

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

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4.44 Mode of discerning on the nature of arising of corporeality (*rūpanibbattipassanākāra*)

Now it will be presented on the mode of discerning on the nature of arising of corporeality, in accordance with explanations found in *Visuddhimagga-2-249*, paragraph 700 etc.

These corporeal *dhammas* are arisen through four kinds of causal *dhammas*, i.e., *kamma*, mind, temperature, nutriment. Among those four causes, if the corporeal *dhammas* originate apparently in all beings, the foremost corporealities are produced by *kamma* only for one existence. The remaining corporealities, corporeality produced by mind, corporeality produced by temperature, corporeality produced by nutriment, are fundamentally originated from those corporealities produced by *kamma*, indeed.

In all beings with foetal development in womb, three kinds of corporeal units, which are consisting of 30 kinds of corporealities produced by *kamma*, namely heart base-decad, body-decad and sex-decad, arise by means of continuity of corporeal processes previously. Indeed those 30 kinds of corporealities begin to arise together with the arising phase (*uppāda*) of *paṭisandhi* consciousness simultaneously. Those corporealities also arise at the static phase (*ṭhiti*) and the perishing phase (*bhaṅga*) of *paṭisandhi* consciousness in similar way.

In these mentality and corporeality, the latter has life-span of (17) mind-moments (*ciṭṭakkhaṇa*) and delayed cessation with the result that it has slow rate (of process). The former one, mind, has rapid cessation and fast rate (of process). Due to presence of extremely shorter life-span in the mental *dhammas* compared with corporeal *dhammas*, the Buddha preached as follows.

Pāli. Quotation (Ang-1-9)

= *Bhikkhus* ... I never see any *dhamma* which has the same rate of the mind, excluding extreme fast rate of this mind, although it is looked about by knowledge of omniscience (*sabbaññuta ñāṇa*) of myself. (*Ang-1-9*)

It is right. While the corporeal *dhamma* which arise together with the *paṭisandhi* consciousness simultaneously, are still alive, the mind had arisen and ceased (16) times. (It should be recognized on remaining corporeality similarly.)

The very short instant of the arising phase (*uppāda*), that of the static phase (*ṭhiti*), and that of the perishing phase (*bhaṅga*) of mind are the same as unique. However, only the arising phase and perishing phase of the corporeality are so swift as the rate of those phases of mind. All *saṅkhāra dhammas* have the same duration of the arising and perishing phases. However, the static phase (*ṭhiti*) of corporeality lasts for long time during which (16) mind moments arise and cease.

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Depending up on the physical base of mind called heart-base (*hadaya vatthu*) which has occurred at the arising phase of *paṭisandhi* consciousness simultaneously, meanwhile it reaches to static phase (*ṭhiti*), the second life-continuum (*bhavanga*) occurs after *paṭisandhi* consciousness of a life. The physical base of mind has occurred previously before that life-continuum and therefore it is called *purejāta* (pre-compatibility). Mental *dhammas* are able to arise in the presence of dependence factor, the physical base of mind, in the realm of five

aggregates (*pañca vokāra*). That life-continuum is also able to arise in the presence of the physical base of mind, which reaches to static phase. If there is no dependence factor, it is unable to arise. It can, therefore, be said that the physical base of mind which arises together with the *paṭisandhi* consciousness, benefits the arising of the second life-continuum through efficiency of relation of base-pre-compatible-dependence (*vatthupurejātanissaya*).

Depending up on the physical base of mind, heart-base, which arises at the arising phase of the *paṭisandhi* consciousness simultaneously; meanwhile it reaches to the static phase of corporeality; which is capable of benefiting by the efficiency of relations of base-pre-compatible dependence; the second life-continuum arises. Depending up on the physical base of mind, heart-base, which arises together with that second life-continuum; meanwhile it reaches to the static phase of corporeality, which is capable of benefiting by the efficiency of relation of base-pre-compatible dependence, the third life-continuum arises. Thus it should be known the nature of arising phase of all mind moments along with the whole existence. (It is explained that the second and third refer to successive occurrence of those mind moments in sequence for a life.)

4.45 Special notes

Pāli Quotation (Vs-2-249) (Mahāṭṭ-240)

The special note is that ___ in such being who is very close to death, (16) mind moments arise depending upon only one corporeality which is just reaching to the static phase (*thitī*); which is called physical base of mind, heart-base (*hadaya vatthu*) which is able to support by means of efficiency of relation of base-pre-compatible dependence (*vatthu-purejātanissaya*). (*Vs-2-249*)

Excluding the period when it is very close to death, throughout the life, one heart-base corporeality called physical base of mind can carry out as dependence of one mind moment but not dependence of the next mind. Therefore, the commentator explained the fact that “depending upon the physical base of mind, which arises together with that second life-continuum; meanwhile it reaches to the static phase of corporeality; which is capable of benefitting by means of efficiency of relation of base-pre-compatible dependence, the third life-continuum arises. Thus it should be known on the nature of arising of all mind moments throughout the existence in this way.” (*Mahāṭṭ-2-400*).

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Vatthu-purejāta-nissaya- It means that it is ability to support by means of efficiency of previous arising of depended heart-base before arising of depending mind. The former arises one mind moment earlier than the latter (depending mind). Thus the efficiency of physical base of mind called heart-base (*hadaya vatthu*) which arises previously as dependence, is known as *vatthu-purejāta-nissaya satti*.

[By the time when it is very close to death, the corporealities produced by *kamma*, which arise together with 17th mind moment backward counted from death consciousness, are last corporealities. Therefore, the last (16) mind moments, including death consciousness, arise depending upon the same physical base of mind, heart-base which arises together with the arising phase (*uppāda*) of 17th mind moment backward counted from death consciousness].

4.46 The nature of cessation

After explaining on the nature of arising, now the nature of cessation will be presented. The corporeality which arises simultaneously with the arising phase of *paṭisandhi* consciousness, ceases together with 16th mind moment after *paṭisandhi* consciousness had been arisen.

[It means that if the *paṭisandhi* consciousness is also counted, the corporeality ceases together with the perishing phase of 17th mind moment. Then the corporeality lasts (17) times of the mind moment and each mind moment consists of three-time-phases, i.e arising phase (*uppāda*), static phase (*ṭhiti*) and perishing phase (*bhanga*), the corporeality, therefore, lasts (51) sub-mind moments. The static phase of corporeality, therefore, lasts (49) sub-moments or time-phases of the mind indeed.]

The corporeality which arises together with the static phase of *paṭisandhi* consciousness, ceases by the time the arising phase of 17th mind moment after *paṭisandhi* consciousness. [If the *paṭisandhi* consciousness is also counted, it ceases simultaneously with the arising phase of 18th mind moment because it lasts (51) sub-moments of mind.]

The corporeality, which arises at the perishing phase of *paṭisandhi* consciousness, ceases simultaneously with the static phase of 17th mind moment after *paṭisandhi* consciousness had been arisen.

If there are incessant phenomena of such successive *dhammas* or minds along with the rounds of rebirth (*samsāra*), throughout that *samsāra* will occur in this way, (except mindless beings and formless world).

For those beings which have no foetal stage in mother's womb, known as spontaneous born (*opapātika*) beings, (7) kinds of corporeal units, i.e, eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad, base-decad, totally (70) kinds of corporealities arise by means of continuity of corporeal processes in similar way.

Pāli Quotation (Vs-2-249)

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It should be recognized similarly for *samsedaja* beings (like oviparous animals, as in insects, etc.) (*Mahāṭṭ-2-400*).

It should be known (6) modes of the arising of corporeality produced by *kamma* as follows.

1. *kamma* = action
2. *kamma samuṭṭhāna* = the *dhamma* produced by *kamma*
3. *kamma paccaya* = the *dhamma* supported by *kamma*
4. *kamma paccaya citta samuṭṭhāna* = the corporeality produced by mind which is supported by *kamma*
5. *kamma paccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by *kamma*
6. *kamma paccaya utusamuṭṭhāna* = the corporeality produced by temperature which is supported by *kamma*.

4.47.1 *Kamma* = action

Pāli-Quotation (Vs-2-249) (mahāṭṭ-2-400) (Abhi-A-3-374)

It is called *kamma* (action) on any volition (*cetanā*) of either wholesome or unwholesome, which is able to support by *nānakkhaṇika-kamma* (supporting factor of *kamma* by which resultant *dhamma* arises in different period.) The volition (*cetanā*) which is able to benefit for mental concomitants of same mind moment, is the relation of compatible action called *sahajhāta kamma* (associated together with each other). But the resultant mere functioning mental *dhammas* and the resultant mere functioning volition (*vipāka kriyā nāma, vipāka kriyā cetanā*) which are able to benefit the occurrence of associated consciousness and mental concomitants, can not be called *kamma* (action) in this case.

Nānakkhaṇika kamma = the causative *kamma* and the resultant corporeal and mental *dhammas* arise at different period which may be separated by enormous million million aeons. A such kind of *kamma* which had been cultivated in previous million million aeons, has potentiality to occur it's resultant in present period. That kind of *kamma*, which is able to produce it's result at different period, is called *nānakkhaṇika kamma*. When the cause of corporeality produced by *kamma* is intended to be said, it can be designated as “*kamma*” on the causative *nānakkhaṇika kamma paccaya*, but not on volition of *sahajhātakamma* (compatible action).

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Natural fixed law ___ It is a natural fixed law for any kind of wholesome or unwholesome *kamma* by which no resultant *dhamma* can arise while it is present in that life. If it is possible, after a human being has done a kind of wholesome action which is able to reach *deva* called heavenly world, he will become *deva*, due to his *kamma* of recent life. But it is impossible.

The milk, just after milking, can become neither curd nor butter. It requires enough time to become matured. Similarly, any *kamma* can not give rise to result immediately but it takes enough time to mature, then the result will arise.

At a such time, the *kamma* is cultivated. After that, at another moment, that volition (= *kamma*) is absent by means of three-time-phases called arising, static and perishing phases.

Although it is absent for that moment, the potentiality of *kamma*, which is able to arise resultant *dhamma* in future, is embedded in the continuum of corporeality and mentality. That volition, although it is perishing away as a nature of ultimate *dhammas*, disappears after embedding it's potentiality of *kamma*, which is called *nānakkhaṇika kamma paccaya*, in the continuum of corporeality and mentality.

Thus, if remaining causes, i.e, the destination of existence (*gati*), time (*kāla*), personality (*upadhi*), effort (*payoga*), will be united, the resultant *dhammas* can be produced in present life, second future life, third future life or any future ones. It should be recognized the fact similar to any practice of previous technology, although it disappeared in any time, it will become the factor of skilfulness in succeeding practice of technology.

In every worldly technology, it is true that the more frequent in practice, the higher in skilfulness. (Practice makes perfect.) Although preceding practice had perished away, it supports succeeding practices in such way. Due to this reason, skilfulness becomes advanced and advanced. For instance, let us imagine to typewriting. The more frequent in practice become the more skilful in typewriting, generally. Systematic practice, therefore, can lead to the culmination of success in every process of technology.

Because the time of cultivation of *kamma* and that of arising of resultant *dhammas* are separated by enormous mind moments or one life or enormous lives, that causative *kamma*, which has asynchronous arising of resultant *dhammas*, is called *nānakkhaṇika kamma paccaya*. (*Abhi-A-3-374*).

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