. (Take note that the method is similar in the discernment beginning with Vedanā or Phassa). If successful, then practise to be able to see the many times arising of both consciousness and Phassa. If successful, then discern three mental phenomena:- consciousness, Phassa and Vedanā; then 4 mental phenomena:- consciousness, Phassa, Vedanā and Saññā; then 5 mental phenomena:- consciousness, Phassa, Vedanā, Saññā and Cetanā; increasing the number of mental phenomena gradually in this way. Finally, practise to be able to see the many times successive arising of 12 mental phenomena in Manodvārāvajjana and 34 mental phenomena in Javana. If successful, then:

Pariggahetvā sabbampetaṃ ārammaṇābhimukhaṃ namanato namanatthēna nāmantī vavatthapeta bbaṃ (Vism., XVIII, 3) - when the meditator is able to distinguish and discern by insight the many times successive arising of the 12 mental phenomena in Manodvārāvajjana and 34 mental phenomena that accompany simultaneously in every mind moment of Upacāra Javana (which is Parikamma-Upacāra-Anuloma-Gotrabhu) and of Jhāna Javanas, then -- as all these mental phenomena are inclining towards the object which is the Ānāpāna Paṭibhāga Nimitta -- distinguish, know and discern them as “Nāma, Nāma...” = “mental phenomena, mental phenomena...”, having the nature of inclining towards the object.

(NOTES: In this case, it is necessary to practise in this way:- entering into Jhāna and then discern the Jhāna mental phenomena, then again enter into Jhāna and then discern the Jhāna mental phenomena, for many times. This is because the Jhāna mental phenomena are clear to the insight only when just emerged from Jhāna. Do not forget that if they are not clear, then enter into the Jhāna again.)

သတိပြုရန် ဝါဒကွဲများ  
*(NOT TRANSLATED YET)*

### Distinguishing Mental Phenomena And Physical Phenomena

After having discerned the mental phenomena in Jhāna Samāpatti in this way, the meditation which must be continued is instructed in the Visuddhimagga as follows:

Tato yathā nāma puriso anto gehe sapparāṃ disvā taṃ anubandhamāno tassa āsayāṃ passati, evameva ayampi yogāvacarō taṃ nāmaṃ upaparikkhanto 'idaṃ nāmaṃ kiṃ nissāya pavattatī'ti pariyesamāno tassa nissayaṃ hadayarūpaṃ passati. Tato hadayarūpassa nissayabhūtāni, bhūtanissitāni ca sesupādāya rūpānīti rūpaṃ pariggaṇhāti. So sabbampetaṃ ruppanato rūpanti vavatthapeti. Tato namalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rūpanti saṅkhepato nāmarūpaṃ vavatthapeti.

After having discerned the Jhāna Nāma dhamma, then just as if a man sees a snake in the house and if he follows the snake he will find out where its abode is, similarly if the meditator investigates, reflects and searches by insight wisdom thus, "What does these mental phenomena arise dependent upon?" then he will find the Basis Hadaya Vatthu Rūpa of those mental phenomena. After that he distinguishes = discerns by insight the 4 Great Elements which the Hadaya Vatthu Rūpa is dependent upon; as well as the remaining Upādā Rūpa except the Hadaya Vatthu Rūpa which arise dependent upon those 4 Great Elements. That meditator distinguishes and knows all these physical phenomena as 'Rūpa, being oppressed by constant change'. Then the meditator distinguishes and knows the mental phenomena and physical phenomena briefly as:

- (1) the states that have the natural characteristic of inclining towards an object is Nāma.
- (2) the states that have the natural characteristic of being subjected to constant change is Rūpa. (Vism., XVIII, 4)

According to the definition of the commentary above, the meditator who has already discerned the Jhāna mental phenomena, then after having further discerned the 4 Great Elements and Upādā Rūpa in Hadaya where the Jhāna mental phenomena are dependent upon, he must distinguish and know the physical phenomena and mental phenomena. Also, after having discerned the Kāma vacara mental phenomena in Pañcadvāra Vīthi such as Cakkhudvāra Vīthi and in Manodvāra Vīthi, then after having further discerned the physical phenomena in the appropriate dvāra where that mental phenomena are dependent upon, take note that you must distinguish and know the physical phenomena and mental phenomena. (Refer to the Tables on primary elements and derivative physical phenomena in the 6 dvāra of the Physical Phenomena Discernment stage).

The meditator who has already discerned the Jhāna mental phenomena which are part of Dhammārammaṇa line must further continue to discern the mental phenomena that take physical phenomena as object. If divide the physical phenomena according to objects there are 6 types which are Rūpārammaṇa, Saddārammaṇa, Gandhārammaṇa, Rasārammaṇa, Phoṭṭabbārammaṇa and Dhammārammaṇa. Among these 6 objects, it is easier to discern beginning with the Manodvārika Javana Vīthi mind process that take any of the 5 Pasāda Rūpa and 16 Sukhuma Rūpa called Dhammārammaṇa as object. This is because there are less types of Vīthi Citta in them. In these physical phenomena called Dhammārammaṇa line there are 11 real physical phenomena and 10 non-real physical phenomena. The mental phenomena that take each type of physical phenomena as object must be discerned. If the decision of the Manodvārāvajjana which is part of the Manodvāra Vīthi is of Yoniso Manasikāra then the Manodvārika Javana Vīthi mind process where Kusala Javana is included will arise; and if there is Ayoniso Manasikāra then the Manodvārika Javana Vīthi mind process where Akusala Javana is included will arise. As an example, a discernment of the Manodvārika Javana Vīthi mind process that consist of Kusala Javana and which takes Eye Transparent Element as object is shown below.

#### Discernment Of Manodvārika Kusala Javana Vīthi Process

- (1) Discern the Bhavaṅga Mind Clear Element;
- (2) take the Eye Transparent Element as object.

When that Eye Transparent Element impinges on the Bhavaṅga Mind Clear Element or appears in the Bhavaṅga Mind Clear Element then the Manodvārika Javana Vīthi mind process will arise. If the Manodvārāvajjana included in that Vīthi mind process:

- (1) decides it as Eye Transparent Element or
- (2) decides the Eye Transparent Element as just a physical phenomena or

(3) decides = discerns as Anicca, taking the arising and perishing away of that Eye Transparent Element as object or  
 (4) decides = discerns as Dukkha, taking the nature of being oppressed by constant arising and perishing away of that Eye Transparent Element as object or  
 (5) decides = discerns as Anatta, taking the non-existence of an indestructible essence \ soul in that Eye Transparent Element as object or  
 (6) decides = discerns as Asubha, taking the loathsomeness, such as that Eye Transparent Element being mixed with bad smell as object,  
 then -- as it is right attention (Yoniso Manasikāra) -- Kusala will arise. Out of these 6 right attention, the meditator should discern firstly with number one which is the Manodvārika Javana Vīthi process that knows it as just Eye Transparent Element. It can be discerned beginning with consciousness or Phassa or Vedanā.

If one discerns beginning with consciousness then practise many times to see the consciousness arising as Manodvārāvajjana, Javana (7 times) and Tadārammaṇa (twice). When the eye transparent element appears clearly in the Bhavaṅga Mind Clear Element, practise to see by insight, repeatedly the arising of these Vīthi is dependent upon Hadaya Vatthu Rūpa and 𑖀𑖩𑖪 the Bhavaṅga Mind Clear Element. If successful, then discern the Cetasika, one by one, increasing gradually until 12 Citta-cetasika in Manodvārāvajjana, 34 Citta-cetasika in Javana and 34 Citta-cetasika in Tadārammaṇa; being able to see their simultaneous arising in every mind moment. Discern in the same way for the remaining types of right attention (yoniso manasikāra). In the Javana and Tadārammaṇa:

- (1) sometimes both ñāṇa and pīti are included. They are accompanied by Somanassa Vedanā, associated with ñāṇa;
- (2) sometimes they are accompanied by ñāṇa but without pīti. It is accompanied by Upekkhā Vedanā, associated with ñāṇa;
- (3) sometimes it is accompanied by pīti but not by ñāṇa. It is accompanied by Somanassa Vedanā, dissociated from ñāṇa;
- (4) sometimes it is not accompanied by both ñāṇa and pīti. It is accompanied by Upekkhā Vedanā, dissociated from ñāṇa. A total of 4 types.

In meditating on it as 'eye transparent element', discern alternately the 4 types above, according to whether ñāṇa and pīti are accompanying or not. Similarly discern the 4 types alternately in meditating on the eye transparent element as 'physical phenomena', as 'Anicca', 'Dukkha', 'Anatta' and 'Asubha'. As there is no difference in the quantity of Citta-cetasika when it is prompted or not prompted (sasaṅkhārika and asaṅkhārika), only these 4 types are shown in this booklet. In the 4 types above, if they are prompted then there are 4 types and if they are unprompted then there are another 4 types.

It is a total of 8 types = 8 types of Mahā Kusala Citta. Tadārammaṇa sometimes occur and sometimes do not occur. If it is the object that appears clearly (vibhūtārammaṇa) then Tadārammaṇa occurs. If the object appears not clearly then Tadārammaṇa does not occur. There is also a teaching that at the tender Taruṇa Vipassanā stage, Tadārammaṇa can arise after Vipassanā Kusala Javana which is meditating on Anicca-Dukkha-Anatta-Asubha. There is also a teaching that Tadārammaṇa does not arise after Vipassanā Javanas; this is meant for the Balava powerful Vipassanā stage.

## TABLES: DHAMMĀRAMMAṆA LINE SUDDHA MANODVĀRA VĪTHI WHOLESOME GROUP TABLE.

In this case, understand that in:

- 1 = the Citta-cetasika that are knowing it as 'eye transparent element';
- 2 = the Citta-cetasika that are knowing it as 'physical phenomena';
- 3 = the Citta-cetasika that are knowing it as 'Anicca';

4 = the Citta-cetasika that are knowing it as 'Dukkha';  
 5 = the Citta-cetasika that are knowing it as 'Anatta';  
 6 = the Citta-cetasika that are knowing it as 'Asubha',  
 are being discerned.

### Real Rūpa To Be Discerned Similarly

ပုံစံတူရှုရန် ရုပ်အစစ်များ

- |                                |                        |
|--------------------------------|------------------------|
| (1) Ear Transparent Element    | (6) Itthi Bhāva Rūpa   |
| (2) Nose Transparent Element   | (7) Purisa Bhāva Rūpa  |
| (3) Tongue Transparent Element | (8) Hadaya Vatthu Rūpa |
| (4) Bodily Transparent Element | (9) Jivita Rūpa        |
| (5) Āpo Dhātu                  | (10) Ojā Rūpa          |

NOTES: Including eye transparent element, there are 11 types of real physical phenomena which are part of the Dhammārammaṇa line. Having analysed an appropriate Rūpa Kalāpa where the physical phenomena that you want to discern is included and having selected the real physical phenomena that you want to take as object, then you must discern the mental physical phenomena which arise taking that physical phenomena as object. Among Itthi Bhāva Rūpa and Purisa Bhāva Rūpa, in internal discernment (ajjhatta), a male meditator must meditate only on Purisa Bhava Rūpa = Pumbhāva Rūpa; and a female meditator must meditate only on Itthi Bhāva Rūpa. In external discernment (bahiddha), as they are the same externally, both Bhāva Rūpa can be meditated upon.

The 10 types of non-real physical phenomena are not the object of Vipassanā meditation on the 3 Characteristics; even though one or all of the non-real physical phenomena are meditated upon as Anicca, the Vipassanā Javana Vīthi mind process that knows it as Anicca cannot arise. Take note that it is similar for Dukkha and Anatta. Therefore meditate by way of 2 modes only in each non-real physical phenomena. For example:

- (1) in Ākāsa dhātu, meditate on it as just 'space element'. Discern the Citta-cetasika that are knowing 'space element' in 4 types, alternating the presence of ñāṇa and pīti;
- (2) meditate on the Ākāsa dhātu as just 'physical phenomena'. Discern the Citta-cetasika that are knowing 'physical phenomena' in 4 types, alternating the presence of ñāṇa and pīti.

Here also, firstly discern to see Ākāsa dhātu which is the space or gap between Rūpa Kalāpa. Only after that, further discern the mental phenomena that take the Ākāsa as object. Discern all the non-real physical phenomena as in the following example.

### TABLES:

Dhammārammaṇa line - Manodvārika Wholesome Group Table:- Discernment Of Taking Non-real Physical Phenomena As Object.

### Nine Types Of Non-real Physical Phenomena To Be Discerned Similarly

ပုံစံတူရှုရန် ရုပ်အတူ [၉] မျိုး

- (1) Kāya Viññatti (bodily intimation)
- (2) Vacī Viññatti (verbal intimation)
- (3) Rupassa Lahutā (physical lightness)
- (4) Rupassa Mudutā (physical pliancy)

- (5) Rupassa Kammaññatā
- (6) Upacaya \*
- (7) Santati
- (8) Jaratā
- (9) Aniccata

(NOTES: The mental phenomena which take Upacaya physical phenomena as object should be discerned only when one is able to discern the mental-physical phenomena of Paṭisandhi, the first stage formation of foetus.)

In discerning the mental phenomena that take non-real physical phenomena mentioned above as object, select out that physical phenomenon only after having analysed the Cittaja Rūpa or Utuja Rūpa or Āhāraja Rūpa which arise together in one Kalāpa with the physical phenomenon that you want to discern, until the insight attains ultimate reality. The reason is that it is natural that physical phenomena arise as Rūpa Kalāpa in group.

Therefore, firstly be able to discern the Rūpa Kalāpa. After that analyse these Rūpa Kalāpa to be able to see the ultimate reality of physical phenomena such that if there are 8 types of physical phenomena, be able to see 8 types; if there are 9 types, be able to see 9 types; if there are 10 types, be able to see 10 types...etc. Only after analysed like that, select a real physical phenomenon such as Eye Transparent Element or a non-real physical phenomena such as bodily intimation (kāya viññatti) which you want to discern. When that physical phenomenon impinges (strikes) on the Bhavaṅga Mind Clearness = appears clearly, then discern the mental phenomena that take that physical phenomenon as object.

For those who has 'tender' insight, the 34 types of mental phenomena of the wholesome group which take Eye Transparent Element as object will be mentioned.

#### 34 Mental Phenomena That Take Eye Transparent Element As Object

- (1) Consciousness =
- (2) Phassa = contact of eye transparent element. (Characteristic)  
= the 'joining' of eye transparent element and consciousness. (Function)
- .
- .
- .
- (34) Paññā = knowing penetratively the eye transparent element.

To this extent one may understand about the mental phenomena that take eye transparent element as object. It is similar for other real physical phenomena such as Ear Transparent Element; and non-real physical phenomena. After discerning the mental phenomena that take real and non-real physical phenomena of Dhammārammaṇa line as object, further discern the mental phenomena that take the 5-sense objects (Pañcārammaṇa) such as Rūpārammaṇa as object. Understand thoroughly the meaning of the 7 types of Vīthi Citta in Cakkhudvāra Vīthi (which are Pañcadvārāvajjana, CakkhuViññāna, Sampaticchana, Santīraṇa, Votthapana, Javana and Tadārammaṇa) and the types of Vīthi Citta in Manodvāra Vīthi (which are Manodvārāvajjana, Javana and Tadārammaṇa). Only in doing so can one understand the discernment.

#### TABLES:

Rūpārammaṇa = Colour Line:- Wholesome Group Table

## The Method Of Discernment

- (1) Discern the Eye Transparent Element and Bhavaṅga Mind Clearness together simultaneously,
- (2) take the Rūpārammaṇa of one Rūpa Kalāpa or a group of many Rūpa Kalāpa as object.
- (3) When that Rūpārammaṇa impinge on = appear in the Eye Transparent Element and Bhavaṅga Mind Clearness simultaneously, the Cakkhudvāra Vīthi mind process such as Paṇḍvārāvajjana, CakkhuViññāṇa...etc; and the Manodvāra Vīthi mind process that continue to take the Rūpārammaṇa as object will arise.
- (4) If the Āvajjana, Votthapana, Manodvārāvajjana included in that Vīthi mind process decide it as just 'Rūpārammaṇa' = colour -- as it is right attention (yoniso manasikāra) -- then Kusala Javana will occur. Those Kusala Javana mental phenomena, Tadārammaṇa mental phenomena of 34...etc are the Saddhā-Paññā group mental phenomena.

If you want to discern the mental phenomena of these Vīthi mind process beginning with consciousness then practise to be able to discern firstly only the consciousness according to the Vīthi mind process in every mind moment.

Practise for many times discerning the two dvāra which are Eye Transparency & Bhavaṅga Mind Clearness; and the object which is Rūpārammaṇa simultaneously together -- being able to know and see every consciousness of the Vīthi Citta process arising as 'adverting', 'seeing', 'receiving', 'investigating', 'determining', 'Javana' (7 times), 'Tadārammaṇa' (twice); after that many times Bhavaṅga and then 'adverting \determining', 'Javana' (7 times) and 'Tadārammaṇa' (twice). In this case practise to be able to see that when Cakkhudvāra Vīthi arise for once, the Manodvāra Vīthi which continue to take that Rūpārammaṇa as object arise for many times (after many Bhavaṅga in between Vīthi). If able to discern every Vīthi mind successfully -- i.e. being able to discern the simultaneous arising of each Cetasika like Phassa, Vedanā...etc, increasing the number gradually such as 1 mental factor, then 2 mental factors, then 3 mental factors, then 4 mental factors, then 5 mental factors, then 6., then 7, then 8...etc mental factors in every mind moment clearly -- then discern the Citta-cetasika according to the Table. One will be successful gradually. Take note that the way is similar in discerning beginning with Phassa or Vedanā. If not successful then discern the physical phenomena again and a gain. The mental phenomena will then appear clearly automatically. This is instructed in the Visudhimagga.

**REAL AND NON-REAL PHYSICAL PHENOMENA:** In this Vīthi mind process, Cakkhu Viññāṇa arises dependent upon Cakkhu Vatthu Rūpa which is the Eye Transparent Element. All the remaining other mental phenomena in the Cakkhudvāra Vīthi and Manodvāra Vīthi arise dependent upon the Hadaya Vatthu Rūpa. Therefore, the Vatthu Rūpa are shown in the Table. According to the Suttanta method, physical phenomena must be discerned until the compactness is broken down; as such 'Vatthu' does not mean Vatthu (physical basis) alone only but also includes the primary physical phenomena (Bhūta Rūpa) and the derivative physical phenomena (Upādā Rūpa) that exist. To discern like that is mentioned in the Mūla Paṇḍāsa Commentary, 1st page 281: Vatthu nāma karajakāyo...pe...atthato bhūtāni ceva upādārūpāni ca... However, in the Table, real physical phenomena only are shown mainly. At the stage of NāmaRūpa Pariccheda Ñāṇa where the mental-physical phenomena are discerned, discern the non-real physical phenomena also as much as possible, mixing together. Non-real physical phenomena are to be left out only at the Vipassanā stage.

Another point is that in 'Bhavaṅga', 34 mental phenomena is shown for Tihetuka person whose Paṭisandhi is accompanied by Somanassa Vedanā. If the meditator is a Tihetuka person whose Paṭisandhi is accompanied by Upekkhā Vedanā then there are 33 mental phenomena. Bhavaṅga takes only one of the 3 objects -- Kamma or Kamma Nimitta or Gati Nimitta -- as object, which was the object of the Maraṇāsanna Javana that arose at the verge of death in the past life. Only when one can



discern the past object of Bhavaṅga Citta should one discern also the Bhavaṅga Cittas that arise in between vīthi processes. At this beginning stage of discerning mental phenomena if one is still not able to discern the object of Bhavaṅga, it can be left out temporarily.

### Yoniso Manasikāra

(1) If meditate on the Rūpārammaṇa = colour as just a Rūpārammaṇa = colour then the Cakkhudvāra Vīthi and the subsequent Manodvāra Vīthi, Suddha Manodvāra Vīthi that are knowing it as a Rūpārammaṇa = colour will arise. (The method to discern has already been shown.)

(2) If meditate on that Rūpārammaṇa as just a physical phenomenon, then discern the Manodvāra Vīthi that are knowing it as physical phenomenon.

(3) If meditate on it as 'Anicca', taking the arising and perishing away of that Rūpārammaṇa as object by insight, then discern the Manodvāra Vīthi that are knowing it as Anicca.

(4) If meditate on it as Dukkha, taking the nature of being oppressed by constant arising and perishing away in that Rūpārammaṇa as object by insight, then discern the Manodvāra Vīthi that are knowing it as Dukkha.

(5) If meditate on it as Anatta, taking the non-existence of an indestructible essence in that Rūpārammaṇa as object by insight, then discern the Manodvāra Vīthi that are knowing it as Anatta.

(6) If meditate on it as Asubha, taking the loathsomeness of that Rūpārammaṇa as object by insight, then discern the Manodvāra Vīthi that are knowing it as Asubha.

The Cakkhudvāra Vīthi Citta can know the Rūpārammaṇa = colour as just Rūpārammaṇa = colour only; it cannot know the Rūpārammaṇa = colour as 'physical phenomena' or 'Anicca' or 'Dukkha' or 'Anatta' or 'Asubha'.

One of the reasons for the instructions to discern the mental phenomena which are meditating on the Rūpārammaṇa in 6 ways is to let the meditators understand the arising of Kusala Jāvanas if there is Yoniso Manasikāra.

Also in the later stage of Bhaṅga ñāṇa -- ñāṭaṅga ñāṇa ubhoṇi vipassati -- according to the instruction of the ancient Commentators to meditate Vipassanā on both (1) the Dukkha Saccā & Samudaya Saccā called Ñāṭa and (2) the meditating Manodvārika Vipassanā Javana Vīthi Citta-cetasikas which includes Vipassanā ñāṇa called Ñāṇa, those Manodvārika Vipassanā Javana Vīthi Citta-cetasikas must be meditated upon by way of Vipassanā again. Therefore, this is another reason, being a practice in advance to be able to meditate Vipassanā on the ñāṇa which is meditating. Take note that it is due to these two reasons that it is discerned in 6 ways like that.

In this case, it is mentioned in the Commentary, Sammoha Vinodanī that Tadārammaṇa cannot arise after the Lakkhaṇārammaṇika Vipassanā Jāvanas which take the 3 Characteristics: Anicca, Dukkha and Anatta of Saṅkhāra dhamma as object. But according to that teaching, Tadārammaṇa can arise after the Taruṇa tender Vipassanā Javana. Therefore the meditator must experience it practically himself whether Tadārammaṇa arise or not after Vipassanā Javana.

## TABLES: QUANTITY OF CITTA-CETASIKA

### Further Explanations

Pañcadvārāvajjana = in adverting, it is fixed that there are 11 Citta-cetasika and is always accompanied by Upekkhā Vedanā.

CakkhuViññāṇa = in seeing consciousness, it is fixed that there are 8 Citta-cetasika and is always accompanied by Upekkhā Vedanā.

Sampaṭicchana = in receiving, it is fixed that there are 11 Citta-cetasika and is always accompanied by Upekkhā Vedanā.

Santīraṇa = in investigating there are 12 Citta-cetasika if include Pīti when accompanied by Somanassa Vedanā. There are 11 Citta-cetasika excluding Pīti when accompanied by Upekkhā Vedanā.

Votthapana = in decision, it is fixed that there are 12 Citta-cetasika and is always accompanied by Upekkhā Vedanā.

Javana = in Javana the 34 Citta-cetasika are of the Saddhā-Paññā group.

(i) if ñāṇa and pīti are accompanying then there are 34 Citta-cetasika. It is accompanied by Somanassa Vedanā.

(ii) if accompanied by ñāṇa but not by pīti then there are 33 Citta-cetasika. It is accompanied by Upekkhā Vedanā.

(iii) if not accompanied by ñāṇa but is accompanied by pīti then there are 33 Citta-cetasika. It is accompanied by Somanassa Vedanā.

(iv) if not accompanied by both ñāṇa and pīti then there are 32 Citta-cetasika. It is accompanied by Upekkhā Vedanā.

Tadārammaṇa = in Tadārammaṇa it is similar to Javana, being of 4 types.

Manodvārāvajjana = Manodvārāvajjana is similar to Votthapana. It is accompanied by Upekkhā Vedanā.

NOTES: Vedanā is mostly the same in Santīraṇa, Javana and Tadārammaṇa. If Javana is accompanied by Somanassa Vedanā, then mostly Santīraṇa and Tadārammaṇa are also accompanied by Somanassa Vedanā. If Javana is accompanied by Upekkhā Vedanā then mostly Santīraṇa and Tadārammaṇa are also accompanied by Upekkhā Vedanā. This is mentioned generally. The method to discern Saddārammaṇa line and others are shown briefly below:

SADDĀRAMMAṆA LINE: If one wants to discern the wholesome mental phenomena of Saddārammaṇa line which includes Kusala Javana then:

(1) discern the Ear Transparent Element and Bhavaṅga Mind Clear Element;

(2) and Saddārammaṇa (= sound) together. Meditate on that sound in 6 ways:

(i) as just a sound,

(ii) as just a physical phenomena,

(iii) as Anicca,

(iv) as Dukkha,

(v) as Anatta,

(vi) as Asubha.

Similar to Rūpārammaṇa line, discern the 4 types accordingly as to whether ñāṇa and pīti are accompanying or not.

GANDHĀRAMMAṆA LINE: If one wants to discern the mental phenomena of gandhārammaṇa line then:

(1) discern the Nose Transparent Element and Bhavaṅga Mind Clear Element;

(2) and the Gandhārammaṇa (smell) of one Rūpa Kalāpa or a group of many Rūpa Kalāpa together. Meditate in the same way as above.

RASĀRAMMAṆA LINE: If one wants to discern the mental phenomena of Rasārammaṇa then:

(1) discern the Tongue Transparent Element and Bhavaṅga Mind Clear Element;

(2) and the Rasārammaṇa (taste) of one Rūpa Kalāpa or a group of many Rūpa Kalāpa together. Meditate in the same way.

PHOṬṬHABBĀRAMMAṆA LINE: If one wants to discern the mental phenomena of Phoṭṭhabbārammaṇa line then:

- (1) discern the Bodily Transparent Element and Bhavaṅga Mind Element;
- (2) and either the Earth Element or Fire Element or Air Element called Phoṭṭhabbārammaṇa of one Rūpa Kalāpa or a group of many Rūpa Kalāpa nearest to the Bodily Transparent Element together. Meditate in the same way.

### The Brain And Intelligence (Insight)

In this stage the meditator can experience in practice as to whether the insight called Paññindiriya exist in the brain or not. According to Buddha Abhidhamma, the brain is only a group of Rūpa Kalāpa. In this stage the meditator can easily see Rūpa Kalāpa when he discerns the 4 great elements in the brain. This is because the 5 kinds of Rūpa Kalāpa, 44 kinds of Rūpa in the brain has been discerned thoroughly since the stage of Rūpa Kammatthāna. Therefore, discern these 44 kinds of Rūpa in the brain again. Discern to be able to see the Bodily Transparent Element in these 44 kinds of Rūpa.

- (1) Discern that Bodily Transparent Element and Bhavaṅga Mind Clear Element;
- (2) and either the Earth element or Fire element or Air element of one Rūpa Kalāpa or a group of many Rūpa Kalāpa near that Bodily Transparent Element together.

When one of the Phoṭṭhārammaṇa (Earth or Fire or Air) impinges on that Bodily Transparent Element which exist in the brain and the Bhavaṅga Mind Clear Element together, then the Kāyadvārika Vīthi Citta process and Manodvārika Javana Vīthi Citta processes will arise, taking that Phoṭṭhārammaṇa as object. If the Votthapana and Manodvārāvajjana which are part of these Vīthis are Yoniso Manasikāra, right attention (= deciding it either as 'earth\fire\water' or 'physical phenomena' or 'Anicca'...etc.), then MahāKusala Javana Vīthi Citta processes will arise. If the Javana is accompanied by ñāṇa and pīti, then there 34 Citta-cetasika. These 34 mental phenomena arise dependent upon only the Hadaya Vatthu Rūpa အစွဲငြိ၍ the Bhavaṅga Mind Clear Element. In this group of mental phenomena 'ñāṇa' is included. Discern and experience for yourself for many times as to whether that teaching is correct or not.

NOTES: Take note that the meditator must discern to be able to understand that in the Phoṭṭhārammaṇa line, if the tangible object is pleasant (iṭṭha) then there is Sukha Vedanā in Kāya Viññāṇa; and if the tangible object is unpleasant (aniṭṭha) then there is Dukkha Vedanā in Kāya Viññāṇa.

### Dhammārammaṇa Line -- Wholesome Group

In the Dhammārammaṇa line, the Wholesome Group are divided into 4 groups so that the meditator can easily remember it. These 4 groups are:

- (A) the mental phenomena group that takes the 11 real physical phenomena as object.
- (B) the mental phenomena group that takes the 10 non-real physical phenomena as object.
- (C) the mental phenomena group that includes Virati, Appamaññā, Buddhānussati and Maraṇānusati.
- (D) the Jhāna mental phenomena group.

Among these 4 groups, the discernment of the mental phenomena of groups (A), (B) and (D) are already shown. The discernment of the mental phenomena for group (C) will be further mentioned below.

### SammāVācā (Right Speech)

Among the 3 Virati Cetasika, SammāVācā is abstaining from the 4 wrong speech (vacī duccharita) not concerning with livelihood. Having discerned Bhavaṅga Mind Clear Element, discern the object of keeping right speech (Sammā Vācā) == has been abstaining from one of the wrong speech. In the Javana mental phenomena it is the Saddhā-Paññā group 34 mental phenomena plus right speech (Sammā Vācā), being a total of 35 mental phenomena. Discern the 4 types, alternating ñāṇa-pīti.

#### Sammā Kammanta (Right Action)

Having discerned the Bhavaṅga Mind Clear Element, discern the object of abstaining from one of the wrong bodily conduct. In the Javana mental phenomena it is the 34 mental phenomena of Saddhā-Paññā group plus Sammā Kammanta (right action), being a total of 35 mental phenomena. Discern the 4 types, alternating ñāṇa-pīti.

#### Sammā Ājīva (Right Livelihood)

Having discerned the Bhavaṅga Mind Clear Element, discern the object of abstaining from one of the wrong speech, wrong bodily conduct pertaining to livelihood. The Javana mental phenomena are the 34 of Saddhā-Paññā group plus Sammā Ājīva (right livelihood), being a total of 35 mental phenomena. Discern the 4 types alternating ñāṇa-pīti.

#### Karuṇa (Compassion)

Karuṇā is wanting to save a suffering living being (dukkhita). Having discerned Bhavaṅga Mind Clear Element, take the (one) suffering living being whom you want to save as the object. The Javana mental phenomena are the 34 of Saddhā-Paññā group plus Karuṇā, being a total of 35 mental phenomena. Discern the 4 types, alternating ñāṇa-pīti.

#### Muditā

Muditā is rejoicing at the happiness (sukhita) of a living being. Having discerned the Bhavaṅga Mind Clear Element, take the (one) happy living being as object. In this case if it is still not the attainment of Muditā Jhāna yet, then -- as only Somanassa Vedanā will arise in the Javana -- discern 2 types only as to whether ñāṇa is accompanying or not. 34+Muditā=35 mental phenomena. If ñāṇa is not accompanying then 33+Muditā=34.

According to Venerable Anuruddhā Mahā Thera, for meditators who have practised Muditā until the attainment of Muditā Jhāna -- due to the power of meditation (Bhavanā) -- the Javana can be accompanied by Upekkhā Vedanā. Thus, the meditator who has already practised the Muditā Bhāvanā can discern the 4 types, alternating ñāṇa and pīti.

**Tadārammaṇa & Saddhā-Paññā:-** Take note that after the Javana where the Virati & Apamaññā are included, Tadārammaṇa cannot arise since the object is not a Kāma object. The Saddhā in the Javana mental phenomena is the faith in Kamma and its effect. As for Paññā, it is the understanding of Kamma and its effect, i.e. Kammassakatā Sammādiṭṭhi.

**Buddhānussati:-** If the meditator has already practised the Four Protective Meditation (Caturārakha) then he must also discern the MahāKusala Manodvārika Javana Vīthi mind processes that take the attributes of the Buddha as object. The Javana mental phenomena are the 34 of Saddhā-Paññā group. As Buddhānussati Kammatthāna is an Upacāra Kammatthāna which can bring about Upacāra Samādhi only, Javana occurs 7 times. Tadārammaṇa may or may not arise after Javana. Discern the Bhavaṅga Mind Clear Element, taking the attributes of the Buddha as object.

**Maraṇānussati**:- As the Maraṇānussati Kammatṭhāna is also an Upacāra Kammatṭhāna which can bring about Upacāra Samādhi only, Javana occurs 7 times only. These are only Kāmāvacara Upacāra Samādhi Javanas. Tadārammaṇa cannot arise after Javana. It is the Saddhā-Paññā group 34 mental phenomena in Javana. The above mentioned Virati-Appamaññā Cetasika group, Buddhānussati and Maraṇānussati are just Kāma Javana Kusala group only where Javana occurs 7 times; they form the Dhammārammaṇa line group (C).

TABLE: Group (C) Dhammārammaṇa Line - Only Wholesome Group Table

NOTES: If the meditator who is able to practise Maraṇānussati Kammatṭhāna meditation wants to discern the mental phenomena group of Maraṇānussati then discern the Bhavaṅga Mind Clear Element, taking the death of oneself = the form of being dead as the object.

To this extent it is enough for the discernment of Wholesome Group in Nāma Kammatṭhāna. If you are the meditator who has already practised other Kammatṭhāna such as 10 Kasiṇa, the 8 Samāpatti then the mental phenomena of these Jhāna Samāpatti must also be further discerned. The upper Arūpa Jhānas are the Jhāna with only 2 Jhāna factors that are Upekkhā and Ekaggatā. As they are not accompanied by Vitakka, Vicāra and Pīti, there are only 31 mental phenomena in the Jhāna mental phenomena of each Arūpa Jhāna. Discern the Arūpa Jhāna mental factors as you did for Rūpāvacara Jhāna. The method to discern the unwholesome mental phenomena group which are part of the Akusala Javana that take the 28 physical phenomena as object will be further mentioned below.

#### The Arising Of The 10 Fetters (Saṃyojana)

The arising of the 10 fetters in taking Rūpārammaṇa (out of the 28 types of physical phenomena) as object is mentioned in Mūlapaṇṇāsa Commentary to Mahā Satipaṭṭhāna Sutta, Dhammānupassanā section. If one understands the arising of the 10 fetters in taking Rūpārammaṇa as object, then he can also understand and meditate on the arising of the 10 fetters pertaining to the remaining 27 type physical phenomena in the same way. The way of the arising of the 10 fetters are:

(1) Kāma-rāga fetter arise in the continuity process of the person who is extremely delighting in the Rūpārammaṇa as beautiful or pleasant (subha).

(2) As the Rūpārammaṇa can be easily obtained in well endowed life, if there is an aspiration for a well endowed life then Bhava Rāga fetter arises.

(3) Thinking that this Rūpārammaṇa can be obtained by practising Sīlabbata which are the wrong practices such as Ox Practice and Dog Practice, Sīlabbataparāmāsa fetter arise in the person who is observing = practising Sīlabbata practices.

NOTES: These three types of fetters are mental phenomena that are generally part of Lobha-Diṭṭhi group. Kāma-rāga fetter and Bhava-rāga fetters can be accompanied by Diṭṭhi generally. Sometimes they can be accompanied by Māna. Sīlabbataparāmāsa fetter can only be accompanied by Diṭṭhi. Furthermore, if one is attached to the Rūpārammaṇa as Nicca, Sukha, Atta then Lobha-Diṭṭhi can arise. Wrong knowing as Nicca, Sukha, Atta is Moha. Wrong views = wrong belief that it is Nicca, Sukha, Atta is Diṭṭhi. There are 20 or 19 or 22 or 21 mental phenomena in Javana.

(4) If one is being proud of oneself such as “Only I can discern that Rūpārammaṇa (of the Rūpa Kālāpa)”, then Māna fetter arises. The Lobha-Māna group Akusala Javana arises. There are 20 or 19 or 22 or 21 mental phenomena in Javana.

(5) If one is not pleased or being angry with unpleasant (aniṭṭha) Rūpārammaṇa, then Paṭigha fetter arises. (It is the mental phenomena of Dosa group). There are 18 or 20 mental phenomena in Javana.

(6) If one considers “Except myself it is good if others do not get this Rūpārammaṇa”, then Issā fetter arises in the continuity process of the person who is jealous. (It is the mental phenomena of Dosa-Issā group). There are 19 or 21 mental phenomena in Javana.

(7) By doing in such a way that others do not get to share the Rūpārammaṇa one has obtained, Macchhariya fetter arises in the continuity process of that person who is stingy to others. (It is the mental phenomena of Dosa-Macchhariya group). There are 19 or 21 mental phenomena in Javana.

(8a) When remorseful in taking Rūpārammaṇa as object = having done a wrong conduct concerning with Rūpārammaṇa (such as staining the colour of another person's shirt with ink); and when remorseful in taking the object of not getting done good conduct (such as the unhappiness about not having offered flowers to the Buddha when the colour of the flowers was still beautiful), then Kukkucca (remorse) arises. (It is the mental phenomena of Dosa-Kukkucca group). There are 19 or 21 mental phenomena in Javana.

(8b) Taking the Rūpārammaṇa as object, if the mind wanders about then it is Uddhacca. (It is the mental phenomena of Uddhacca group). There are 16 mental phenomena in Javana.

(9) Vicikicchā fetter arises in the process of the person who has doubts on the Rūpārammaṇa as to whether it is a being (Satta) or a soul (Atta) or a property of a being or a property of a soul = colour of soul. (It is the mental phenomena of Vicikicchā group). There are 16 mental phenomena in Javana.

(10) Sabbe heva sahaajāta aññāṇavasena avijjāsaññojanaṃ uppajjati -- every time the fetters above occur, Avijjā fetter = wrong knowing exists accompanying them. (Majjhima Nikāya Commentary-Vol.1-pg.292).

The above fetters do not arise alone individually. They arise only in group accompanied by associates Citta-cetasika. These groups of mental phenomena arise according to the fixed law of Citta Ni yama called Vīthi. Therefore in the discernment of these mental phenomena the meditator must break down the compactness of these mental phenomena to attain the insight of ultimate reality. So, firstly these group will be mentioned.

#### Lobha-Diṭṭhi Group Mental Phenomena -- 4 Groups

(1) Consciousness	1
Aññasamāna (= Cetasikas common to both sides)	13
Akusala Sādhāraṇa Cetasikas	4
Lobha+Diṭṭhi	<u>2</u>
Total	= <u>20</u>

(NOTES: Akusala-sādhāraṇa Cetasika are connected with all Akusala mind. These are the 4 Cetasikas:- Moha, Ahirika, Anottappa and Uddhacca Cetasikas. In this group, feeling is Somanassa Vedanā.)

(2) If there is Upekkhā Vedanā, then Pīti is not included:

$$(20 \text{ minus Pīti}) = 19$$

(3) If it is prompted (Sasaṅkhārika) and is with Somanassa Vedanā then:

$$(20+\text{Thina}+\text{Middha}) = 22$$

(4) If it is Sasaṅkhārika and is with Upekkhā Vedanā then:

$$(19+\text{Thina}+\text{Middha}) = 21$$

Here Vīriya is especially the effort to bring about the arising of Lobha-Diṭṭhi. Chanda is the wish for the arising of Lobha-Diṭṭhi. In other words, Vīriya is the effort to bring about the arising of Rāga and Chanda is the wish for the arising of Rāga. One may be able to understand the meaning of the remaining Cetasikas.

#### Lobha-Māna Group Mental Phenomena -- 4 Groups

In this group it is similar to Lobha-Diṭṭhi group but only to replace 'Diṭṭhi' with 'Māna'. There are 20 or 19 or 22 or 21 mental phenomena. However, as Māna is a Kadāci Cetasika (= the mental factors that arise sometimes only), sometimes Māna is not included. If there is no Māna (and also no Diṭṭhi) then there are 19 or 18 or 21 or 20 mental phenomena. Discern the 4 types. With 4 types of Lobha-Diṭṭhi and 4 types of Lobha-Māna, there are a total of 8 types of Lobha Mūla Citta.

#### Dosa Group Mental Phenomena -- 2 Groups

(1) Consciousness	1
Aññasamāna Cetasikas not accompanied by Pīti	12
Akusala Sādhāraṇa Cetasikas	4
Dosa Cetasika	<u>1</u>
Total	= <u>18</u>

(2) If it is prompted (Sasaṅkhārika) then add Thina & Middha:

$$(18+\text{Thina}+\text{Middha}) = 20$$

#### Dosa-Issā Group Mental Phenomena -- 2 Groups

(1) The above Dosa group Citta-cetasika	18
Issā Cetasika	<u>1</u>
Total	= <u>19</u>

(2) If it is prompted:

$$(19+\text{Thina}+\text{Middha}) = 21$$

#### Dosa-Macchhariya Group Mental Phenomena -- 2 Groups

(1) The above Dosa group Citta-cetasika	18
Macchhariya Cetasika	<u>1</u>
Total	= <u>19</u>

(2) If it is prompted:

$$(19+\text{Thina}+\text{Middha}) = 21$$

#### Dosa-Kukkucca Group Mental Phenomena -- 4 Groups

(1) The above Dosa group Citta-cetasika	18
Kukkucca Cetasika	<u>1</u>
Total	= <u>19</u>

(2) If it is prompted:

$$(19+Thina+Middha) = 21$$

Taking the wrong conduct already done as object, discern these 2 types of unprompted and prompted. Taking the good conduct which one did not get to do as object, discern by these 2 types of unprompted and prompted.

#### Moha-Uddhacca Group Mental Phenomena -- 1 Group

(1) Consciousness	1
Sabba Citta Sādhāraṇa Cetasika	7
Vitakka, Vicāra, Adhimokkha and Vīriya (Pīti & Chanda not included)	4
Akusala Sādhāraṇa Cetasika	<u>4</u>
Total	= <u>16</u>

#### Moha-Vicikicchā Group Mental Phenomena -- 1 Group

(1) Consciousness	1
Sabba Citta Sādhāraṇa Cetasika	7
Vitakka, Vicāra and Vīriya (Adhimokkha, Pīti & Chanda not included)	3
Akusala Sādhāraṇa Cetasika	4
Vicikicchā	<u>1</u>
Total	= <u>16</u>

It is taught in Abhidhammattha Saṅgaha that all the 29 types of Kāma Javana can occur in Pañcadvāra Vīthi (such as Cakkhudvāra Vīthi) and Manodvāra Vīthi. The 12 types of Akusala Javana are also included in this 29 types of Javana. The Buddha himself taught in the Cittānupassanā section of the Mahā Satipaṭṭhāna Sutta to meditate Vipassanā on the Sarāga Citta that arise together with Rāga; on the Sadosa Citta that arise together with Dosa; on the Samoha Citta that arise together with Moha. Therefore, at the beginning of the meditation the meditator must firstly discern the mental phenomena that take each of the 28 types of physical phenomena as object. All 28 types of physical phenomena must be meditated upon.

In the discernment of Akusala mental phenomena of the respective groups, while taking one of the ultimate reality physical phenomena as object, some meditators may find some groups difficult to be discerned. If that happens one can discern beginning with Akusala mental phenomena group that take the compactness of concept (Paññatti) such as gold, silver and clothing as object, so as to be able to understand it.

#### The Way To Discern, Briefly

- (1) Discern the Bhavaṅga Mind Clear Element.
- (2) Take the gold as object (one's own gold which one likes).
- (3) When that gold ārammaṇa impinges on \ appears in the Bhavaṅga Mind Clear Element the Manodvārika Javana Vīthi mind processes that take the concept compactness of gold as object will arise. Discern the Manodvārāvajjana in that Vīthi mind process which advert to and decide on it as 'gold'. As it is Ayoniso Manasikāra (wrong attention), Lobha-Diṭṭhi Akusala Javana group will arise.



In that Lobha-Diṭṭhi Akusala Javana group, the wrong knowing of it as 'gold' is Moha. The wrong belief\ wrong view on it as gold is Diṭṭhi = a type of view on self designated by the world (loka sa maññā atta). The remaining Cetasikas can be understood. Similarly decide = give attention on that gold as Nicca, Sukha, Atta and Subha. The Lobha-Diṭṭhi group Akusala Javana Vīthi mind processes will arise. In that group of mental phenomena, the wrong knowing as Nicca, Sukha, Atta and Subha is Moha. The wrong belief\ wrong view of Nicca, Sukha, Atta and Subha is Diṭṭhi. Meditate similarly on clothing...etc. Be able to understand the arising of Pīti on new clothing and the non-arising of Pīti on old clothing.

As for the Lobha-Māna group, take as object an object which one was conceited in comparing with others such as comparing clothing, diamond earrings. If understand the Lobha-Diṭṭhi groups and Lobha-Māna groups of mental phenomena that take concept as object, it is to further discern taking ultimate reality (Paramattha) physical phenomena as object.

To meditate on Dosa group, take a hated person as object. To meditate on Dosa-Issā group, take the property of others' which is better than one's own as object. To meditate on Dosa-Macchariya group, take one's own belongings which one cannot bear sharing with others as object. To meditate on Dosa-Kukkucca group, take a wrong conduct already done (for example killing a living being) or a good conduct not done (for example not successful in offering, not successful in observing virtues) as object. As Kukkucca is remorseful for getting done a bad conduct, so meditate with an object which is a bad conduct already done. As it is also the remorse for not getting done a good conduct, so meditate with an object which is a good conduct that one did not get done.

To meditate on Uddhacca group, firstly take the ordinary wandering mind concept (paññatti), without Lobha-Dosa as object. To meditate on Vicikicchā group, take an object which can give rise to doubt such as, "Is it true or not that I was a human being in the past life?" as object.

In meditating with concept as object, subsequent to those Akusala Javana, Tadārammaṇa cannot occur. If one is able to discern the Akusala mental phenomena, further discern the Akusala mental phenomena which take each ultimate reality (Paramattha) physical phenomena as object. As in the discernment of Wholesome groups where Dhammārammaṇa line mental phenomena are discerned first, in the discernment of unwholesome group the way to discern beginning with Dhammārammaṇa line will be further mentioned.

TABLE: DHAMMĀRAMMAṆA LINE - MANODVĀRA VĪTHI - AKUSALA GROUP.

### The Method Of Discernment

#### LOBHA-DIṬṬHI GROUP:-

- (1) Discern the Bhavaṅga Mind Clear Element.
- (2) (Having analysed the Cakkhu Dasaka Kalāpa) take the Eye Transparent Element as object.
- (3) When the Eye Transparent Element impinges on \ appears in the Bhavaṅga Mind Clear Element, the Manodvārika Javana Vīthi mind processes, taking the Eye Transparent Element as object will arise. Decide on that Eye Transparent Element as beautiful (Subha) by the Manodvārāvajjana of that Vīthi mind process. If that Eye Transparent Element is pleasant (iṭṭha) and as it is Ayoniso Manasikāra, the Lobha-Diṭṭhi group mental phenomena which are liking and delighting in it as beautiful will arise in Javana. Wrong attention is the nearest cause. (Take note that it is similar when advertising, deciding and giving attention to that Eye Transparent Element as Nicca, Sukha or Atta). In the 8 types of mind rooted in greed (Lobha Mūla Citta), there are 4 types associated with wrong views (Diṭṭhigatasampayutta). If accompanied by Somanassa Vedanā then pīti is included. If accompanied by Upekkhā Vedanā then pīti is not included. If it is prompted (Sasaṅkhārika) then Thina and Mid

dha are included. If it is unprompted (Asañkhārika) then Thina and Middha are not included. 'Prompting' is prompting by oneself or by others to give rise to Lobha, Dosa...etc. The quantity of Citta-cetasika arising in every mind moment of Vīthi mind process is shown in Table.

**TADĀRAMMAṆA:** If Pīti is included in Javana, being accompanied by Somanassa Vedanā in Javana, then -- as pīti is also included in Tadārammaṇa -- Somanassa Vedanā is shown (in Tadārammaṇa). If Pīti is not included in Javana, being accompanied by Upekkhā Vedanā in Javana, then -- as pīti is also not included in Tadārammaṇa -- Upekkhā Vedanā is shown (in Tadārammaṇa). Take note that although the Vedanā in Tadārammaṇa is generally the same with that of Javana, when there is Domanassa Vedanā in Javana -- as Domanassa Vedanā cannot occur in Tadārammaṇa -- only Upekkhā Vedanā arise in Tadārammaṇa. As shown in the Tadārammaṇa of the Table above, Mahā Vipāka Tadārammaṇa can arise accordingly after Akusala Javana. Subsequent to the arising of Akusala Javana due to Ayoniso Manasikāra on extremely pleasant object (ati iṭṭhārammaṇa) such as the Buddha, Mahā Vipāka Tadārammaṇa can arise accordingly. In the Table of this booklet only Ahetuka Vipāka Tadārammaṇa subsequent to Akusala Javana are shown. If Mahā vipāka Tadārammaṇa arise, it is expected that the meditator will be able to understand it while meditating. Here, for those whose insight is still weak the 20 mental phenomena of the Lobha-Diṭṭhi group which take Eye Transparent Element as object are shown below:

### Lobha-Diṭṭhi Group 20 Mental Phenomena

(1) Consciousness -

.

.

.

(20) Diṭṭhi -

(NOTES: It is similar for taking it as Nicca, Sukha or Atta. As for Vedanā, it is Somanassa Vedanā if Pīti is included. If Pīti is not included then it is Upekkhā Vedanā. If it is prompted then Thina+Middha are included. If not prompted then Thina+Middha are not included. Discern the 4 types.)

**VĪRIYA AND CHANDA:** In the Dosa group, Vīriya is especially the effort to give rise to anger and Chanda is the wish for the arising of anger. In Dosa-Issā group, Vīriya is the effort to arise Dosa-Issā and Chanda is the wish for the arising of Dosa-Issā. In Dosa-Macchhariya group, Vīriya is the effort to arise Dosa-Macchhariya and Chanda is the wish for the arising of Dosa-Macchhariya. In Dosa-Kukkucca group, Vīriya is the effort to arise Dosa-Kukkucca and Chanda is the wish for the arising of Dosa-Kukkucca.

**MOHA:** Moha is the wrong knowing of the object (such as Eye Transparent Element) as Nicca, Sukha, Atta, Subha; it is the wrong knowing as 'his' Eye Transparent Element, 'my' Eye Transparent Element...etc.

**AHIRIKA-ANOTTAPPA:** It is being not shameful and not fearful of the arising of Akusala states such as Lobha-Diṭṭhi, Lobha-Māna, Dosa, Dosa-Issā, Dosa-Macchhariya, Dosa-Kukkucca, Moha-Uddhacca, Vicikicchā. In taking the mental phenomena of committing bad conduct as object, Ahirika & Anottappa are the shamelessness and fearlessness of the bad conduct while committing it.

Discern the Akusala group mental phenomena which take the remaining part of the Dhammārammaṇa line, i.e. the 10 real physical phenomena and 10 non-real physical phenomena as object base of the method in discerning Eye Transparent Element.

### The Method To Discern Rūpārammaṇa Line Unwholesome Group

The 10 fetters which arise taking Rūpārammaṇa as object are already mentioned above. At the arising of those 10 fetters, discern the Cakkhudvāra Vīthi Citta-cetasika where Akusala Jāvanas are included, taking Rūpārammaṇa as object. Similarly, it is to meditate on the 28 physical phenomena with the same method. The discernment of Rūpārammaṇa line unwholesome group mental phenomena with Lobha-Diṭṭhi group as an example is shown below:

- (1) Discern the Eye Transparent Element and Bhavaṅga Mind Clear Element together.
- (2) Take the Rūpārammaṇa = Colour of Rūpa Kalāpa which is pleasant (iṭṭha) = craved as the object.
- (3) When that Rūpārammaṇa = Colour impinges on Eye Transparent element and Bhavaṅga simultaneously, Cakkhudvāra Vīthi & Manodvāra Vīthi which take Rūpārammaṇa as object will arise. If the Votthapana and Manodvārāvajjana which are part of that Vīthi mind advert and decide the Rūpārammaṇa Colour as 'Nicca' or 'Sukha' or 'Atta' or 'Subha', then -- as it is Ayaniso Manasikāra -- the Vīthi mind processes where Akusala Jāvanas are included with Lobha-Diṭṭhi as predominant will arise. Among the 8 types of Lobha Mūla Citta, there are 4 types of Diṭṭhigata sampayutta Citta. If there is Somanassa Vedanā then Pīti is included. If there is Upekkhā Vedanā then Pīti is not included. If prompted then Thina+Middha are included. If not prompted then Thina+ Middha are not included.

The quantity of Citta-cetasika of every mind moment in the Vīthi mind process is shown in Table. If Pīti is included and there is Somanassa Vedanā in Javana then Pīti is included in Santīraṇa and Tadārammaṇa also and only Somanassa Vedanā is shown. If there is Upekkhā Vedanā; and Pīti is not included in Javana then there is Upekkhā Vedanā in Santīraṇa and Tadārammaṇa without Pīti.

Although Vedanā is the same for Javana and Tadārammaṇa generally -- as it is not possible for the arising of Somanassa in Tadārammaṇa -- if there is Somanassa Vedanā in Javana, take note that there is only Upekkhā Vedanā (Upekkhā Santīraṇa Citta only) in Tadārammaṇa.

The quantity of mental phenomena in the respective Pañcadvārāvajjana, CakkhuViññāṇa, Sampatichhana, Santīraṇa & Votthapana are similar to that of the Wholesome Group mental phenomena. Only the quantity of mental phenomena in Javana is not the same between Wholesome group and Unwholesome group.

As in the Tadārammaṇa column of the Table shown above, subsequent to Akusala Jāvanas, Mahā Vipāka Tadārammaṇa can arise accordingly.

In the Table, subsequent to Akusala Javana, only Ahetuka Vipāka Tadārammaṇa is shown. If Mahā Vipāka arises, it is expected that the meditator will understand also, while meditating. Meditate on the remaining Akusala group as in Lobha-Diṭṭhi group, according to the arising of the 10 fetters.

TABLES: RŪPĀRAMMAṆA = COLOUR LINE UNWHOLESOME GROUP = AKUSALA JAVANA VĪTHI.

As in the technique to discern Wholesome groups and Unwholesome groups mental phenomena which take the Rūpārammaṇa of Rūpa Kalāpa that may be pleasant (iṭṭha) or unpleasant (aniṭṭha) as object by discerning Eye Transparent Element and Bhavaṅga Mind Clear Element together in Rūpārammaṇa line, similarly in:

Saddārammaṇa Line:- having discerned the Ear Transparent Element and Bhavaṅga Mind Clear Element together, taking a Saddārammaṇa = sound object which may be pleasant or unpleasant and according to whether it is Yoniso Manasikāra or Ayoniso Manasikāra, the Sotadvāra Vīthi & Manodvāra Vīthi where Kusala Javana or Akusala Javana is included will arise.

Gandhārammaṇa Line:- having discerned the Nose Transparent Element and Bhavaṅga Mind Clear Element together, take a Gandhārammaṇa = smell object of Rūpa Kalāpa which may be pleasant or unpleasant as object.

Rasārammaṇa Line:- having discerned the Tongue Transparent Element and Bhavaṅga Mind Clear Element together, take a Rasārammaṇa = taste object of Rūpa Kalāpa which may be pleasant or unpleasant as object.

Phoṭṭhabbārammaṇa Line:- having discerned the Bodily Transparent Element and Bhavaṅga Mind Clear Element together, take a Phoṭṭhabbārammaṇa = tangible object of Rūpa Kalāpa which may be pleasant or unpleasant. In this case, discern the wholesome groups and unwholesome group taking Earth element as object; then the wholesome groups and unwholesome group taking Fire element as object; and then the wholesome groups and unwholesome group taking Air element as object. It is to discern 3 times by dividing the 3 types of Phoṭṭhabbārammaṇa. The discernment of mental phenomena which take the physical phenomena of Dhammārammaṇa line as object is already shown above.

The technique of discerning mental phenomena mentioned to this extent is the brief method of discerning the mental phenomena that take physical phenomena as object. The way to discern in detail is, for example, to discern each Nāma thoroughly which take the Earth element of each Rūpa Kalāpa in 6 bases, 42 Koṭṭhāsa as object. It is to discern similarly in the remaining physical phenomena of 6 bases, 42 Koṭṭhāsa.

TABLE: SIX LINES (SEQUENCES) IN SUMMARY

TABLE: GROUP (C) DHAMMĀRAMMAṆA LINE - ONLY WHOLESOME GROUP

TABLE: GROUP (D) DHAMMĀRAMMAṆA LINE - JHĀNA MENTAL PHENOMENA

(CAUTION: If discern only Unwholesome groups of the 6 lines (sequences?) continuously, the light may become dim. Therefore discern both Wholesome groups and Unwholesome groups together in one line or at each physical phenomena.

Discerning As 'Nāma' ('Mental Phenomena')

So sabbepe te arūpadhamme namana lakkhaṇena ekato katvā etaṃ nāmaṃti passati (Vism, Vol.2, pg.223 Burmese script) -- according to the instruction of the commentary above, mental phenomena must be discerned as a whole. Discern the mental phenomena according to Āyatana dvāra as shown above, firstly, one by one such as consciousness, phassa, vedanā..., increasing gradually. When one is able to discern the mental phenomena in every mind moment according to the Tables shown above, being clear simultaneously to the discerning insight, then taking as object the nature of the mental phenomena of inclining towards the object which one is meditating upon such as Rūpārammaṇa, discern them, grouping as:

- (1) “this is mental phenomena” or
- (2) “mental phenomena, mental phenomena...”

However, do not discern like this if one is still not able to discern the simultaneous arising of all pertaining mental phenomena in every mind moment yet by insight. It is to discern all those mental phenomena like this only when one can discern it (i.e. the simultaneous arising of all mental phenomena in every mind moment by insight).

### Differentiate The Physical Phenomena & Mental Phenomena

Tato namanalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rupanti saṅkhepato nāmarūpaṃ vavatthapeti (Vism., Vol.2, pg.222, Burmese script).....Iti idaṃca nāmaṃ, idaṃca rūpaṃ, idaṃ vuccati nāmarūpaṃ anti saṅkhepato nāmarūpaṃ vavatthapeti (ibid., pg.225) -- according to the instruction of the Commentary above, the meditator must further try to discern physical phenomena + mental phenomena = differentiate physical phenomena + mental phenomena = distinguish physical phenomena + mental phenomena. As mental phenomena has been discerned according to Āyatana dvāra, it is more appropriate to differentiate physical phenomena + mental phenomena = discern together physical phenomena + mental phenomena according to Āyatana dvāra. In this case, having discerned mainly real physical phenomena according to Vatthu Rūpa table together with non-real physical phenomena then discern the physical phenomena mental phenomena. Only real physical phenomena -- which are the objects of Vipassanā insight are mainly shown in tables. As an example, in Cakkhudvāra Vīthi discern fully in every mind moment as:

- (1) In Pañcadvārāvajjana - the 54 Vatthu Rūpa in the heart and Rūpārammaṇa are physical phenomena; the 11 Citta-cetasikas are mental phenomena.
- (2) In CakkhuVīññāṇa - the 54 Vatthu Rūpa in the eyes and the Rūpārammaṇa are physical phenomena; the 8 Citta-cetasikas are mental phenomena...etc...

### Nāma-Rūpa Vavatthana = Distinguishing Mental-Physical Phenomena

When one is able to discern the physical phenomena+mental phenomena together at every mind moment in the 6 lines, then taking these physical phenomena mental phenomena as object, be able to discern by insight that these mental physical phenomena are void of person, beings, soul, self but are only a group of physical phenomena+mental phenomena.

### Four Compactness Of Mental Phenomena (Nāma Ghana)

Ghana means compactness. Compactness of physical phenomena is called Rūpa Ghana; compactness of mental phenomena is called Nāma Ghana. It has already been explained that there are 3 types of Rūpa Ghana at the stage of discerning physical phenomena. In this stage the 4 types of Nāma Ghana will be explained below which are:

- (1) Santati Ghana,
- (2) Samūha Ghana,
- (3) Kicca Ghana,
- (4) Ārammaṇa Ghana.

Tatthā sārammaṇadhammānaṃ satipi ārammaṇakaraṇabhede ekato gayhamanā ārammaṇa ghanat āca (Mahā Tīka-Vol.2-pg.437 Burmese script). According to the definition of the sub-commentary above, take note that there is Ārammaṇa Ghana in mental phenomena only which are called Sārammaṇa dhamma -- that which can take object. In Dhammasaṅgaṇī Pāḷi, the Buddha taught Paramattha Dhamma by dividing it into 2 groups:

- (1) Citta-cetasikas are Sārammaṇa dhamma;
- (2) physical phenomena and Asaṅkhata Dhātu Nibbāna are Anārammaṇa dhamma.

The dhamma (states\phenomena) that can take object is Sārammaṇa dhamma. The states that can not take object is Anārammaṇa dhamma. Among these, physical phenomena are the states that cannot take object, Anārammaṇa dhamma. The sub-commentary mentioned that Ārammaṇa Ghana exist only in Sārammaṇa dhamma, the phenomena which can take object. Therefore, take note that there is no Ārammaṇa Ghana in physical phenomena.

### (1) Santati Ghana = Continuity Compactness Of Mental Phenomena

If a Cakkhuvāra Vīthi mind process is taken as an example, one can understand it similarly for other Vīthis. Mental phenomena which always arise in groups called Nāma Kalāpa according to the fixed natural law of mind (Citta Niyama) called Vīthi.

In arising thus, if one does not realise and differentiate between each of them as “this is Pañcadvārāvajjana”, “this is CakkhuViññāṇa”, “this is Sampaticchana”, “this is Santīraṇa”...etc, then it is concealed by continuity compactness of mental phenomena = Santati Ghana. If one can discern by insight, distinguishing every mind moment in the Vīthis as “this is Pañcadvārāvajjana”, “this is Cakkhu Viññāṇa”, “this is Sampaticchana”, “this is Santīraṇa”...etc, then continuity compactness of mental phenomena = Santati Ghana is broken down. The meditator must discern to break down the Santati Ghana like that.

### (2) Samūha Ghana = Grouping Compactness of Mental Phenomena

Mental phenomena -- which arise according to the fixed natural law of mind (Citta Niyama) -- arise as groups of Citta-cetasikas in every mind moment. These groups are called Sampayutta dhamma or, in some cases, Nāma Kalāpa. In one mind moment, mental phenomena which are Citta-cetasika can arise only in groups of at least 8 types of mental phenomena. For example, it may be (one) Cakkhu Viññāṇa and 7 Sabba Citta Sādhāraṇa Cetasikas, being a total of 8 (mental phenomena). There is no mental phenomena group with less than 8 (mental phenomena). If one does not realise the distinction between each mental phenomena in one mind moment as “this is Phassa”, “this is Vedanā”, “this is Saññā”, “this is Cetanā”, “this is Viññāṇa”...etc, then it is concealed by grouping compactness of mental phenomena = Samūha Ghana. If one can discern by insight, distinguishing the mental phenomena in one mind moment as “this is Phassa”, “this is Vedanā”, “this is Saññā”, “this is Cetanā”, “this is Viññāṇa”...etc, then the grouping compactness of mental phenomena = Samūha Ghana is broken down. The meditator must discern to break down Samūha Ghana like that.

### (3) Kicca Ghana = Function Compactness Of Mental Phenomena

The meditator has not yet completed (in breaking down compactness) by breaking down just Santati Ghana and Samūha Ghana. One must continue practising to break down Kicca Ghana. Every mental phenomena which arise in group in each mind moment has their respective function such as:

- (1) Phassa has the function of connecting the object with consciousness,
- (2) (Sukha) Vedanā has the function of increasing the associate mental states much.
- (3) Saññā has the function
- (4) Cetanā has the function
- (5) Viññāṇa has the function

Without realising by insight the difference between these functions, one by one, but holds that there is only one function then it is concealed by Kicca Ghana. However, without seeing it as just one function, if one discerns by insight the distinction of each function then Kicca Ghana is broken down. The meditator must practise, distinguishing by insight to break down Kicca Ghana.

The mental phenomena of Cakkhuvāra Vīthi surely take only Rūpārammaṇa as object. They are just groups of mental phenomena which can only arise taking Rūpārammaṇa as object. Therefore, they are surely the Sārammaṇa dhamma which can take object. Already mentioned above are the examples of the 3 types of compactness in Cakkhuvāra Vīthi mental phenomena which are Sārammaṇa dhamma. Furthermore, there is also Ārammaṇa Ghana in mental phenomena. Concerning about Ārammaṇa Ghana, this booklet accepts it as follows:

#### (4) Ārammaṇa Ghana = Compactness Of Mental Phenomena Which Take Object

In the realm of Vipassanā there are 2 types: the mental phenomena being meditated upon and the meditating mental phenomena lead by ñāṇa. In Vipassanā meditation, Sārammaṇa dhamma is especially the meditating mental phenomena. As for the mental phenomena being meditated upon, its Santati ghana, Samūha ghana and Kicca ghana must be broken down. In the meditating mental phenomena also, its Santati ghana, Samūha ghana and Kicca ghana must be broken down. The reason is that -- ñāṭaṇca ñāṇaṇicca ubhopi vipassati (Vism-XXI-13) -- in the discernment of Arūpasattaka and at the higher Vipassanā stages such as Bhaṅga ñāṇa it is instructed to meditate Vipassanā on the 3 characteristics of both:

(1) ñāṭa -- which are the 5 Khandhas i.e. Dukkha Saccā and the causal relationships Paṭicca Samuppāda i.e. Samudaya Sacca,

(2) and ñāṇa -- which is the group of meditating mental phenomena lead by Vipassanā ñāṇa.

For phuthujana and Sekkha persons, the meditating mental phenomena lead by Vipassanā ñāṇa called ñāṇa is Mahā Kusala Manodvārika Javana Vīthi mind process. In Manodvārāvajjana there are 12 mental phenomena. In each of the 7 times of Javana there are 34 or 33 or 33 or 32 mental phenomena. Tadārammaṇa can arise at the stage of tender Vipassanā but does not arise at the stage of matured/powerful Balava Vipassanā such as Bhaṅga ñāṇa. ('33' is mentioned because sometimes it may be ñāṇavippayutta Vipassanā Javana. Also sometimes Pīti may not be included.)

In the meditating mental phenomena lead by Vipassanā ñāṇa:

(1) If one realises the distinction in the mental continuity sequential process as “this is Manodvārāvajjana”, “this is 1st Javana”, “this is 2nd Javana”...etc, then Santati Ghana is broken down.

(2) If one realises by insight the distinction of the mental phenomena arising at every mind moment in that continuity process as “this is Phassa”, “this is Vedanā”, “this is Saññā”, “this is Cetanā”, “this is Viññāṇa”...etc, then Samūha Ghana is broken down.

(3) If one realises by insight the distinction of the specific function of each mental phenomena existing in every mind moment, then Kicca Ghana is broken down.

In this way there are 3 compactness in both the mental phenomena being discerned and the discerning mental phenomena. Take note that the 3 compactness in the mental phenomena being discerned are each called Santati Ghana, Samūha Ghana and Kicca Ghana respectively, while the 3 compactness in the discerning mental phenomena are called by one name only -- which is Ārammaṇa Ghana.

Only when one able to discern physical-mental phenomena, breaking down the compactness of physical phenomena and compactness of mental phenomena by insight then will one attains the insight of ultimate reality (Paramattha ñāṇa). Only when one attains the insight of ultimate reality then

will one attains the insight of Anatta. Only when one attains the insight of Anatta then can one attain Magga ñāṇa Phala ñāṇa.

Nānādhātuyo vinibbhujitvā ghanavinibbhoge kate anattalakkhaṇaṃ yāthāvasarasato upatthāti. ( Abhidhamma commentary-Vol.2-pg.47, Vism.-Vol.2-pg.276 Burmese script). Only when one is able to meditate on the 3 Characteristics of Saṅkhāra dhamma called ñāṭa-ñāṇa until all three Aniccānupassanā ñāṇa, Dukkhānupassanā ñāṇa and Anattānupassanā ñāṇa are matured then can one attain Magga. It is mentioned in the commentary.

Take note that as Anatta ñāṇa can be attained only after breaking down the compactness, the meditator must further discern the characteristic-function-manifestation-proximate cause of the physical-mental phenomena.

### Discernment Of Bodily Postures & Activities (Iriyā patha-Sampajañña)

In the discernment of the postures (Iriyā patha) of walking, standing, sitting and lying down; and the discernment of activities (sampajañña) such as going forward, returning, looking straight, looking aside, bending and stretching:

- (1) when able to discern the Four Great Elements then discern the 4 Great Elements in these postures and activities;
- (2) when able to discern physical phenomena then discern the physical phenomena in these postures and activities;
- (3) when able to discern mental phenomena then discern the mental phenomena in these postures and activities;
- (4) when able to differentiate physical-mental phenomena = discern physical-mental phenomena then it is to differentiate the physical-mental phenomena = discern the physical-mental phenomena in these postures and activities;
- (5) when able to delimitate physical-mental phenomena then it is to delimitate the physical-mental phenomena in these postures and activities.

If able to discern thus, then it is the discernment of 5 Khandhās. The physical phenomena are Rūpa Khandhā. If divide the mental phenomena (of every mind moment) into 4 groups as Vedanā, Saññā, Saṅkhāra and Viññāṇa then there are 4 Nāma Khandhā. (Except for Vedanā and Saññā, all the remaining Cetasikas of every mind moment are called Saṅkhāra Khandhā). With one Rūpa Khandhā and four Nāma Khandhā, altogether there are a total of 5 Khandhā. Khandhā means aggregates.

The meditator should understand the discernment of 5 Khandhā as follows:

- (1) when walking, it is 5 Khandhā;
- (2) when standing, it is 5 Khandhā;
- (3) when sitting, it is 5 Khandhā;
- (4) when lying down, it is 5 Khandhā;
- (5) in going forward, it is 5 Khandhā;
- (6) in returning, it is 5 Khandhā;
- (7) in looking straight, it is 5 Khandhā;
- (8) in looking aside, it is 5 Khandhā;
- (9) in bending, it is 5 Khandhā;
- (10) in stretching, it is 5 Khandhā;
- (11) in carrying the Sanghati, alms-bowl and robes, it is 5 Khandhā;
- (12) in eating, drinking, licking and chewing, it is 5 Khandhā;
- (13) in defecating and urinating, it is 5 Khandhā;



(14) in walking, standing, sitting, lying down, waking up, talking, remaining silent, it is 5 Khandhā; (Refer to Majjhima Nikāya commentary on Mahā Satipaṭṭhāna Sutta on Iriyā patha-Sampajañña).

### The Method To Discern

For the meditator who has already established his concentration up till White Kasiṇa meditation, firstly while standing upright on the walking path he should establish his concentration again beginning from 4 Great Elements until the 4th Jhāna of White Kasiṇa. After that, discern the 4 Great Elements in the body. When one sees the Rūpa Kalāpa small particles, analyse and discern the physical phenomena of the 6 sense bases, 42 Koṭṭhasa as a whole. Then walk forward a little. While walking thus, discern alternately:

- (1) the carrying physical phenomena mainly,
- (2) and then the physical phenomena being carried mainly, alternately.

### Main & Not Main (Padhāna & Appadhāna) Physical Phenomena

Meditating thus on the postures and activities, one needs to know and discern differentiating the 2 types of physical phenomena which are:

- (1) Padhāna = the main physical phenomena;
- (2) Appadhāna = not main physical phenomena.

#### (1) Padhāna = Main Physical Phenomena

Among the Cittaja Rūpa Kalāpa, those that are mixed with non-real Rūpa:

- (1) Kāya Viññatti Navaka Kalāpa = the Rūpa Kalāpa where Kāya Viññatti is the 9th,
- (2) Kāya Viññatti Lahutādivādasaka Kalāpa = the Rūpa Kalāpa where Kāya Viññatti, Lahutā...etc is the 12th; or in other words the 9 types and 12 types of physical phenomena which are part of these 2 types of Rūpa Kalāpa are the Padhāna = main physical phenomena in the discernment of postures and activities. Among those physical phenomena, the force of Vāyo dhātu is the most powerful.

#### (2) Appadhāna = Not Main Physical Phenomena

Except for the main physical phenomena mentioned above, the remaining physical phenomena existing in the body, i.e. in the 6 sense bases, 42 Koṭṭhāsa are Appadhāna = not main physical phenomena. It is referred to as 'not main' only in the discernment of postures and activities.

### The Carrying Physical Phenomena And The Physical Phenomena Being Carried

Among the above, Padhāna = main Physical Phenomena (which make the group of physical phenomena called 'body' walks) are the carrying physical phenomena. Actually it is not really carrying. It means the successive unbroken arising in new places, shifting continuously, as if carrying. The reason is that real Paramattha does not have the nature to shift from one place to another but perishes away at the place where it arises.

As the cause has not ended yet and the physical phenomena is being supported by it, there is arising of new physical phenomena successively, without arising at the old place again, shifting in new places only. The successive arising in new places thus is the power of Kāyaviññattinavaka Kalāpa where the force of Air Element is most powerful which is part of the carrying physical phenomena.

The remaining not-main physical phenomena in the 6 sense bases, 42 Koṭṭhāsa are the physical phenomena being carried. Here also, actually it is not really being carried. It is arising successively, one after another, shifting in new places, as if being carried.

Among these, if one mainly discern the carrying physical phenomena the discernment of the physical phenomena being carried (which are the not-main physical phenomena) is also done. It means that if the carrying physical phenomena are mainly discerned, the meditator can see, can discern, already discerned the physical phenomena being carried easily.

On the other hand, the meditator can mainly discern the physical phenomena being carried. If the physical phenomena being carried (= not-main physical phenomena) are mainly discerned then the carrying physical phenomena (= the main physical phenomena) also can be discerned. If one mainly discern the physical phenomena being carried then the discernment of carrying physical phenomena gets done.

For example, when a man is carrying a sack of rice, if one looks attentively at the man who is carrying, then the sack of rice which is being carried can be seen easily. On the other hand, if one looks attentively at the sack of rice which is being carried, then the man who is carrying can be seen easily. Take note of this simile.

This technique of discernment is in accordance with the teachings of Mūla Paṇṇāsa sub-commentary written by Venerable Ācariya Dhammapāla as follows: Purimanayo vā iriyāpathappadhāno vuttoti tattha kāyo appadhāno anunipphādīti idha kāyaṃ padhānaṃ appadhānañca iriyāpathaṃ anunipphādaṃ katvā dassetuṃ dutiyanayo vuttoti evampettha dvinnāṃ nayānaṃ viseso vedītabbo.

The Buddha mainly taught the carrying Rūpa called posture (iriyā patha) as 'gacchanto vā gacchā mīti pajānati' = when going, know it as going...etc. On the other hand the Buddha taught to discern mainly the physical phenomena being carried as "Yathā yathā vā panassa kāyo paṇihito hoti. Tathā tathā naṃ pajānāti" -- to the body in whatever position it is being kept. Among them:

- (1) if one mainly discern the carrying physical phenomena then the discernment of the physical phenomena being carried is also done.
- (2) if one mainly discern the physical phenomena being carried then the discernment of the carrying physical phenomena is also done.

To instruct on such technique of discernment the Buddha taught the 2nd method as "Yathā yathā vā panassa...". This is the difference between the 2 methods. (This is what is meant by the sub-commentary).

### Discernment Of 5 Khandhā

As mentioned above, the meditator should establish the concentration step by step while standing. Then after discerning the physical phenomena of 6 sense bases, 42 Koṭṭhāsa as a whole, he walks forward a little. Discern the carrying physical phenomena and the physical phenomena being carried alternately. These carrying physical phenomena and physical phenomena being carried are the Rūpa Khandhā.

The Manodvārika Javana Vīthi mind processes which produce the carrying physical phenomena are the 4 Nāma Khandhā. The Javana Citta in these Manodvārika Javana Vīthi mind processes may be Kusala Javana (Kriyā Javana) or Akusala Javana. (As Pañcadvārika Javana Vīthi mind processes cannot produce Iriyāpatha \ postures, it is mentioned as Manodvārika Javana Vīthi process). There are 4 Nāma Khandhā in every mind moment of the Manodvārika Javana Vīthi. Further discern these 4 Nāma Khandhā. With Rūpa and 4 Nāma Khandhā, altogether there are 5 Khandhā. When able to discern the 5 Khandhā, then discern the physical-mental phenomena together. After that delimitate the physical-mental phenomena.

After discerning the physical phenomena, then giving attention to the Bhavaṅga Mind Clear Element and discerning by insight the Citta-cetasikas which are the intention to walk = Citta-cetasika which produce postures, meditate on them as “mental phenomena”. Understand it thus.

When able to discern the 5 Khandhā of the 4 postures of walking, standing, sitting and lying down + the 5 Khandhā of activities in going forward, returning, bending, stretching...etc, the Buddha taught to further discern as follows in Mahā Satipatthāna Sutta:

Iti ajjattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata bahiddhā vā kāye kāyānupassī viharati.

Iti ajjattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhata bahiddhā vā vedanāsu vedanānupassī viharati.

Iti ajjattaṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhata bahiddhā vā citte cittānupassī viharati.

Iti ajjattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata bahiddhā vā dhammesu dhammānupassī viharati.

In the above Pāli, the Buddha taught to discern the 5 Khandhā, i.e. Kāya, Vedanā, Citta and Dhamma:

- (1) internally;
- (2) externally;
- (3) internally & externally, again and again.

To make firm, it has been elaborated in the Commentary: Yasmā pana na suddha ajjhita dassana matteneva maggavutthāni hoti. Bahiddhāpi datthabbameva. Tasmā parassa khandhepi anupādiṇṇa saṅkhārepi aniccaṃ dukkhamanattāti passati. (Abhidhamma Commentary-Vol.1-pg.270, Visuddhi magga-Vol.2-pg.300 Burmese script) -- as it is not possible for the Vipassanā ñāṇa called Vutthānagaminī, the emergence of Magga to occur just by meditating Vipassanā on internal 5 Khandhā only, the meditator must meditate Vipassanā on external also. Therefore one must meditate on Anicca, Dukkha and Anatta characteristics of the 5 Khandhā of external beings called 'others' and inanimate things called Anupādiṇṇa Saṅkhāra.

(Vutthānagaminī Vipassanā:- it is the Magga Vīthi mind process which rush swiftly towards Asāṅkhata Dhātu Peaceful Element Nibbāna where Saṅkhāra dhamma ceased, having emerged from Saṅkhāra object; and preceding that Magga Vīthi, the 2 or 3 Manodvārika Vipassanā Javana Vīthi mind process.)

Tasmā sasantānagate sabba dhamme parasantānagate ca tesaṃ santāna vibhāga akatvā bahiddhā bhāva sāmāññato sammasanaṃ ayaṃ sāvakānaṃ sammasana cāro. (Sub-commentary to Anupada Sutta, Majjhima Nikāya).

-- according to the teachings of the sub-commentary above, in the case of Sāvaka Pāramī ñāṇa, when discerning externally, without differentiating between man, woman, person, beings, humans, deities, Brahmā, Mr. White, Mr. Red...etc, one should discern the living 5 Khandhā and the non-living Utuja Rūpa called Anupādiṇṇa Saṅkhāra as a whole, as they are the same externally. Understand that it is not necessary to differentiate one by one when discerning.

### The Technique To Discern Externally

After the meditator has discerned the 5 Khandhā internally, he can discern the 5 Khandhā externally. Do not misunderstand that it is to discern externally only after having discerned the internal 5 Khandhā. It is mentioned as above only because in this booklet the discernment of external 5 Khandhā is taught after the discernment of internal 5 Khandhā has been shown.

In the discernment of 5 Khandhā, there are those who discern beginning with internal (5 Khandhā). There are also others who discern beginning with external. As the meditator who begin discerning the 5 Khandhā internally cannot attain Magga by meditating Vipassanā on just internal 5 Khandhā only, he must further discern the external 5 Khandhā and Anupādiṇṇa Saṅkhāra things also. Similarly, the meditator who begin with discerning the 5 Khandhā externally (and the Anupādiṇṇa Saṅkhāra things) cannot attain Magga by meditating Vipassanā just on external 5 Khandhā only, he must further discern the internal 5 Khandhā also. (Abhidhamma Commentary-Vol.1-pg.270, 271; Vism.-Vol.2-pg.300 Burmese script. Vism.-XXI-85).

As in the discernment of internal physical mental phenomena beginning with the 4 Great Elements, similarly one can discern the external physical mental phenomena beginning with 4 Great Elements.

Firstly, discern the physical phenomena internally. After that discern the 4 Great Elements (externally) beginning with the clothing one is wearing by shining with the meditating light of wisdom. At that time if one is able to discern the 4 elements by insight, he will find small particles Rūpa Kalāpa easily. Not seeing the clothing anymore, he will find them as groups of Rūpa Kalāpa. Analyse the Rūpa Kalāpa. They are the Utuja Ojaṭṭhamaka Rūpa produced by Tejo dhātu called Utu. In this way, spreading gradually to the whole realm of inanimate things, discern the 4 elements of trees, water, land, forests, mountains, gold, silver...etc which exist in the realm of inanimate things. When seeing only Rūpa Kalāpa, analyse them to attain the insight of ultimate reality. In the physical phenomena of the realm of non-living things there are only 2 types of Rūpa Kalāpa which are Utuja Suddhatthaka Kalāpa and -- if sound is included -- Utuja Saddanavaka Kalāpa.

Further discern the real and non-real physical phenomena in 6 sense bases, 42 Koṭṭhāsa in the realm of living beings like in internal discernment. Discern internally and externally alternately & repeatedly so that the force of meditation insight becomes powerful.

After that discern the mental phenomena of 6 lines totally like in internal discernment. For example, as in discerning the wholesome groups and unwholesome groups mental phenomena internally which arise according to Yoniso Manasikāra and Ayoniso Manasikāra by:

- (1) discerning eye transparent element and Bhavaṅga Mind Clear Element together,
- (2) taking the Rūpārammaṇa = colour of one or groups of Rūpa Kalāpa as object, also in external discern the wholesome groups and unwholesome groups mental phenomena which arise according to Yoniso Manasikāra and Ayoniso Manasikāra by:
  - (1) discerning eye transparent element and Bhavaṅga Mind Clear Element together,
  - (2) taking the Rūpārammaṇa = colour of one or groups of Rūpa Kalāpa as object (without differentiating as to whose Eye Transparent Element, Bhavaṅga Mind Clear Element, Rūpārammaṇa -- as they are the same externally -- group them as a whole).

Take note that the method is the same in Saddārammaṇa line and others (lines). In this mental phenomena stage, only if one discerns internally and externally alternately & repeatedly, the force of meditation will become powerful. Discerning externally thus, without differentiating between man, woman, person, beings, humans, deities, Brahmā, Mr. White, Mr. Red...etc, one must discern them as a whole, as they are the same externally. As it is possible to discern the 32 bodily parts of beings in external individually, in the discernment of external physical phenomena it is possible to include all the physical phenomena of the 32 Koṭṭhāsa of an individual being. But in the mental phenomena stage, one cannot know others' mind precisely by Vipassanā insight. Knowing others' mind precisely is the scope of Paracitta vijānana Abhiññā = knowing others' mind psychic power. In the realm of Vipassanā, without differentiating between beings, meditate on it as a whole. This is the Sammasana cara of Sāvaka = the 'pasture' of disciples' Vipassanā insight which Three Characteristics must be meditated upon.

After that in both internal and external, further

- (1) discern physical-mental phenomena = differentiate physical-mental phenomena,
- (2) delimitate physical-mental phenomena.

### To Progress To The Next Stage

After having discerned and then delimitate the physical-mental phenomena, both internally and externally, the Buddha taught the practice to advance to the next stage in Mahā Satipaṭṭhāna Sutta, Dhātu Manasikāra Pabba as follows:

Samudāya dhammānupassī vā kāyasmim viharati, vāya dhammānupassī vā kāyasmim viharati, sa mudaya vāya dhammānupassī vā kāyasmim viharati...(it is taught similarly for Vedanā, Citta and Dhamma).

The Buddha instructed to meditate Vipassanā on the.....

In this stage, the Buddha taught the 3 insights (ñāṇa):

- (1) Paccaya Pariggaha Ñāṇa,
- (2) Sammasana Ñāṇa,
- (3) Udayabbaya Ñāṇa.

.....

According to Buddha's progressive instructions above, before trying to attain Paccaya Pariggaha Ñāṇa, the meditator must have already discerned the internal and external 5 Khandhā systematically.

The technique to attain Paccaya Pariggaha Ñāṇa will be further mentioned by means of the 5th and 1st methods of discerning Paṭicca Samuppāda.

### It Is The Development Of 4 Satipaṭṭhāna Practice

Yasmā pana na suddha rūpa dassanamatteneva vuṭṭhānaṃ hoti, arūpampi daṭṭhabbameva (Abhidhamma Commentary-Vol.1-pg.271; Vism.-Vol.2-pg.300 Burmese script) -- By meditating Vipassanā on the 3 Characteristics of just physical phenomena only, Magga ñāṇa cannot be attained; one must meditate Vipassanā on mental phenomena also.

What the above Commentary means is this:- At the beginning of discerning physical-mental phenomena which are the object of Vipassanā meditation:

- (1) one can discern beginning with physical phenomena, or
- (2) one can discern beginning with mental phenomena.

Among these, the discernment beginning with physical phenomena can be for both Samatha Yānika persons and Suddha Vipassanā Yānika persons. The discernment beginning with mental phenomena is mostly for Samatha Yānika persons.

In discerning thus -- as one cannot attain Magga by meditating Vipassanā on just physical phenomena only -- if one begins with discerning physical phenomena then he must further discern and meditate Vipassanā on mental phenomena also. On the other hand, in discerning beginning with mental -- as one cannot attain Magga by meditating Vipassanā just on mental phenomena only -- the meditator must further discern and meditate Vipassanā on physical phenomena also.

At the beginning of Rūpa stage, it is mentioned in that booklet that the Buddha taught in Apparijānana Sutta that without realising all 5 Khandhā, i.e. physical-mental phenomena by the 3 Pariññā knowledges, then suffering (Dukkha) cannot be eradicated. As in the Commentary, it is mentioned that Magga cannot be attained by meditating Vipassanā on just physical phenomena only or just mental phenomena only. That teachings of the Buddha and that mentioned in the Commentary are in accord, indistinguishable, like mixing together water from Ganga River and Yamunā River. Therefore:

(1) After having discerned the physical-mental phenomena beginning with physical phenomena and then looked for the causes, if one meditates Vipassanā on the 3 Characteristics of those physical-mental phenomena together with the causes then it is the development of Kāyānupassanā Satipaṭṭhāna meditation.

(2) Among the three ways of discerning mental phenomena mentioned previously, after having discerned physical-mental phenomena beginning with Vedanā and then looked for the causes, if one meditates Vipassanā on those physical-mental phenomena together with the causes then it is the development of Vedānupassanā Satipaṭṭhāna meditation.

(3) After having discerned the physical-mental phenomena beginning with consciousness and then looked for the causes, if one meditates Vipassanā on those physical-mental phenomena together with the causes then it is the development of Cittānupassanā Satipaṭṭhāna meditation.

(1) After having discerned the physical-mental phenomena beginning with contact (phassa) and then looked for the causes, if one meditates Vipassanā on the 3 Characteristics of those physical-mental phenomena together with the causes then it is the development of Dhammānupassanā Satipaṭṭhāna meditation.

For the meditator who wants to discern the mental phenomena where Vedanā or consciousness or phassa is predominant, it has been explained many times above that:

(1) he must have discerned the Basis physical phenomena of these mental phenomena and the object Rūpa together already.

(2) If the meditator has already discerned these mental phenomena then after having discerned again the Basis physical phenomena of these mental phenomena, the meditator must discern the physical-mental phenomena together.

Therefore one must take note, respectfully and reverentially that

(1) if one is meditating on one of the Satipaṭṭhāna then it is meditating on all 4 Satipaṭṭhāna.

(2) discerning the 5 Khandhā is meditating on the Satipaṭṭhāna.

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*THE FOLLOWINGS ARE FROM PAGES 12 TO 32 (OF LOOSE PAGES) OR FROM PAGES 7 TO 21 (OF THE BOOK WITH SMALL MINUTE PRINTING)*

Notes To Know In Advance

In differentiating minds, there are roughly two types: Vīthi Citta and Vīthi Mutta Citta that are free from Vīthi. Among these, there are 3 types of Vīthi Mutta Citta: Paṭisandhi, Bhavaṅga and Cuti Citta. As the first mind that arises in a life is as if linking the old life with the new life or the old Khandhā with the new Khandhā, it is called Paṭisandhi Citta. The last Citta to arise in a life = as it is the shifting out of the Bhavaṅga Citta from the existing life, it is called Cuti Citta. The Vipāka Citta that is similar to Paṭisandhi which is arising throughout the whole life, between that Paṭisandhi and Cuti, being a cause of life when Vīthi Cittas are not arising so that the Vipāka Khandhā is not cut off and the mind process is not cut off as far as the force of Kamma exists is called Bhavaṅga Citta. That Bhavaṅga Citta stops when Vīthi Cittas arise; and it (Bhavaṅga) arises again when Vīthi Cittas do not arise. It occurs in this manner throughout the life. Meditators are able to discern that Bhavaṅga Citta together with the Bhavaṅga Nāma dhamma group only after having discerned Vīthi Citta, especially when attaining the Paccaya Pariggaha Ñāṇa stage. Therefore, the meditator who wants to discern Nāma dhamma must begin with discerning Nāma dhamma existing in Vīthi Citta process. A meditator who wants to discern Vīthi Citta process Nāma dhamma should know in advance the following 6 sines.

#### The 6 Vatthu = Rūpa That Are The Basis Of Nāma Dhamma

- (1) CakkhuVatthu = Cakkhu Pasāda = Eye Transparency.
- (2) SotaVatthu = Sota Pasāda = Ear Transparency.
- (3) GhānaVatthu = Ghāna Pasāda = Nose Transparency.
- (4) JivhāVatthu = Jivhā Pasāda = Tongue Transparency.
- (5) KāyaVatthu = Kāya Pasāda = Bodily Transparency.
- (6) HadayaVatthu = Hadaya Rūpa = Basis Rūpa of ManoDhātu & ManoViññāṇa Dhātu.

#### The 6 Dvāra

- (1) CakkhuDvāra = Cakkhu Pasāda = Eye Transparency.
- (2) SotaDvāra = Sota Pasāda = Ear Transparency.
- (3) GhānaDvāra = Ghāna Pasāda = Nose Transparency.
- (4) JivhāDvāra = Jivhā Pasāda = Tongue Transparency.
- (5) KāyaDvāra = Kāya Pasāda = Bodily Transparency.
- (6) ManoDvāra = Bhavaṅga = Mind Clearness.

As the door of a house is for coming in and going out; for closing and opening, it is called 'dvāra'. If there is no door in a house then people cannot get into it. Just as the door of a house is for people to come in, similarly if there is no Pasāda such as Cakkhu Pasāda then Vīthi Cittas such as Cakkhudvāra cannot arise. As the Cakkhu Pasāda in the body is as if where the Cakkhudvārika Vīthi comes in, and as it is similar (Sadisūpacāra) to an ordinary door of a house, Cakkhu Pasāda are called CakkhuDvāra...etc.

#### 6 Objects (Ārammaṇa)

- (1) Rūpārammaṇa = Appearance (အဆင်း) = colour (အရောင်).
- (2) Saddārammaṇa = Sound.
- (3) Gandhārammaṇa = Smell.
- (4) Rasārammaṇa = Taste.
- (5) Phoṭṭhabbārammaṇa = Tangibles = (Earth, Fire, Air).
- (6) Dhammārammaṇa = (ဓမ္မသဘော).

## 6 Types Of Dhammārammaṇa

- (1) *Pasāda Rūpa = 5 Transparent Rūpa.*
- (2) *Sukhuma Rūpa = 16 subtle physical phenomena.*  
(NOTES: The 12 kinds of physical phenomena -- i.e. the 5 transparent physical phenomena and 7 Rūpa objects -- are easy to be discerned by the insight of meditators; therefore they are called gross, *Oḷārika*. Take note that excluding these 12 *Oḷārika* gross physical phenomena among the 28 physical phenomena, the remaining 16 physical phenomena are not easy to be discerned by the insight of meditators; therefore they are called subtle physical phenomena, *Sukhuma*.)
- (3) *Citta = 6 Viññāṇa dhātu.*
- (4) *Cetasika = 52 Cetasika.*
- (5) *Nibbāna = Asañkhata dhātu.*
- (6) *Paññatti = various concepts such as Kasiṇa concept, name concept, shape concept...etc.*

The words 'Ārammaṇa' and 'Ālambaṇa' means object indirectly. Etymologically, Ārammaṇa means 'delightful place'. Just as parks and gardens are delightful places of people, similarly, as the 6 objects (such as Rūparammaṇa) are the delightful places of Citta-cetasika they are called Ārammaṇa. Furthermore, etymologically, Ālambaṇa means 'to be grasped at' ('graspable'). Just as a lame person has to stand or sit by holding to an object such as a stick or rope, similarly, as Citta-cetasika can arise only when they get to be dependent upon or get to hold on to an object, those 6 objects are called Ālambaṇa, the dependence and the hold of Citta-cetasika.

### 6 Viññāṇa Dhātu

- (1) *Cakkhu Viññāṇa = The consciousness that knows Rupārammaṇa \ colour, being dependent upon Eye Transparent Element.*
- (2) *Sota Viññāṇa = The consciousness that knows Saddārammaṇa \ sound, being dependent upon Ear Transparent Element.*
- (3) *Ghāna Viññāṇa = The consciousness that knows Gandhārammaṇa \ smell, being dependent upon Nose Transparent Element.*
- (4) *Jivhā Viññāṇa = The consciousness that knows Rasārammaṇa \ taste, being dependent upon Tongue Transparent Element.*
- (5) *Kāya Viññāṇa = The consciousness that knows Phoṭṭhabbārammaṇa \ tangible, being dependent upon Bodily Transparent Element.*
- (6) *Mano Viññāṇa = the consciousness that knows the 6 objects appropriately, being dependent upon hadaya vatthu rūpa, according to (အာရုံစုံ) Bhavaṅga Mind Clear Element.*

Except for the *Dvepañca Viññāṇa* mentioned from 1 to 5, all mind that arise dependent upon hadaya vatthu are called *Mano Viññāṇa*; they are the Citta that know the object distinctly and distinguishingly. Excluding the 3 types of *Vīthi Mutta Citta* in those *Mano Viññāṇa Citta*, the remaining *Mano Viññāṇa Citta* and the above *Pañca Viññāṇa Citta* arise according to the Citta Niyāma called *Vīthi*. There are, briefly, 6 types of *Vīthi* as follows:

### 6 Vīthi

According to 'Dvāra', there are:

- (1) *Cakkhu Dvāra Vīthi = the arising process of mind in Cakkhu Dvāra;*
  - (2) *Sota Dvāra Vīthi = the arising process of mind in Sota Dvāra;*
  - (3) *Ghāna Dvāra Vīthi = the arising process of mind in Ghāna Dvāra;*
  - (4) *Jivhā Dvāra Vīthi = the arising process of mind in Jivhā Dvāra;*
  - (5) *Kāya Dvāra Vīthi = the arising process of mind in Kāya Dvāra;*
  - (6) *Mano Dvāra Vīthi = the arising process of mind in Mano Dvāra;*
- and according to 'Viññāṇa', there are:



- (1) CakkhuViññāṇa Vīthi = Vīthi that is known through Cakkhu Viññāṇa;
- (2) SotaViññāṇa Vīthi = Vīthi that is known through Sota Viññāṇa;
- (3) GhānaViññāṇa Vīthi = Vīthi that is known through GhānaViññāṇa;
- (4) JivhāViññāṇa Vīthi = Vīthi that is known through JivhāViññāṇa;
- (5) KāyaViññāṇa Vīthi = Vīthi that is known through KāyaViññāṇa;
- (6) ManoViññāṇa Vīthi = Vīthi that is known through ManoViññāṇa.

Vīthis are named relating to Dvāra. If Rūpārammaṇa is clear in CakkhuDvāra, then the mind process which take that Rūpārammaṇa as object is called Cakkhudvāra Vīthi. If Saddārammaṇa is clear in Sotadvāra, then the mind process which take that Saddārammaṇa as object is called Sotadvāra Vīthi...etc. If Dhammārammaṇa or one of the appropriate 6 objects is clear in Manodvāra, then the mind process which take that Dhammārammaṇa or one of the appropriate 6 objects as object is called Manodvāra Vīthi.

Also, Vīthis are named relating to the Viññāṇa.

- (1) Cakkhudvāra Vīthi is : Pañcadvārāvajjana-CakkhuViññāṇa-Sampañcchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (2) Sotadvāra Vīthi is: Pañcadvārāvajjana-SotaViññāṇa-Sampañcchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (3) Ghānavdāra Vīthi is: Pañcadvārāvajjana-GhānaViññāṇa-Sampañcchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (4) Jivhādvāra Vīthi is: Pañcadvārāvajjana-JivhāViññāṇa-Sampañcchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (5) Kāyadvāra Vīthi is: Pañcadvārāvajjana-KāyaViññāṇa-Sampañcchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (6) Manodvāra Vīthi is: Manodvārāvajjana-Javana (7 times)-Tadārammaṇa (2 times).

In these Vīthi the distinctive (unique) mind are Viññāṇa such as CakkhuViññāṇa, SotaViññāṇa...etc. Pañcadvārāvajjana, Sampañcchana...etc are not distinctive (unique). Therefore, by means of the distinctive Viññāṇa, they are known as Cakkhu Vīthi...etc. In Manodvāra Vīthi there is no distinctive (unique) Viññāṇa; all are ManoViññāṇa only. Therefore the Vīthi where all are ManoViññāṇa only is called ManoViññāṇa Vīthi. In this case, Vīthi means the arising of minds in process such as Pañcadvārāvajjana-CakkhuViññāṇa...etc.

## 6 Visayappavatti

The following 4 types are of Pañcadvāra:

(1) Atimahantarārammaṇa = the object which last for extremely many mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Tadārammaṇa Vāra).

(2) Mahantārammaṇa = the object which last for many mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Javana Vāra).

(3) Parittārammaṇa = the object which last for few mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Votthabbana Vāra \ Votthapana Vāra).

(4) Atiparittārammaṇa = the object which last for very few mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment

nt of that object. (Mogha Vāra = the period of the quivering Bhavaṅga Citta without Vīthi Citta is called Mogha Vāra. In this Vāra, only the Bhavaṅga quivers and Vīthi Cittas do not arise at all).

The following 2 types are of Manodvāra:

(5) Vibhūtārammaṇa = object which is clear (Tadārammaṇa Vāra).

(6) Avibhūtārammaṇa = object which is not clear (Javana Vāra).

In this way there are 6 types of Visayappavatti. These are the 6 types which should be known in advance (of meditation). The meditator who wants to practise Nāma Kammaṭṭhāna should firstly know about Citta -- which are included in the 6 Viññāna -- and the accompanying Cetasika. The Cittas which must be meditated upon in Vipassanā, i.e. which are the object of Vipassanā ñāṇa and can arise in meditators' continuity processes will be shown first.

### The Types Of Citta Which Are The Object Of Vipassanā Ñāṇa

The Buddha taught the 4 Paramattha dhamma: Citta, Cetasika, Rūpa and the noble Nibbāna. If you want to attain the 4th Paramattha which is Nibbāna then you must first strive to realise the 1st, 2nd, 3rd Paramattha which are Citta, Cetasika and Rūpa dhamma; as well as Paṭicca Samuppāda, the causal relationships between causes and effects of those Citta, Cetasika and Rūpa dhamma. The reason is that only when you can meditate Vipassanā repeatedly on the 3 Characteristics of those Citta, Cetasika and Rūpa dhamma including their causes, then the Ariya Magga and Phala ñāṇa that arise at the end of that Vipassanā ñāṇa which is matured can realise the noble Nibbāna penetratively. Among those Paramattha dhamma, Citta and Cetasika are called Nāma dhamma (mental phenomena). Now, Citta which is the object Vipassanā ñāṇa will be explained as follows.

CITTA:- the (mental) state of knowing an object is called Citta. Knowing means -- in accordance with the Pāḷi, Vijānanaṃ ārammaṇassa upaladdhi (MūlaṬīka-Vol.1-pg.87 Burmese script) -- just taking the object. Only if you can take as object the Eye Transparent Element until ultimate reality then it can be said that you know Eye Transparent Element. If you are unable to take the Eye Transparent Element as object then it cannot be said that you know Eye Transparent Element. Understand it in this way.

### Twelve Types Of Akusala Citta

Among the 4 types of Citta which are Kāmāvacara Citta, Rūpāvacara Citta, Arūpāvacara Citta and Lokuttarā Citta, there are 54 types of Kāmāvacara Citta. Among these, there are 12 types of Akusala Citta as follows:

### Eight Types Of Lobha Mūla Citta

There are 8 types of Lobha Mūla Citta which are:

- (1) One type SomanassaSahagata Diṭṭhigatasampayutta Asaṅkhārika Citta.
- (2) One type SomanassaSahagata Diṭṭhigatasampayutta Saṅkhārika Citta.
- (3) One type Upekkhāsahagata Diṭṭhigatasampayutta Asaṅkhārika Citta.
- (4) One type Upekkhāsahagata Diṭṭhigatasampayutta Saṅkhārika Citta.
- (5) One type SomanassaSahagata Diṭṭhigatavippayutta Asaṅkhārika Citta.
- (6) One type SomanassaSahagata Diṭṭhigatavippayutta Saṅkhārika Citta.
- (7) One type Upekkhāsahagata Diṭṭhigatavippayutta Asaṅkhārika Citta.
- (8) One type Upekkhāsahagata Diṭṭhigatavippayutta Saṅkhārika Citta.

**Somanassa Sahagata** = is accompanied by Somanassa Vedanā.

**Upekkhā Sahagata** = is accompanied by Upekkhā Vedanā.  
**Ditthigatasampayutta** = associated with wrong views, Micchādītthi.  
**Ditthigatavippayutta** = dissociated from wrong views, Micchādītthi.  
**Sasaṅkhārika** = prompted = is accompanied by prompting.  
**Asaṅkhārika** = unprompted = is not accompanied by prompting.

#### Two Types Of Moha Mūla Citta

- (1) One type Domanassa Sahagata Paṭighasampayutta Asaṅkhārika Citta.
- (2) One type Domanassa Sahagata Paṭighasampayutta Sasaṅkhārika Citta.

**Domanassa Sahagata** = is accompanied by Domanassa Vedanā, unpleasant mental feeling.  
**Paṭighasampayutta** = associated with Dosa, mental harshness and violence.

#### Two Types Of Moha Mūla Citta

- (1) One type Upekkhā Sahagata Vicikicchāsampayutta Citta.
- (2) One type Upekkhā Sahagata Uddhaccasampayutta Citta.

**Vicikicchāsampayutta** = associated with doubts, Vicikicchā.  
**Uddhaccasampayutta** = associated mental restlessness.

In this way there 12 types of Akusala Citta which are:

- (1) Eight types of Lobha Mūla Citta where Lobha is the fundamental cause.
- (2) Two types of Dosa Mūla Citta where Dosa is the fundamental cause.
- (3) Two types of Moha Mūla Citta where Moha is the fundamental cause.

#### Eighteen Types of Ahetuka Citta: Seven Types Of Akusala Vipāka Citta

- (1) One type Upekkhā Sahagata CakkhuViññāṇa Citta.
- (2) One type Upekkhā Sahagata SotaViññāṇa Citta.
- (3) One type Upekkhā Sahagata GhānaViññāṇa Citta.
- (4) One type Upekkhā Sahagata JivhāViññāṇa Citta.
- (5) One type Dukkha Sahagata KāyaViññāṇa Citta.
- (6) One type Upekkhā Sahagata Sampāṭicchana Citta.
- (7) One type Upekkhā Sahagata Santīraṇa Citta.

**Dukkhasahagata** = accompanied by bodily painful feeling, Kāyika Dukkha Vedanā.  
**Sampāṭicchana Citta** = the mind that arise as receiving the object.  
**Santīraṇa Citta** = the mind that arise as investigating the object.

This 7 types of Citta -- which arise in your continuity process when facing with undesirable unpleasant objects because of past Akusala Kamma -- are the effect, Vipāka Citta of Akusala Kamma. Do not forget the fact that experiencing the various unpleasant objects in this life is because of past Akusala Kamma. It is an antidote.

#### Eight Types Of Ahetuka Kusala Vipāka Citta

- (1) One type Upekkhā Sahagata Kusala Vipāka CakkhuViññāṇa Citta.
- (2) One type Upekkhā Sahagata Kusala Vipāka SotaViññāṇa Citta.
- (3) One type Upekkhā Sahagata Kusala Vipāka GhānaViññāṇa Citta.
- (4) One type Upekkhā Sahagata Kusala Vipāka JivhāViññāṇa Citta.

- (5) One type Sukha Sahagata Kusala Vipāka KāyaViññāṇa Citta.
- (6) One type Upekkhā Sahagata Kusala Vipāka Sampaticchana Citta.
- (7) One type Somanassa Sahagata Kusala Vipāka Santīraṇa Citta.
- (8) One type Upekkhā Sahagata Kusala Vipāka Santīraṇa Citta.

These 8 types of Citta -- which arise when meeting with pleasant objects because of past Kusala Kamma -- are the effect, Vipāka Citta of past Kusala Kamma.

**Sukha Sahagata** = accompanied by Kāyika Sukha Vedanā.

### Three Types Of Ahetuka Kiriya Citta

- (1) One type Upekkhā Sahagata Pañcadvārāvajjana Citta.
- (2) One type Upekkhā Sahagata Manodvārāvajjana Citta.
- (3) One type Somanassa Sahagata Hasituppāda Citta.

**Pañcadvārāvajjana** = the Citta that advert to the object which comes into the sphere of the 5 dvāra.

**Manodvārāvajjana** = the Citta that advert to the object which comes into the sphere of Manodvāra.

**Hasituppāda Citta** = the Citta that produce smiling in Arahantas.

When dvāra and object coincide, these three types of Citta, (as it is just adverting = just functional and just smiling, being not able to produce any effect) are called Kiriya Citta. As these 18 types of Citta:-

- (1) seven types of Akusala Vipāka Citta,
- (2) eight types of Ahetuka Kusala Vipāka Citta,
- (3) three types of Ahetuka Kiriya Citta,

are not associated at all with Hetu which are Lobha, Dosa, Moha, Alobha, Adosa and Amoha, they are called Ahetuka Citta. Excluding these Akusala Citta and Ahetuka Citta, the remaining Citta are called Sobhaṇa Citta as they are of the wholesome types of Citta. In these Sobhaṇa Citta, there are 59 types in brief or 91 types in extensive.

### Twenty-four Types of Kāmāvacara Sobhaṇa Citta:

#### Eight Types Of Mahā Kusala Citta

The following are the 8 types of Kāmāvacara Kusala Citta:

- (1) One type Somanassa Sahagata Ñāṇasampayutta Asañkhārika Citta.
- (2) One type Somanassa Sahagata Ñāṇasampayutta Sasañkhārika Citta.
- (3) One type Upekkhā Sahagata Ñāṇasampayutta Asañkhārika Citta.
- (4) One type Upekkhā Sahagata Ñāṇasampayutta Sasañkhārika Citta.
- (5) One type Somanassa Sahagata Ñāṇavippayutta Asañkhārika Citta.
- (6) One type Somanassa Sahagata Ñāṇavippayutta Sasañkhārika Citta.
- (7) One type Upekkhā Sahagata Ñāṇavippayutta Asañkhārika Citta.
- (8) One type Upekkhā Sahagata Ñāṇavippayutta Sasañkhārika Citta.

These are usually the Cittas that have the power to produce good effect in the 11 Kāma realms. The Samatha Bhāvanā Citta up till Upacāra Samādhi and the Vipassanā Bhāvanā Citta up till before the attainment of Ariya Magga that can arise in you who is still a Phuthujana are Kāmāvacara Kusala Citta. It is very extensive. Therefore these Cittas are called **Mahā Kusala Citta**.

#### Eight Types Of Mahā Vipāka Citta

- (1) One type Somanassa Sahagata Ñāṇasampayutta Asañkhārika Citta.
- .....ditto.....

(8) One type Upekkhā Sahagata Ñānavippayutta Sasaṅkhārika Citta.

These are similar to the 8 types of Mahā Kusala Citta. The only difference is that one is Kusala and the other is Vipāka. These 8 types of Mahā Vipāka Citta are the effect Vipāka Citta of those Mahā Kusala Kamma. Any one of these 8 types of Citta performs the Paṭisandhi function, Bhavaṅga function and Cuti function in a meditator who is a Tihetuka Phuthujana (or Dvihetuka Phuthujana). During the course of life (Pavatti), when experiencing the various Kāma agreeable objects (iṭṭhārammaṇa) subsequent to Kāma Javana, these 8 types of Citta can arise accordingly, performing the Tadārammaṇa function which continue to take the object taken by Javana. Kāma iṭṭhārammaṇa objects means Kāma Citta-cetasika and 28 Rupa.

#### Eight Types Of Mahā Kiriyā Citta

(1) One type Somanassa Sahagata Ñānasampayutta Asaṅkhārika Citta.

.....ditto.....

(8) One type Upekkhā Sahagata Ñānavippayutta Sasaṅkhārika Citta.

The Mahā Kiriyā Cittas, like Mahā Kusala Cittas, are also of 8 types. These are the Dāna, Sīla, Samatha and Vipassanā Bhāvanā Cittas of Arahantas. (Samatha means up till Upacāra Samādhi). As the noble practices of Arahantas such as Dāna, Sīla, Samatha, Vipassanā...etc have no power to produce any effect, the mind undertaking these practices are called Kiriyā, 'just doing only'.

In this way, these total number of 24 types of Citta: i.e. 8 types of Mahā Kusala Citta, 8 types of Mahā Vipāka Citta and 8 types of Mahā Kiriyā Citta are 'beautiful' wholesome Sobhaṇa Citta that mostly 'move about in' and mostly arise in Kāma realm.

The following 54 types of Citta:

- (1) Akusala Citta - 12 types
- (2) Ahetuka Citta - 18 types
- (3) Kāma Sobhaṇa Citta - 24 types
- Total - 54

are called Kāma Citta as they mostly arise in the 11 Kāma realms. If you are a Tihetuka person, the Kāma Citta which can arise in you = the Kāma Citta which are the object of your Vipassanā ñāṇa are as follow:

- (1) Akusala Citta - 12 types
- (2) Ahetuka Citta except Hasituppāda - 17 types
- (3) MahāKusala Citta - 8 types
- (4) Mahā Vipāka Citta - 8 types
- 45 types

#### Fifteen Types Of Rūpāvacara Citta: Five Types Of Kusala Citta

- (1) The 1st Jhāna Kusala Citta that arises together with the 5 Jhāna factors Vitakka, Vicāra, Pīti, Sukha and Ekaggatā.
- (2) The 2nd Jhāna Kusala Citta that arises together with the 4 Jhāna factors Vicāra, Pīti, Sukha and Ekaggatā.
- (3) The 3rd Jhāna Kusala Citta that arises together with the 3 Jhāna factors Pīti, Sukha and Ekaggatā.
- (4) The 4th Jhāna Kusala Citta that arises together with the 2 Jhāna factors Sukha and Ekaggatā.
- (5) The 5th Jhāna Kusala Citta that arises together with the 2 Jhāna factors Upekkhā and Ekaggatā.

In this way there are 5 types of Rūpāvacara Kusala Citta. This is the Pañcaka method. Similarly there are 5 types of Rūpāvacara Vipāka Citta which are the effect of those Rūpāvacara Kusala. However these Rūpāvacara Vipāka Citta can arise only in the respective Rūpāvacara realm in the continuity process of the respective Rūpāvacara Brahmā, performing the Paṭisandhi function, Bhavaṅga function and Cuti function.

As for Jhāna lābhī Arahantas who attained the Rūpāvacara Jhāna, those Jhāna are called Kriyā because they cannot produce any effect at all. There are also 5 types of these Rūpāvacara Kriyā Citta. If total them together, there are 15 types of Rūpāvacara Citta.

If you attained any one of the Rūpāvacara Kusala Jhāna then that Jhāna is included in the list of your Vipassanā nāṇa objects. According to the Catukka method, if you attained the 4 Rūpāvacara Jhāna; and according to the Pañcaka method, if you attained the 5 Rūpāvacara Jhāna, then all those Rūpāvacara Jhāna are included in the list of objects of your Vipassanā nāṇa.

#### Twelve Types Of Arūpāvacara Citta: Four Types Of Kusala Citta

- (1) Ākāsānañcāyatana Kusala Citta = the Kusala Citta that is established on the concept of infinite space object.
- (2) Viññānañcāyatana Kusala Citta = the Kusala Citta that is established on the Ākāsānañcāyatana Viññāna object.
- (3) Ākiñcaññāyatana Kusala Citta = the Kusala Citta that is established on the concept of Natthi Bhāva, i.e. the absence of Ākāsānañcāyatana Viññāna object.
- (4) Nevasaññānāsaññāyatana Kusala Citta = the Kusala Citta that is neither perception nor non-perception = just having very subtle and soft perception, without gross perception.

In this way there are 4 types of Arūpāvacara Kusala Citta. The effect Vipāka Citta of those Kusala are also of 4 types. They are the Vipāka Citta that can arise only in the respective Arūpa realm in the continuity process of the respective Arūpa Brahmā. If an Arahanta attained Arūpa Jhānas then those Arūpa Jhānas are called Kiriya because they cannot produce any effect. In this way, totalling the 4 types of Arūpāvacara Kusala Citta with the 4 types of Arūpāvacara Vipāka Citta and the 4 types of Arūpāvacara Kriyā Citta, there are altogether 12 types of Arūpāvacara Citta. If you attained the Arūpa Jhānas then those 4 types of Arūpa Jhāna are also included in the mental objects of your Vipassanā nāṇa. Therefore, the mental objects of Vipassanā nāṇa that can mostly arise in you who is a Jhāna lābhī (i.e. the one who has Jhāna) are the 54 types of Citta as follows:

- (1) Among the Kāmāvacara Citta: 45 types
  - (2) Rūpāvacara Kusala Jhāna Citta: 5 types
  - (3) Arūpāvacara Kusala Jhāna Citta: 4 types
- Total types of Citta = 54 types

Adding the 54 types of Kāma Citta with the 15 types of Rūpāvacara Citta and 12 types of Arūpāvacara Citta, the total number of 81 types of Citta are called Lokiya Citta because they 'move about in' and arise in 31 realms of lokiya states only.

#### Eight Types Of Lokuttarā Citta (Brief Method): Four Types Of Ariya Magga Citta

There are 4 types of Magga Citta which are:

- (1) Sotāpatti Magga Citta,
- (2) Sakadāgāmi Magga Citta,
- (3) Anāgāmi Magga Citta,
- (4) Arahatta Magga Citta.

## Four Types Of Ariya Phala Citta

There are 4 types of Phala Citta which are:

- (1) Sotāpatti Phala Citta,
- (2) Sakadāgāmi Phala Citta,
- (3) Anāgāmi Phala Citta,
- (4) Arahatta Phala Citta.

These are the effect Vipāka Citta of the respective Ariya Magga.

After you have discerned the Lokiya Citta-cetasika mental phenomena that can arise in you, as well as the physical phenomena shown in Rūpa Kammatthāna stage and subsequently having searched for the causes of those Rūpa and Nāma, if you meditate Vipassanā repeatedly on the 3 Characteristics of those physical phenomena & mental phenomena together with the causes then at the end of the Vipassanā knowledges, those Ariya Magga Ñāṇa and Phala Ñāṇa will come to arise.

If Ariya Magga is attained while meditating Vipassanā on Kāmāvacara mental phenomena or physical phenomena, then those Ariya Magga and Ariya Phala dhammas are 1st Jhānika (pathamajjhānika) Ariya Magga = Ariya Magga accompanying 1st Jhāna; and 1st Jhānika Ariya Phala = Ariya Phala accompanying 1st Jhāna. (Abhidhamma Commentary-Vol.1-pg.272, 273 Burmese script)

Lokuttaramaggo hi appanaṃ appatto nāma natthi, tasmā rūpaṃ sammasitvā vutthitassa aṭṭhaṅgiko somanassasahagatamaggo hoti. (Abhidhamma commentary-Vol.1-pg.274)

Therefore, if Ariya Magga is attained while meditating Vipassanā on Kāmāvacara mental phenomena or physical phenomena, there are 8 Magga factors, 7 Bhojjhaṅga, 5 Jhāna factors. However, those Jhāna factors are not Lokiya Jhāna factors; they are only Lokuttara Jhāna factors. That means Lokuttara 1st Jhānika Magga.

## Forty Lokuttarā Citta In Detail

- (1) If Ariya Magga is attained while meditating Vipassanā on 1st Jhāna Nāma dhamma then it is 1st Jhānika Ariya Magga & 1st Jhānika Ariya Phala.
- (2) If Ariya Magga is attained while meditating Vipassanā on 2nd Jhāna Nāma dhamma then it is 2nd Jhānika Ariya Magga & 2nd Jhānika Ariya Phala.
- (3) If Ariya Magga is attained while meditating Vipassanā on 3rd Jhāna Nāma dhamma then it is 3rd Jhānika Ariya Magga & 3rd Jhānika Ariya Phala.
- (4) If Ariya Magga is attained while meditating Vipassanā on 4th Jhāna Nāma dhamma then it is 4th Jhānika Ariya Magga & 4th Jhānika Ariya Phala.
- (5) If Ariya Magga is attained while meditating Vipassanā on 5th Jhāna Nāma dhamma then it is 5th Jhānika Ariya Magga & 5th Jhānika Ariya Phala.

Furthermore, if Ariya Magga is attained while meditating Vipassanā on Kāmāvacara mental phenomena or physical phenomena, then it is also 1st Jhānika Ariya Magga and 1st Jhānika Ariya Phala. Therefore, there are altogether a total of 40 Lokuttarā Citta in detail as follows:

- (1) Five types of Sotāpatti Ariya Magga and five types of Sotāpatti Ariya Phala.
- (2) Five types of Sakadāgāmi Ariya Magga and five types of Sakadāgāmi Ariya Phala.
- (3) Five types of Anāgāmi Ariya Magga and five types of Anāgāmi Ariya Phala.
- (4) Five types of Arahatta Ariya Magga and five types of Arahatta Ariya Phala.

Therefore, adding the 81 Lokiya Citta with the 8 types of Lokuttarā Citta, there are altogether a total of 89 types of Citta, briefly. In detail, adding the 81 Lokiya Citta with the 40 Lokuttarā Citta, there are altogether a total of 121 types of Citta. (This is the Pañcaka method).

