

Namo tassabhagavato arahato sammāsbhuddhassa

NIBBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

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Further explanation _____

Because *paṭisandhi* feeling aggregate is inclusive in the consequence mental *dhammas*, it arises due to presence of both past causal *dhammas* and present causal *dhammas*, base-object-contact etc. The phenomenon of arising of feeling aggregate, due to presence of (5) kinds of past causal *dhammas* can easily understood and then it will be presented further explanation on phenomenon of arising, due to present causal *dhammas*. _____

vatthu (base) _____ That mental *dhamma* called feeling, in other words, the feeling together with all kinds of mental *dhammas* of *paṭisandhi* are able to arise only when depended base corporeality is present in the five-groups-existence really. That feeling together with all kinds of mental *dhammas* of *paṭisandhi* arise depending on the heart-base (*hadayavatthu*) which arises simultaneously with those mental *dhammas*. These mental *dhammas* are unable to arise without depending on that heart-base. By seeing this phenomenon with the help of insight causal and resultant *dhammas* must be kept in mind as follows. _____

Due to arising of base-corporeality, *paṭisandhi* feeling aggregate arises.

Base-corporeality is causal *dhamma*; *paṭisandhi* feeling aggregate is resultant *dhamma*.

In five-group-existence those kinds of mind consciousness, the first life-continuum adjacent to *paṭisandhi* etc, depends on the heart-base which arises simultaneously with previous contiguous consciousness. When those Noble Fruit consciousness of Non-returnee and Arahant emerge from the Cessation-absorption (*nirodha samāpatti*), they depend on the heart-base which arises simultaneously with previous contiguous consciousness. In the period adjacent to death those kinds of mind-consciousness, life-continuum, advertence etc, depend on the heart-base which arises simultaneously with the 17th mind moment counted backward from death-consciousness. Fivefold consciousness depend on respective fivefold clear sensitivities (*pañcapasāda*) with middle life-span, which arise simultaneously with the past life-continuum (*atītabhavanga*).

Way of inferring the basic meaning of ‘vatthu’

Pāli Quotatin(Paṭṭhāna-1-5)

1. Eye-base benefits both seeing-consciousness element and associating mental concomitants by means of efficiency of relation of dependence.
2. Ear-base benefits both hearing-consciousness element and associating mental concomitants by means of efficiency of relation of dependence.
3. Nose-base benefits both smelling-consciousness element and associating mental concomitants by means of efficiency of relation of dependence.
4. Tongue-base benefits both tasting-consciousness element and associating mental concomitants by means of efficiency of relation of dependence.
5. Body-base benefits both touching-consciousness element and associating mental concomitants by means of efficiency of relation of dependence.

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6. Either the mind-element or the mind-consciousness-element arises depending on such heart-base; that heart-base benefits either mind-element or mind-consciousness-element

and their respective associating mental concomitants by means of efficiency of relation of dependence.

(*Abhi-8-5*)

According to the preaching methodology of *Abhidhamma*, those pure base-corporealities, eye-base, ear-base, nose-base, tongue-base, body-base, heart-base, are the basic meaning of *vatthu*. It is because each consciousness element and associating mental concomitants arises depending on respective base. In the aspect of preaching methodology of *Suttanta*, however, the term, *vatthu*, must be inferred as not only those base-corporealities, eye-base etc, but also corporealities within the same corporeal unit, which are inevitable to be discerned, and underived, derived corporealities lying in various doors, eye etc. This way of inferring is instructed in commentaries as follows. _____

Pāli Quotation (M-A-1-281)

With referring to *Sāmaññaphala Sutta* and *Mahāsakuludāyī Sutta*, commentaries determine to infer the basic meaning of depended base-corporealities for respective mental *dhammas* led by *phassapañcamaka* (= contact together with five mental *dhammas*) as all kinds of underived and derived corporealities called *karajakāya*. As shown in tables of *rūpakammaṭṭhāna, Volume I*, (54) or (44) kinds of corporealities must be inferred accordingly.

If one considers in the aspect of nature, corporealities always arise as a group called *Kalāpa* (= corporeal unit) as natural fixed law.

Pure base-corporealities, eye-clear-sensitivity (= eye-base) etc, are unable to arise singly. The practising *meditator* must also keep in mind all kinds of corporealities, (54), (44) etc, minglingly in order to reach the ultimate nature after breaking down each compactness of corporeality and mentality.

During arising phase of *paṭisandhi*, according to the term, *vatthu*, (30) kinds of corporealities are shown because (3) kinds of corporal units produced by *kamma*, (30) kinds of corporealities begin to arise at that instant. If it is the heart-base occurring during practising now, there are (54) kinds of corporealities within the heart as shown in tables of *rūpakammaṭṭhāna*.

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Door (*dvāra*) and base (*vatthu*)

tattha cakkhādāni chadvārāni, rūpādāni cha ārammaṇāni nāmassa sādharmaṇo paccayo. (Vs-2-234)

Because it is explained that (6) kinds of doors and (6) kinds of objects are causal *dhammas* having dealings with all mental *dhammas*, it will be presented on explanation relating to the usage of door (*dvāra*) and base (*vatthu*).

1. The basic meaning of eye-door and eye-base is the eye-clear sensitivity.
2. The basic meaning of ear-door and ear-base is the ear-clear sensitivity.
3. The basic meaning of nose-door and nose-base is the nose-clear sensitivity.
4. The basic meaning of tongue-door and tongue-base is the tongue-clear sensitivity.
5. The basic meaning of body-door and body-base is the body-clear sensitivity.

Because each basic meaning of these (5) kinds of doors and (5) kinds of bases are the same in the basic meaning respectively, each usage of either door or base has the same meaning. However the basic meanings of the mind-door and the heart-base are different from each other, but are the same in metaphorical usage called *upacāra*. As mentioned in previous section, *nāmakammaṭṭhāna, Volume II*, these terms,

1. life-continuum is called mind-door
2. consciousness of life-continuum together with mind-door adverting are also called mind-door.
3. heart-base is also called mind-door through metaphorical usage called *ṭhānūpacāra* (the name of place is designated as mind-door which is actually the name of dweller, consciousness).

Life-continuum and adverting are origin of consciousness of cognitive process, resulting in designation as mind-door. Heart-base has also get designation as mind-door through metaphorical usage called *ṭhānūpacāra* because it is depended base of mind-element, mind-consciousness element, and associating mental *dhammas*.

In the aspect of preaching methodology of *Abhidhamma*, the basic meaning of heart-base is only heart-base corporeality which is dependence of mind-element and mind-consciousness-element. In the aspect of preaching methodology of *Suttanta*, the basic meaning of heart-base are the heart-base corporeality together with underived and derived corporealities. Therefore mind-door and heart-base have different basic meanings.

If the mind-door is inferred as causal *dhamma* of *paṭisandhi* feeling aggregate together with all kinds of associating mental *dhammas*, there is no mind-door previous to *paṭisandhi* in this life. Actually those life-continuums called mind-door arise as the first life-continuum just after *paṭisandhi*.

Furthermore if only the mind-door is considered as causal *dhamma* of mentality of cognitive process, other than *paṭisandhi*, and the heart base is omitted, that way of discerning can be incomplete. In the noble preaching of *Paṭṭhāna* the Supreme Buddha preached that the heart-base is also the relation of dependence for the mind-element and mind-consciousness element and then the heart-base should not be left out from causal *dhammas*.

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Therefore both kinds of heart-base and mind-door are shown as present causal *dhammas* in appropriate section in this work. During *paṭisandhi*, depended base-corporeality only is shown as present causal *dhamma* due to inability to benefit by the life-continuum mind-door. The object is also the relation of object for arising of mind-element and mind-consciousness-element. In the commentary of *Anupada Sutta (M-A-4-60)* it is explained that only when both kinds of base and object are kept in mind by attaching together, mental *dhammas* can be discerned systematically. This way of discerning is an olden example of discerning accomplished by the most Venerable Sariputta.

Object (āramaṇa) _____ The object is also the relation of object for arising of mental *dhammas*, resulting in a significant factor for mental *dhammas*. There are (6) kinds of objects and the relation of object for the eye-door cognitive process and the mind-door cognitive process, which take visible-object as object is visible-object and so forth.

The relation of object of mental *dhammas* of *paṭisandhi* and life-continuum of present life is the object which had taken as object by impulses adjacent to death in previous life. Although it can be any kind of three objects called *kamma-kamma nimitta-gatinimitta* (= action-emblem of action-emblem of destination), these object can be varied

among different persons. If kinds of object among action-emblem of action-emblem of destination are varied, it can be significant difference in different persons. However in the continuity of corporeality-mentality of a *meditator* objects of *paṭisandhi*, life-continuum, death-consciousness within one life is only one kind of those three objects. Way of discerning mentioned above shows only object of *kamma* ordinarily. Those objects of *kamma* may also be varied such as rice offering object of *kamma*, flower offering object of *kamma*. The practising *meditator* has to discern the object which had experienced in the continuity of corporeality-mentality of the period adjacent to death.

The action of offering produces good returns for some *meditators* while the action of morality or the action of practice of *samatha vipassanā* produces good returns for some *meditators*. Then actions of offering can be varied, such as rice offering, robe offering etc. Actions of morality can be varied, such as five-precepts, eight-precepts, ten-precepts etc.

The actions of practice can also be varied such as action of *kasina*-object action of practice on corpse, action of concentration of mindfulness of breathing, action of loving-kindness practice, action of *vipassanā* practice etc. Due to variations in objects of action in that way, those objects of impulses adjacent to death of previous life and *paṭisandhi-bhavanga-cuti* of present life can be varied. When object of mental *dhammas* of *paṭisandhi* of present-life can be kept in mind systematically, causes and results must be kept in mind as follows: _____

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Due to arising of object, *paṭisandhi* feeling aggregate arises.

Object is causal *dhamma*; *paṭisandhi* feeling aggregate is resultant *dhamma*.

Contact (*phassa*) _____ The reason why the Supreme Buddha preached in a way that “*phassasamudayā vedanāsamudayo* = due to arising of contact, feeling arises,” is that _____ the contact is a significant factor and then it was preached as priority through the preaching methodology called *padhāna naya* (significant method). Because four mental aggregates benefit mutually each other and if any kind of mental aggregates is inferred as resultant *dhamma*, remaining ones lie in the side of causal *dhammas*. In above way of discerning, because *paṭisandhi* feeling aggregate lies in the side of resultant *dhamma*, remaining (33) kinds of mental *dhammas* (34 - feeling = 33) lie in the side of causal *dhammas*. Among those causal *dhammas*, the contact is a significant factor for arising of feeling. Mental *dhammas* benefit each other by means of efficiency of relations of compatibility, mutuality, dependence etc, as mutual reliance. As the flavor of a food becomes better and better when the food is masticated over and over, it the contact consisting in the same mind moment or different succeeding mind moments joins together with object, the feeling can feel the taste of object thoroughly. Thus, due to occurrence of significant factor of the contact, the Supreme Buddha preached that “due to arising of contact, feeling arises”.

However contact is unable to arise only one itself. Only when remaining associating mental *dhammas* benefit contact by means of efficiency of relation of compatibility etc, the contact together with associating mental *dhammas* can arise simultaneously. Therefore it should be recognized the fact if contact only is said as causal *dhamma*, remaining associating mental *dhammas* are also inclusive in causal *dhammas*.

Similarly only when the contact can join together with object, the perception (*saññā*) can bear in mind that object well; the volition can exhort associating *dhammas* in order to reach on the object; the consciousness can also realize that object well. By seeing the phenomenon of arising of feeling in this way the *meditator* must keep in mind causes and results as follows: _____

Due to arising of contact (34-feeling-33), *paṭisandhi* feeling aggregate arises.
Contact is the causal *dhamma*; *paṭisandhi* feeling aggregate is resultant *dhamma*.
It should be understood similarly on remaining mental aggregates.

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C. *paṭisandhi* perception aggregate

Five kinds of past causal *dhammas*

1. Due to arising of ignorance (=20), *paṭisandhi* perception aggregate arises.
Ignorance (=20) is causal *dhamma*; *paṭisandhi* perception aggregate is resultant *dhamma*.
2. Due to arising of craving (=20), *paṭisandhi* perception aggregate arises.
Craving (=20) is causal *dhamma*; *paṭisandhi* perception aggregate is resultant *dhamma*.
3. Due to arising of clinging (=20), *paṭisandhi* perception aggregate arises.
Clinging (=20) is causal *dhamma*; *paṭisandhi* perception aggregate is resultant *dhamma*.
4. Due to arising of formation (=34), *paṭisandhi* perception aggregate arises.
Formation (=34) is causal *dhamma*; *paṭisandhi* perception aggregate is resultant *dhamma*.
5. Due to arising of efficiency of *kamma* (=34), *paṭisandhi* perception aggregate arises.
Efficiency of *kamma* (=34) is causal *dhamma*; *paṭisandhi* perception aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*

6. Due to arising of base (=depended base corporeality, 30), *paṭisandhi* perception aggregate arises.
Base (=depended base corporeality, 30) is causal *dhamma*; *paṭisandhi* perception aggregate is resultant *dhamma*.
7. Due to arising of object (=kamma object), *paṭisandhi* perception aggregate arises.
Object (=kamma object) is causal *dhamma*; *paṭisandhi* perception aggregate is resultant *dhamma*.
8. Due to arising of contact (= 34 – perception = 33), *paṭisandhi* perception aggregate arises.
Contact (= 34 – perception = 33) is causal *dhamma*; *paṭisandhi* perception aggregate is resultant *dhamma*.

D(i) *paṭisandhi* formation aggregate (first method)

(volition must be inferred as formation)

1. Due to arising of ignorance (=20), *paṭisandhi* formation aggregate arises.
Ignorance (=20) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.
2. Due to arising of craving (=20), *paṭisandhi* formation aggregate arises.
Craving (=20) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.
3. Due to arising of clinging (=20), *paṭisandhi* formation aggregate arises.
Clinging (=20) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.
4. Due to arising of formation (=34), *paṭisandhi* formation aggregate arises.
Formation (=34) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.
5. Due to arising of efficiency of *kamma* (=34), *paṭisandhi* formation aggregate arises.
Efficiency of *kamma* (=34) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*

6. Due to arising of base (=depended base corporeality, 30), *paṭisandhi* formation aggregate arises.
Base (=depended base corporeality, 30) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.
7. Due to arising of object (=kamma object), *paṭisandhi* formation aggregate arises.
Object (=kamma object) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.
8. Due to arising of contact (= 34 – volition = 33), *paṭisandhi* formation aggregate arises.
Contact (= 34 – volition = 33) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.

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[Notes:_____ In this way of discerning, according to the term formation aggregate, it is inferred as the volition only. This is the first method.]

D(ii) *paṭisandhi* formation aggregate (second method)

(31 kinds of mental concomitants must be inferred)

1. Due to arising of ignorance (=20), *paṭisandhi* formation aggregate arises.
Ignorance (=20) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.
2. Due to arising of craving (=20), *paṭisandhi* formation aggregate arises.
Craving (=20) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.
3. Due to arising of clinging (=20), *paṭisandhi* formation aggregate arises.
Clinging (=20) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.
4. Due to arising of formation (=34), *paṭisandhi* formation aggregate arises.
Formation (=34) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.
5. Due to arising of efficiency of *kamma* (=34), *paṭisandhi* formation aggregate arises.
Efficiency of *kamma* (=34) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*

6. Due to arising of base (=depended base corporeality, 30), *paṭisandhi* formation aggregate arises.
Base (=depended base corporeality, 30) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.
7. Due to arising of object (=kamma object), *paṭisandhi* formation aggregate arises.
Object (=kamma object) is causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.
8. Due to arising of remaining (3) mental aggregate, *paṭisandhi* formation aggregate arises.
Remaining (3) mental aggregate are causal *dhamma*; *paṭisandhi* formation aggregate is resultant *dhamma*.

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[Note :_____ Among (34) mental *dhammas* of *paṭisandhi*, (31) kinds of mental concomitants led by contact-volition, excluding feeling-perception-consciousness must be inferred as formation aggregate. That formation aggregate lies in the side of resultant *dhammas*. The present and proximate causes of that formation aggregate are remaining (3) mental aggregate according to explanation, “*sesa-khandhattaa padaṭṭhānā*”, found in commentaries. This way of discerning is intended to discern all kinds of mental *dhammas* of

formation aggregate together with contact thoroughly. It should be recognized similarly on later sections.]

E. paṭisandhi consciousness aggregate

1. Due to arising of ignorance (=20), *paṭisandhi* consciousness aggregate arises. Ignorance (=20) is causal *dhamma*; *paṭisandhi* consciousness aggregate is resultant *dhamma*.
2. Due to arising of craving (=20), *paṭisandhi* consciousness aggregate arises. Craving (=20) is causal *dhamma*; *paṭisandhi* consciousness aggregate is resultant *dhamma*.
3. Due to arising of clinging (=20), *paṭisandhi* consciousness aggregate arises. Clinging (=20) is causal *dhamma*; *paṭisandhi* consciousness aggregate is resultant *dhamma*.
4. Due to arising of consciousness (=34), *paṭisandhi* consciousness aggregate arises. Consciousness (=34) is causal *dhamma*; *paṭisandhi* consciousness aggregate is resultant *dhamma*.
5. Due to arising of efficiency of *kamma* (=34), *paṭisandhi* consciousness aggregate arises. Efficiency of *kamma* (=34) is causal *dhamma*; *paṭisandhi* consciousness aggregate is resultant *dhamma*.

One kind of present causal dhamma.

6. Due to arising of mind-matter, *paṭisandhi* consciousness aggregate arises. Mind-matter are causal *dhammas*; *paṭisandhi* consciousness aggregate is resultant *dhamma*.

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Further explanation ____ The term, mind (*nāma*), means group of mental concomitants led by contact-volition which arise simultaneously with consciousness in the same mind-moment. It, therefore, is similar to contact which is said as causal *dhamma*. During *paṭisandhi*, that term, mind, means (33) mental concomitants of *paṭisandhi*. If the *meditator* had got *paṭisandhi* with neutrality feeling, numbers of mental *dhammas* are (32) because of lack of pleasurable interest called *pīti*. The term, matter (*rūpa*), means depended base corporeality and object-corporeality.

The Supreme Buddha preached that “*nāmaruūpa samudyā viññāṇa samudayo (Sam-2-50)* = due to arising of mind-matter, consciousness arises” in the section of present causal *dhammas* of consciousness-aggregate. Then commentary explains a follows. ____

nāmantī ārammaṇābhimukkhā namanato vedanādayo tayo khandhā.

Rūpanti cattārimahābhūtāni catunnañca mahā-bhūtānam upādāyarūpam. (Vs-2-192)

The term, *nāma* (mind), means mental concomitants called feeling aggregate, perception aggregate, formation aggregate, due to ability to bend toward object. The term, *rūpa* (matter) means four great elements and derived corporealities which arise depending upon four great elements. Those are depended base-corporeality and object-corporeality.

In the corporeal group depended base-corporeal and object-corporeality included, resulting in consisting two causal *dhammas*, base and object. In the mental group the contact includes in formation aggregate, resulting in consisting of the causal *dhamma* called contact (*phassa*). It should, therefore, be recognized the fact the preaching that “mind-matter are

causal *dhammas* of consciousness aggregate” and the preaching that “base, object, contact are causal *dhammas* of consciousness aggregate” are no difference in the basic meaning.

In above example it is shown that the object of *paṭisandhi* is *kamma*-object. That *kamma*-object, if it is said for present life, is the wholesome volition cultivated in previous life. It is ideational-object (*dhammārammaṇa*) but not corporeal *dhamma*. If it is emblem of destination (*gatinimitta*), it is visible object and corporeal *dhamma*. If it is emblem of action, it may be (6) kinds of objects appropriately. It also includes object-corporeality.

Due to including of all mental concomitants in the term, *nāma*, the meaning, how all kinds of mental concomitants benefit consciousness intended to be understood, is very obvious. Furthermore it should be recognized mutual relation between consciousness and mental concomitants is also intended to be understood more clearly. As the way of discerning, “*viññāṇa paccayā nāmarūpam* = due to arising of consciousness, mind-matter arise” was preached and then the way of discerning, “*nāmarūpa samudayā viññāṇa samudayo* = due to arising of mind-matter, consciousness arises”, was also intended to be discerned. This way of discerning give rise to obvious understanding on the preaching of *Paṭṭhāna*, i.e., “four kinds of mental aggregates benefit each other mutually”.

According to these explanations, it should be understood the fact the usage of causal *dhammas*, base, object, contact and mind-matter are the same in essence of ultimate elements but those are varied in terminology only.

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By seeing the phenomenon of arising of consciousness, due to arising of mind-matter, the righteous *meditator* must keep in mind causes and results as follows. _____

Due to arising of mind-matter, consciousness aggregate arises.

Mind-matter are causal *dhammas*, consciousness aggregate is resultant *dhamma*.

Persons with inadequate knowledge _____

If one can understand the way of keeping in mind causes and results of *paṭisandhi* (5) aggregates, he will understand on each (5) aggregates of life-continuum and every mind-moment of cognitive process which are occurring throughout life. However those persons with inadequate knowledge in *abhidhamma* can not understand as mentioned above. Therefore way of keeping in mind causes and results of (5) aggregate of life-continuum and every mind-moment will be presented.

7.2. Five aggregates of life-continuum (*bhavanga*)

1. Heart-base together with (6) kinds of corporeal units, (54) kinds of corporealities are corporeal aggregate. (Non-real corporealities must be kept in mind.)
2. Among (34) kinds of *bhavanga* mental *dhammas*, the feeling is called feeling aggregate.
3. Among (34) kinds of *bhavanga* mental *dhammas*, the perception is called perception aggregate.
4. Among (34) kinds of *bhavanga* mental *dhammas*, the volition is called formation aggregate. (first method)
Remaining (31) kinds of mental concomitants are called formation aggregate. (second method)
5. Among (34) kinds of *bhavanga* mental *dhammas*, the consciousness is called consciousness aggregate.

7.2A. Life-continuum corporeal aggregate

Five kinds of past causal *dhammas*

1. Ignorance (= 20) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.
4. Formations (= 34) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.

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Three kinds of present causal *dhammas*.

6. Consciousness is causal *dhammas*; (*cittaja rūpa*) corporeal aggregate is resultant *dhamma*.
7. Temperature is causal *dhammas*; (*utuja rūpa*) corporeal aggregate is resultant *dhamma*.
8. Nutriment is causal *dhammas*; (*āhāraja rūpa*) corporeal aggregate is resultant *dhamma*.

Explanations_____ In some Pāli Text, *upādāna paripavattana Sutta* and *Sattaṭṭhānakusala Sutta* etc, the Supreme Buddha preached that “*āhārasamudayā rūpasamudayo* = due to arising of nutriment, corporeal aggregate arises”, and it means that only nutriment is present causal *dhamma* of corporeal aggregate. There is a reasonable question that even though this kind of preaching, “due to arising of nutriment, corporeal aggregate arise”, is present obviously, why those causal *dhammas*, consciousness and temperature are discerned minglingly? The answer is as follows.

Pāli Quotation(Patisam-A-1-235)

The answer _____ Among present causal *dhammas* called *pavattihetu* of corporeal *dhammas*, the Supreme Buddha preached only a causal *dhamma* called *kabaḷikārāhāra* because that kind of causal *dhamma* is very powerful and significant one. When that kind of causal *dhamma* is preached those present causal *dhammas*, consciousness and temperature, are also finished to say through the preaching methodology called *lakkhaṇāhāranetti* (=same characteristic are preached collectively). Therefore it is essential to discern consciousness and temperature as present causal *dhammas*. During keeping in mind causes & results only real corporealities are shown as priority in the resultant *dhammas* but non-real corporealities must also be keep in mind minglingly.

In the continuum of mankind with process of conception into the mother’s womb, about second or third weeks after beginning of conception, the external nutriment called *bāhiraojā*, which arises simultaneously with the perishing phase of preceding mind moment, begins arise pure octads produced by nutriment called *suddhaṭṭhaka āhārajarūpa kalāpa* at the arising phase of succeeding mind-moment. (How cognitive processes arises-written by Maing-khine Sayadaw Page-36)

Corporeal aggregate ____ (6) doors, (42) bodily parts

The righteous *meditator* can understand easily how causal relationship of corporeal aggregate occurring in (6) doors, (42) bodily parts can be kept in mind by taking example mentioned above. Some corporeal units, which are produced by mind, temperature, nutriment, including non-real corporealities must also be kept in mind together with respective causal relationship. Those all kinds of corporeal *dhammas* occurring (6) doors, (42) bodily parts can be kept in mind on a whole similarly.

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During keeping mind causal and resultant *dhammas* in that way one should not practice through reciting only. If one can not see causal relationship by insight knowledge, he will not attain the knowledge of Cause and Condition really.

Only when one sees each causal relationship between past or present causal *dhammas* and resulting (5) aggregates penetratively, causal and resultant *dhammas* must be kept in mind systematically.

7.2. B *bhavanga* feeling aggregate

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; *bhavanga* feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; *bhavanga* feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; *bhavanga* feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; *bhavanga* feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; *bhavanga* feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= 6 = 54) are causal *dhamma*; *bhavanga* feeling aggregate is resultant *dhamma*.
7. Object (= *kamma* object) is causal *dhamma*; *bhavanga* feeling aggregate is resultant *dhamma*.
8. Contact (a) preceding *bhavanga* mind-contact (= 34) is causal *dhamma*; *bhavanga* feeling aggregate is resultant *dhamma*.
(b) succeeding *bhavanga* mind-contact (34 – feeling = 33) is causal *dhamma*; *bhavanga* feeling aggregate is resultant *dhamma*.

[Notes _____ In this case two kinds of *bhavanga* mind-contacts are shown because preceding *bhavanga* mind-contact benefits succeeding *bhavanga* mind-contact by means of efficiency of relation of contiguity etc.]

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According to the term, preceding *bhanvaga* mind-contact, (34) kinds of mental *dhammas* of life-continuum must be inferred. The life continuum which is benefited by preceding one is termed as succeeding *bhavanga*. There are (34) kinds of mental *dhammas* in that succeeding *bhavanga* in which the feeling is inferred as resultant *dhamma* and remaining (33) kinds of mental *dhammas* are inferred as causal *dhammas*.

Pāli Quotation (Sam-2-51)

In above preaching the Supreme Buddha instructed to discern both agreeable feeling, disagreeable feeling, neutrality-feeling which arise basing on mind-contact and feeling aggregate, perception aggregate, formation aggregate, consciousness aggregate, as the objects of *vipassanā* practice. Those various feelings are not *dhammas* which can arise simultaneously within the same mind moment but specific kinds which can arise in each mind moment. Therefore those feelings or (4) kinds of mental aggregates may arise either together with causal mind-contact within the same mind moment or separately in different mind moments. The mind-contact within different mind moment is designated as preceding *bhavanga* mind-contact, while the mind-contact within the same mind moment, as succeeding *bhavanga* mind-contact. It should be recognized similarly on every mind moment.

7.2.C *bhavanga* perception aggregate

Ways of discerning in number 1,2,3,4,5,6,7 are the same as feeling aggregate. It will be presented on different one only.

8. Contact (a) preceding *bhavanga* mind-contact (= 34) is causal *dhamma*; *bhavanga* perception aggregate is resultant *dhamma*.
(b) succeeding *bhavanga* mind-contact (34 – perception = 33) is causal *dhamma*; *bhavanga* perception aggregate is resultant *dhamma*.

7.2.D(i) *bhavanga* formation aggregate (volition must be inferred, first method)

Ways of discerning in number 1,2,3,4,5,6,7 are the same as feeling aggregate. It will be presented on different one only.

8. Contact (a) preceding *bhavanga* mind-contact (= 34) is causal *dhamma*; *bhavanga* formation aggregate is resultant *dhamma*.
(b) succeeding *bhavanga* mind-contact (34 – volition = 33) is causal *dhamma*; *bhavanga* formation aggregate is resultant *dhamma*.

7.2.D(ii) *bhavanga* formation aggregate (31-mental concomitants must be inferred, second method)

Ways of discerning in number 1,2,3,4,5,6,7 are the same as feeling aggregate. It will be presented on different one only.

8. Contact (a) preceding *bhavanga* mind-contact (= 34) is causal *dhamma*; *bhavanga* formation aggregate is resultant *dhamma*.
(b) succeeding (3) kinds of mental aggregate of *bhavanga* are causal *dhammas*; *bhavanga* formation aggregate is resultant *dhamma*.

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7.2.E *bhavanga* consciousness aggregate

Way of discerning in number 1,2,3,4,5 are the same as feeling aggregate.

Two kinds of present causal *dhammas*

6. Contact = preceding *bhavanga* mind-contact (= 34) is causal *dhamma*; consciousness aggregate is resultant *dhamma*.

7. Mind-matter are causal *dhammas*; consciousness aggregate is resultant *dhamma*.

[The term, mind (*nāma*), must be inferred as (33) kinds of mental concomitants. The term, matter (*rūpa*), must be inferred as base-corporeality and object corporeality.]

Relation of contiguity (*anantara paccaya*) _____
purimā purimā avyākatā dhammā pacchimānam pacchimānam avyakatānam dhammānam anantara paccyena paccayo. (Paṭṭhāna-1-3)

According to this preaching, preceding life-continuum mental *dhammas*, which are consequence and indeterminate (*avyākata*) *dhammas*, benefit succeeding life-continuum mental *dhammas*, which are consequence and indeterminate (*avyākata*) *dhammas*, by means of efficiency of relations of contiguity etc. Only when preceding mind moment ceases, can succeeding mind moment arise contiguously.

The cessation of preceding mind moment is the causal *dhamma* for arising of succeeding mind moment. Therefore if those life-continuums, which are separated by two or three mind moments with consciousness of cognitive process, are discerned, two kinds of mind-contacts are shown as,

- (a) Preceding *bhavanga* mind-contact (= 34) and
- (b) Succeeding *bhavanga* mind-contact (= 34 – feeling = 33) etc.,

Furthermore, according to the preaching as follows: _____

Pāli Quotation (Paṭṭhāna-1-3)

In the session (*vāra*) in which life-continuum falls after impulsion, if causal *dhammas* of life-continuum after impulsion are discerned, two kinds of mind-contacts must be inferred as

- (a) impulsion mind-contact
- (b) *bhavanga* mind-contact (= 34 – feeling = 33)

In the session in which life-continuum falls after registering, if causal *dhammas* of life-continuum after registering are discerned, two kinds of mind-contacts must be inferred as

- (a) registering mind-contact
- (b) *bhavanga* mind-contact (= 34 – feeling = 33)

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If causal *dhammas* of the first life-continuum after *paṭṭisandhi* are intended to be discerned, two kinds of mind-contacts must be inferred as

- (a) *paṭṭisandhi* mind-contact (= 34) and
- (b) the first *bhavanga* mind-contact (= 34 – feeling = 33)

The *meditator* should understand two kinds of mind-contacts in this way.

Cognitive process with attachment on existence (*bhavanikantika lobha vīthi*)

After arising of (15) times or (16) times of life-continuum at the beginning of any newly existence, one time of mind-door adverting and (7) times of impulsion of cognitive process with attachment on existence called *bhavanikantalobhajavana* arise continuously. Those impulsions are impulsions with strong attachment on acquired new existence of man or

woman. There are each five aggregates in mind-door adverting and impulsions. Way of discerning on causal *dhammas* of those five aggregates is the same as way of discerning on impulsions of mind-door cognitive process with greed. The object of impulsion of cognitive process with attachment on existence is the object of newly existence. If the *meditator* is a gentleman, it is the object of new man's existence; if the *meditator* is a lady, it is the object of new woman's existence.

Furthermore there are only (6) kinds of cognitive processes, viz, eye-door, ear-door, nose-door, tongue-doors, body-door, mind-door, cognitive processes, which are occurring throughout life and then the way of discerning causes and results of each mind moment within those (6) kinds of cognitive processes will be presented.

The righteous *meditator* must take the object of colour of corporeal units by keeping in mind combination of the eye-door called eye-clear-sensitivity and the mind-door called *bhavanga* mind-clear-element. At that time eye-door-cognitive process and mind-door cognitive process which takes the visible-object continuously will arise. In this case way of discerning causal and resultant *dhammas* of eye-door-cognitive process with the very great object (*atimahantārammaṇa*) and mind-door-cognitive process with the obvious object (*vibhūtārammaṇa*) will be presented as examples. Those cognitive processes with the great object (*mahantārammaṇa*), the slight object (*parittārammaṇa*), the obscure object (*avibhūtārammaṇa*) must also be discerned by following examples. The righteous *meditator* should like to take objects of tables of *nāmakammaṭṭhāna*.

7.3 Visible-object line – (5) aggregates of the five-doors-advorting

1. (54) kinds of corporealities within the heart and visible-objects are corporeal aggregate.
2. Among (11) kinds of mental *dhammas* of five-doors-advorting, the feeling is feeling aggregate.
3. Among (11) kinds of mental *dhammas* of five-doors-advorting, the perception is perception aggregate.
4. Among (11) kinds of mental *dhammas* of five-doors-advorting, the volition is formation aggregate. (First method)
Among (11) kinds of mental *dhammas* of five-doors-advorting, the remaining (8) kinds of mental concomitants is formation aggregate. (Second method)
5. Among (11) kinds of mental *dhammas* of five-doors-advorting, the consciousness is consciousness aggregate.

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7.3,A Five-doors-advorting-corporeal aggregate

Five kinds of past causal *dhammas*

1. Ignorance (= 20) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.
4. Formations (= 34) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Consciousness is causal *dhammas*; (*cittaja rūpa*) corporeal aggregate is resultant *dhamma*.
7. Temperature is causal *dhammas*; (*utuja rūpa*) corporeal aggregate is resultant *dhamma*.
8. Nutriment is causal *dhammas*; (*āhāraja rūpa*) corporeal aggregate is resultant *dhamma*.

Five –doors-adverting consciousness _____ This kind of consciousness is called mere functioning consciousness (*kiriya citta*) because it merely takes object. It is not a consciousness produced by past causal *dhammas*, but by present causal *dhammas*. However in the side of depended base corporealities, those are produced by four origins called *kamma-citta-utu-āhāra* and then causes and results must be kept in mind through discerning causal relationship between four origins and corporeal aggregate.

7.3.B Five-doors-adverting-feeling aggregate (Eye-door-cognitive process)

Three kinds of present causal *dhammas*.

1. Base (heart = 6 = 54) are causal *dhamma*; feeling aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
3. Contact (a) *bhavanga* mind-contact (= 34) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
(b) five-door-adverting mind-contact (11 – feeling = 10) is causal *dhamma*; feeling aggregate is resultant *dhamma*.

[Notes: _____ In accordance with commentary called *Visuddhi Magga* which explains that *bhanvangādiko kiriyassa ... (Vs-2-234)*, those mental *dhammas* of the life-continuum, previous to five-doors-adverting, benefits mental *dhammas* of five-doors-adverting by efficiency of relations of contiguity etc. The contact consisting in five-doors-adverting, in the next method, mental *dhammas* led by the contact consisting in five-doors-adverting, benefits (benefit) feeling aggregate of five-doors-adverting by means of efficiency of relations of compatibility, mutuality etc.

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In the life-continuum it is shown (32) mental *dhammas* with referring to joyful life-continuum with three roots. Five-doors-adverting mind moment consists of (11) kinds of mental *dhammas* and then if the feeling is inferred as resultant *dhamma*, remaining (10) kinds of mental *dhammas* are causal *dhammas*. It should be recognized similarly on formation aggregate. Furthermore all consciousness of cognitive processes, except fivefold consciousness, arise depending on the heart base and then if it is shown as base (= heart-base = 6 = 54) it means the heart-base together with (54) kinds of corporealities. Similarly if it is shown that (eye-base= 6 = 54), it means the eye-base together with (54) kinds of corporealities. It should be understood similarly on remaining bases, ear-base etc. Then five aggregates of every mind moment showing as follows are eye-door cognitive process and mind-door cognitive process which are inclusive in wholesome groups, great wholesome deeds associating with agreeable feeling and knowledge, unprepared. It can be found in the first row of table shown in *nāmakammaṭṭhāna*.

7.3.C Five-doors-adverting___ perception aggregate

Three kinds of present causal *dhammas*.

1. Base (heart = 6 = 54) is causal *dhamma*; perception aggregate is resultant *dhamma*.

2. Object (= visible object) is causal *dhamma*; perception aggregate is resultant *dhamma*.
3. Contact (a) *bhavanga* mind-contact (= 34) is causal *dhamma*;
perception aggregate is resultant *dhamma*.
(b) five-door-adverting mind-contact (11 – perception = 10) is causal *dhamma*;
perception aggregate is resultant *dhamma*.

7.3.D Five-doors-adverting ___ formation aggregate

(volition must be inferred as formation; the first method)

1. Base (heart = 6 = 54) is causal *dhamma*; formation aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; formation aggregate is resultant *dhamma*.
3. Contact (a) *bhavanga* mind-contact (= 34) is causal *dhamma*;
formation aggregate is resultant *dhamma*.
(b) five-door-adverting mind-contact (11 – volition = 10) is causal *dhamma*;
formation aggregate is resultant *dhamma*.

7.3.D Five-doors-adverting ___ formation aggregate

(8 kinds of mental concomitants must be inferred as formations, the second method)

Four kinds of present causal *dhammas*

1. Base (heart = 6 = 54) is causal *dhamma*; formation aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; formation aggregate is resultant *dhamma*.
3. Contact = *bhavanga* mind-contact (= 34) is causal *dhamma*; formation aggregate is resultant *dhamma*.
4. Remaining (3) mental aggregates are causal *dhammas*; formation aggregate is resultant *dhammas*.

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[Notes: _____ Those causal *dhammas*, “remaining 3” mental aggregates mean feeling aggregate, perception aggregate and consciousness aggregate.]

7.3.E Five-doors-adverting ___ consciousness aggregate

Two kinds of present causal *dhammas*

1. *bhavanga* mind-contact (= 34) is causal *dhammas*, consciousness aggregate is resultant *dhammas*.
2. Mind-matter are causal *dhammas*, consciousness aggregate is resultant *dhamma*.
The term, *nāma* (mind), means (10) kinds of associating mental concomitants. The term, *rūpa* (matter), means the heart base together with (54) kinds of corporeality and visible-object.

7.4 Visible-object line ___ (5) aggregate of seeing-consciousness

Pāli Quotation (M-A-1-267)

1. (54) kinds of corporealities within the eye and visible-objects are corporeal aggregate.
2. Among (8) kinds of mental *dhammas* of seeing-consciousness, the feeling is feeling aggregate.
3. Among (8) kinds of mental *dhammas* of seeing-consciousness, the perception is perception aggregate.

4. Among (8) kinds of mental *dhammas* of seeing-consciousness, the volition is formation aggregate. (First method)
Among (8) kinds of mental *dhammas* of seeing-consciousness, the remaining (5) kinds of mental concomitants is formation aggregate. (Second method)
5. Among (8) kinds of mental *dhammas* of seeing-consciousness, the consciousness is consciousness aggregate.

7.4.A Seeing-consciousness ___ corporeal aggregate

Five kinds of past causal *dhammas*

1. Ignorance (= 20) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhammas*; (*kammaja rūpa*) corporeal aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Consciousness is causal *dhammas*; (*cittaja rūpa*) corporeal aggregate is resultant *dhamma*.
7. Temperature is causal *dhammas*; (*utuja rūpa*) corporeal aggregate is resultant *dhamma*.
8. Nutriment is causal *dhammas*; (*āhāraja rūpa*) corporeal aggregate is resultant *dhamma*.

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7.4.B Seeing-consciousness-feeling aggregate

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (seeing-consciousness) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (seeing-consciousness) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (seeing-consciousness) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (seeing-consciousness) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (seeing-consciousness) feeling aggregate is resultant *dhamma*.

Five kinds of present causal *dhammas*.

6. Base (= eye – base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Eye-contact (= 8-feeling =7) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
9. Light is causal *dhamma*; feeling aggregate is resultant *dhamma*.
10. Attention (= five-doors-adverting = 11) are causal *dhamma*; feeling aggregate is resultant *dhamma*.

Further explanations _____

Contact (*phassa*) _____ According to preachings and explanations, “*phassa samudayā vedanā sammudayo (Sam-2-49); phassa paccayā vedanā (Abhi-2-142); cakkhuvīññāṇa sampayuttāya pana vattabbameva natthi (Sam-A-3-5)*”; eye-contact together with five kinds of causal *dhammas* are shown although (4) kinds of present causal *dhammas* of seeing-consciousness are shown generally. That eye-contact also benefits *cakkhusamphassajā vedana* (=feeling produced by eye-contact) by means of efficiency of relation of compatibility etc.

Light (*āloka*) Four kinds of lights called firelight, moonlight, sunlight, light of knowledge, benefit mental *dhammas* of seeing-consciousness by means of efficiency of relation of determinative dependence etc. It has been explained the fact various kinds of objects can be seen by the light of knowledge which is produced by consciousness of *samatha* and *vipassanā* practice, in previous section, section of concentration of mindfulness of breathing. Those conditioned things were very obvious in the knowledge of *Mahā Theras* who stayed in the forest, such as *Mahāsiva Thero*, even in the night. Those corporeality-mentality consist of both colour-object and mental *dhammas* of seeing-consciousness. Ability to discern the ultimate nature of visible-object by breaking down compactness of corporeality depends on the efficiency of light of knowledge.

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Ability to discern visible-object of corporeal unit concern with the eye of wisdom only because every corporeal unit can be seen by eye of wisdom only.

In other words, only when efficiency the light of knowledge is powerful can visible-object of corporal units be seen and it can be said the ultimate nature of visible-object is seen. Only when ultimate nature of visible-object is seen by light of knowledge, conditioned things together with visible-object can be discerned as objects of *vipassanā* practice. Olden day *Mahā Thera* attained the Noble Fruit-Knowledge of *Arahant* even at night because they discerned on the ultimate nature of corporeality-mentality together with visible object. It should be recognized the fact that all four kinds of light benefit arising of mental *dhammas* of seeing-consciousness. In the aspect of *vipassanā*, however, only the light of knowledge is essential.

***Manasikāra* (attention) _____** Factor of arising of seeing-consciousness are explained in the commentary (*Abhi-A-1-321*) as follows. _____

1. presence of normal condition of eye-clear-sensitivity _____ It means alive person's eye-clear-sensitivity is not affected by any kind of diseases, blood, bile, phlegm etc. Dead person's eye and damaged eye of alive one can not benefit for arising of seeing-consciousness.
2. Only when visible-object strikes on the eye-clear-sensitivity which is normal condition, can seeing-consciousness arise.
3. Only when the light is present can visible-object appear on the eye-clear-sensitivity, resulting in arising of seeing-consciousness.
4. Even though the light is present, if an essential factor called *manasikāra* (attention) is absent, seeing-consciousness can not arise.

In the commentary called *Aṭṭhasālinī*, that factor called *manasikāra* is explained as follows. _____

Pāli Quotation (Abhi-A-1-321)

According to explanation of above commentary, the term, *manasikāra*, does not mean as the mental concomitant called *manasikāra* (attention), but the functional mind-element called adverting-consciousness. In other words, it means (11) mental *dhammas* together with *manasikāra* (attention) which are consisting in adverting mind moment. Those mental *dhammas* are called the attention which is fundamental of cognitive processes. Unless that adverting consciousness give rise to cease continuity of life-continuum, mental *dhammas* of seeing-consciousness can not arise.

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Although seeing-consciousness arises through completion of four factors, it can not arise singly without associating *dhammas*. Therefore those associating *dhammas*, eye-contact etc., are also shown as causal *dhammas*. Causes and results must be kept in mind by seeing how seeing-consciousness together with associating *dhammas* arise in the presence of benefitting of five-doors-adverting mental *dhammas* with the efficiency of relations of contiguity etc.

7.4.C Seeing-consciousness _____ perception aggregate

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (seeing-consciousness) perception aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (seeing-consciousness) perception aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (seeing-consciousness) perception aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (seeing-consciousness) perception aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (seeing-consciousness) perception aggregate is resultant *dhamma*.

Five kinds of present causal *dhammas*.

6. Base (= eye – base = 6 = 54) is causal *dhamma*; perception aggregate is resultant *dhamma*.
7. Object (= visible object) is causal *dhamma*; perception aggregate is resultant *dhamma*.
8. Eye-contact (= 8-perception =7) is causal *dhamma*; perception aggregate is resultant *dhamma*.
9. Light is causal *dhamma*; perception aggregate is resultant *dhamma*.
10. Attention (= five-doors-adverting = 11) are causal *dhammas*; perception aggregate is resultant *dhamma*.

**7.4.D(i) Seeing-consciousness _____ formation aggregate
(volition must be inferred as formation, First method)**

Ways of discerning shown in number 1, 2, 3, 4, 5, 6, 7, 9, 10 are the same as perception aggregates. Difference will be presented.

8. Eye-contact (= 8 - volition =7) is causal *dhamma*; perception aggregate is resultant *dhamma*.

7.4.D(ii) Seeing-consciousness _____ formation aggregate

(5 – mental concomitants must be inferred a formation, Second method)

Ways of discerning shown in number 1, 2, 3, 4, 5, 6, 7, 9, 10 are the same as perception aggregates. Difference will be presented.

8. Remaining (3) mental aggregate are causal *dhamma*; formation aggregate is resultant *dhamma*.

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7.4.E Seeing-consciousness _____ consciousness aggregate

Ways of discerning shown in number 1, 2, 3, 4, 5 are the same as perception aggregates. Difference will be presented.

Three kinds of present causal *dhammas*

6. Mind-matter are causal *dhamma*; (seeing-consciousness) consciousness aggregate is resultant *dhamma*.
7. Light is causal *dhamma*; (seeing-consciousness) consciousness aggregate is resultant *dhamma*.
8. Attention (= five-doors-adverting = 11) are causal *dhamma*; (seeing-consciousness) consciousness aggregate is resultant *dhamma*.

The terms, mind (*nāma*), means (7) kinds of mental concomitants which are associating *dhammas* of seeing-consciousness. The term, matter (*rūpa*), means (54) kinds of base corporealities and visible-object.

7.5 Visible-object line _____ (5) aggregates of receiving consciousness

1. (54) kinds of corporealities within the heart and visible-objects are corporeal aggregate.
2. Among (11) kinds of mental *dhammas* of receiving, the feeling is feeling aggregate.
3. Among (11) kinds of mental *dhammas* of receiving, the perception is perception aggregate.
4. Among (11) kinds of mental *dhammas* of receiving, the volition is formation aggregate. (First method)
Among (11) kinds of mental *dhammas* of receiving, the remaining (8) kinds of mental concomitants is formation aggregate. (Second method)
5. Among (11) kinds of mental *dhammas* of receiving, the consciousness is consciousness aggregate.

7.5.A Receiving _____ corporeal aggregate

Ways of discerning on corporeal aggregate of receiving-consciousness are the same as five-doors-adverting consciousness.

7.5.B Receiving _____ feeling aggregate

Three kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= eye – base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Eye-contact (= 8) is causal *dhamma*; receiving feeling aggregate is resultant *dhamma*.
 (b) Receiving mind-contact (=11 – feeling = 10) is causal *dhamma*; receiving feeling aggregate is resultant *dhamma*.

Contact_____ In accordance with these preachings, “*phassa samudayā vedanā samudayo; phassa samudayā saññāsamudayo; phassa samudayā sañkhāra samudayo; (Sam-2-49)*, when feeling-perception-

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consciousness arise, due to arising of contact, the causal *dhammas*, contact can be inferred as two kinds in this section, i.e, (a) eye-contact = (8) kinds of mental *dhammas* together with seeing-consciousness and (b) mind-contacts = contacts which are associating with receiving, investigating, determining, impulsion, registering; in other words, mental *dhammas* which are led by those contacts.

Eye-contact also benefits those consciousness of cognitive process, which arise continuously after itself, by means of efficiency of relations of determinative dependence etc. Then each consciousness of cognitive process also consists of contact. Mental *dhammas* which are led by contact also benefit each other by means of efficiency of relations of compatibility etc. Therefore contact is shown as two kinds separately.

Pāli Quotation (Sam-2-248 – Pahāna Sutta)

(*Sam-A-3-5*)

In above *Pāli* Text of *Saḷāyatana Vagga, Samyutta*, there are many preachings as examples in which feeling is preached as priority and then how mental *dhammas* of five-doors-cognitive process, i.e., receiving, investigating, determining, impulsion etc, and those of mind-door-cognitive process, mind-door-adverting, impulsion, etc, arise consequently basing on eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact, as fundamentals.

In *Aparijānana Sutta (Sam-2-249, 250)* the Supreme Buddha instructed to practice for attainment of three kinds of full understanding (*pariññā*) on both mental *dhammas* of seeing-consciousness and mental *dhammas* led by feeling, which arise basing on eye-contact. This stage of knowledge, the knowledge of cause and condition, is inclusive in the full understanding on object (*ñātāpariññā*), It should be recognized similarly on ear-contact etc. Therefore the causal *dhamma*, contact, is shown as two kinds separately.

7.5.C Receiving ___perception aggregate

Ways of discerning shown in number 1, 2, 3, 4, 5, 6, 7 are the same as feeling aggregate. Difference will be presented.

8. Contact (a) Eye-contact (= 8) is causal *dhamma*; receiving perception aggregate is resultant *dhamma*.
 (b) Receiving mind-contact (=11 – perception = 10) is causal *dhamma*; receiving perception aggregate is resultant *dhamma*.

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7.5.D(i) Receiving-formation aggregate (Volition must be inferred as formation, First method)

Ways of discerning shown in number 1, 2, 3, 4, 5, 6, 7 are the same as feeling aggregate. Difference will be presented.

8. Contact (a) Eye-contact (= 8) is causal *dhamma*; receiving formation aggregate is resultant *dhamma*.
- (b) Receiving mind-contact (=11 – volition = 10) is causal *dhamma*; receiving formation aggregate is resultant *dhamma*.

7.5.D(ii) Receiving___ formation aggregate (8 kinds of mental concomitants must be inferred as formation, Second method)

Ways of discerning shown in number 1, 2, 3, 4, 5, 6, 7 are the same as feeling aggregate. Difference will be presented.

8. Contact (a) Eye-contact (= 8) is causal *dhamma*; receiving formation aggregate is resultant *dhamma*.
- (b) Remaining (3) mental aggregates are causal *dhammas*; receiving formation aggregate is resultant *dhamma*.

7.5.E Receiving___ consciousness aggregate

Ways of discerning shown in number 1, 2, 3, 4, 5 are the same as feeling aggregate.

6. Eye-contact (=8) is causal *dhammas*; (receiving) consciousness aggregate is resultant *dhammas*.
7. Receiving mind-matter are causal *dhammas*; (receiving) consciousness aggregate is resultant *dhammas*.

The term, mind (*nāma*), means (10) kinds of mental concomitants associating with receiving consciousness;

The term, matter (*rūpa*), means (54) kinds of depended base corporealities and visible object.

7.6 Visible-object line___ (5) aggregates of investigating consciousness

1. (54) kinds of corporealities within the heart and visible-objects are corporeal aggregate.
2. Among (12) kinds of mental *dhammas* of investigating, the feeling is feeling aggregate.
3. Among (12) kinds of mental *dhammas* of investigating, the perception is perception aggregate.
4. Among (12) kinds of mental *dhammas* of investigating, the volition is formation aggregate. (First method)
Among (12) kinds of mental *dhammas* of investigating, the remaining (9) kinds of mental concomitants is formation aggregate. (Second method)
5. Among (12) kinds of mental *dhammas* of investigating, the consciousness is consciousness aggregate.

[Notes: ___ If investigating consciousness associates with agreeable feeling, it consists of (12) kinds of mental *dhammas* including *pīti* (pleasurable interest); if it associates with neutrality feeling, it consists of (11) kinds of mental *dhammas* without *pīti* (pleasurable

interest). If impulsion associates with *pīti*, investigating consciousness usually associates with *pīti*. If impulsion does not associate with *pīti*, investigating consciousness also lacks *pīti*.

7.6.A Investigating ____ corporeal aggregate

Ways of discerning on corporeal aggregate of investigating mind moment are the same as five-doors-adverting mind moment.

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7.6B Investigating ____ feeling aggregate

Three kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Eye-contact (= 8) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
 - (b) Receiving mind-contact (=11) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
 - (c) Investigating mind-contact (=12 – feeling = 11) is causal *dhammas*; (investigating) feeling aggregate is resultant *dhamma*.

7.6.C Investigating ____ perception aggregate

Ways of discerning shown in number 1, 2, 3, 4, 5, 6, 7 are the same as (investigating) feeling aggregate.

8. Contact (a) Eye-contact (= 8) is causal *dhamma*; (investigating) perception aggregate is resultant *dhamma*.
 - (b) Receiving mind-contact (=11) is causal *dhamma*; (investigating) perception aggregate is resultant *dhamma*.
 - (c) Investigating mind-contact (=12 – perception = 11) is causal *dhammas*; (investigating) perception aggregate is resultant *dhamma*.

7.6.D(i) Investigating ____ formation aggregate

(volition must be inferred as formation, First method)

Ways of discerning shown in number 1, 2, 3, 4, 5, 6, 7 are the same as investigating feeling aggregate.

8. Contact (a) Eye-contact (= 8) is causal *dhamma*; (investigating) formation aggregate is resultant *dhamma*.
 - (b) Receiving mind-contact (=11) is causal *dhamma*; (investigating) formation aggregate is resultant *dhamma*.
 - (c) Investigating mind-contact (=12 – volition = 11) is causal *dhammas*; (investigating) formation aggregate is resultant *dhamma*.

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7.6.D(ii) Investigating ____ formation aggregate

(‘9’ kinds of mental concomitant must be inferred as formation, Second method)

Ways of discerning shown in number 1, 2, 3, 4, 5, 6, 7 are the same as investigating feeling aggregate.

8. Contact (a) Eye-contact (= 8) is causal *dhamma*; investigating formation aggregate is resultant *dhamma*.
(b) Receiving mind-contact (=11) is causal *dhamma*; investigating formation aggregate is resultant *dhamma*.
9. Remaining (3) kinds of mental aggregates are causal *dhammas*; investigating formation aggregate is resultant *dhamma*.

7.6.E Investigating ____ Consciousness aggregate

Ways of discerning shown in number 1, 2, 3, 4, 5 are the same as investigating feeling aggregate.

6. (a) Eye-contact (= 8) is causal *dhamma*; investigating consciousness aggregate is resultant *dhamma*.
(b) Receiving mind-contact (=11) is causal *dhamma*; investigating consciousness aggregate is resultant *dhamma*.
7. Investigating min-matter are causal *dhammas*; investigating consciousness aggregate is resultant *dhamma*.

The term, mind (*nāma*), means (11) kinds of mental concomitants which are associating with investigating consciousness; the term, matter (*rūpa*) means (54) kinds of depended base corporealities and visible-object.

7.7.A Visible-object line ____ (5) aggregates of determining consciousness

1. (54) kinds of corporealities within the heart and visible-objects are corporeal aggregate.
2. Among (12) kinds of mental *dhammas* of determining, the feeling is feeling aggregate.
3. Among (12) kinds of mental *dhammas* of determining, the perception is perception aggregate.
4. Among (12) kinds of mental *dhammas* of determining, the volition is formation aggregate. (First method)
Among (12) kinds of mental *dhammas* of determining, the remaining (9) kinds of mental concomitants is formation aggregate. (Second method)
5. Among (12) kinds of mental *dhammas* of determining, the consciousness is consciousness aggregate.

[Notes: _____ This determining consciousness is only merefunctioning consciousness (*kiriya citta*) but not consequence consciousness, resulting in lacking past causal *dhammas*. The way of discerning on corporeal aggregate which is depended base of determining consciousness is the same as corporeal aggregate which is depended base of five-doors-adverting consciousness.]

7.7.B Determining ____ feeling aggregate

Three kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; determining feeling aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*;
(determining) feeling aggregate is resultant *dhamma*.

3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (determining) feeling aggregate is resultant *dhamma*.
- (b) Investigating mind-contact (=12) is causal *dhamma*; (determining) feeling aggregate is resultant *dhamma*.
- (c) Determining mind-contact (=12 – feeling = 11) is causal *dhammas*; (determining) feeling aggregate is resultant *dhamma*.

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7.7.C Determining _____ perception aggregate

Three kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; determining perception aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; determining perception aggregate is resultant *dhamma*.
3. Contact (a) Eye-contact (= 8) is causal *dhamma*; determining perception aggregate is resultant *dhamma*.
- (b) Investigating mind-contact (=12) is causal *dhamma*; (determining) perception aggregate is resultant *dhamma*.
- (c) Determining mind-contact (=12 – perception = 11) is causal *dhammas*; (determining) perception aggregate is resultant *dhamma*.

7.7.D(i) Determining _____ formation aggregate

(volition must be inferred as formation; First method)

Ways of discerning shown in number 1, 2, are the same as feeling aggregate.

3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (determining) formation aggregate is resultant *dhamma*.
- (b) Investigating mind-contact (=12) is causal *dhamma*; (determining) formation aggregate is resultant *dhamma*.
- (c) Determining mind-contact (=12 – volition = 11) is causal *dhammas*; (determining) formation aggregate is resultant *dhamma*.

7.7.D(ii) Determining _____ formation aggregate

(‘9’ kinds mental concomitants must be inferred as formation; Second method)

Ways of discerning shown in number 1, 2, are the same as feeling aggregate.

3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (determining) formation aggregate is resultant *dhamma*.
- (b) Investigating mind-contact (=12) is causal *dhamma*; (determining) formation aggregate is resultant *dhamma*.
4. Remaining (3) mental aggregates are causal *dhammas*; (determining) formation aggregate is resultant *dhamma*.

7.7.E Determining _____ consciousness aggregate

1. Contact (a) Eye-contact (= 8) is causal *dhamma*; (determining) consciousness aggregate is resultant *dhamma*.
- (b) Investigating mind-contact (=12) is causal *dhamma*; (determining) consciousness aggregate is resultant *dhamma*.
2. Determining mind-matter are causal *dhammas*; (determining) consciousness aggregate is resultant *dhamma*.

The term, mind (*nāma*), means (11) kinds of mental concomitants which are associating with determining consciousness; the term, matter (*rūpa*) means (54) kinds of depended base corporealities of determining and visible-object.

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7.8.A Visible-object line ____ (5) aggregates of wholesome impulsion (eye-door-cognitive process)

1. (54) kinds of corporealities within the heart and visible-objects are corporeal aggregate.
2. Among (34) kinds of mental *dhammas* of impulsion, the feeling is feeling aggregate.
3. Among (34) kinds of mental *dhammas* of impulsion, the perception is perception aggregate.
4. Among (34) kinds of mental *dhammas* of impulsion, the volition is formation aggregate. (First method)
Among (34) kinds of mental *dhammas* of impulsion, the remaining (31) kinds of mental concomitants are formation aggregate. (Second method)
5. Among (34) kinds of mental *dhammas* of impulsion, the consciousness is consciousness aggregate.

[Notes: ____ Corporeal aggregate which is depended base of impulsion must be discerned as corporeal aggregate which is depended base of five-doors-adverting similarly. In this case, the determining consciousness determines the object as visible-object (= colour) and then it is wise attention called *yonisomanasikāra*, resulting in falling as wholesome impulsion. Wholesome impulsion is not consequence mental *dhamma*, resulting in lacking past causal *dhammas*. Therefore present causal *dhammas* only are essential to be discerned as causal relationship.]

7.8.B First wholesome impulsion ____ feeling aggregate (eye-door-cognitive process)

Four kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.
3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.
(b) First impulsion mind-contact (34 – feeling = 33) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.
4. Wise attention (= determining = 12) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.

Yonisomanisikāra ____ Way of taking into heart on the visible-object, colour, which is performed through only colour, corporeal *dhamma*, *anicca*, *dukkha*, *anatta*, *asubha*, causal *dhammas* and resultant *dhamma*, is called *yonisomanisikāra* (wise attention). It is a fundamental attention of the impulsion. The basis meaning of attention are determining (= 12 kinds of mental *dhammas*) and mind-door-adverting (= 12 kinds of mental *dhammas* for eye-door and mind-door cognitive processes respectively).

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Among those two kinds, the determining can determine visible-object as only colour. (It means only *yonisomanisikāra*. *Ayonisomanisikāra* will be presented later separately.) It can not determine as any kind of general characters, *anicca, dukkha, anatta, asubha*, causal *dhammas* and resultant *dhamma*. That kind of determination can be accomplished by mind-door cognitive process. This is because all kinds of mental *dhammas* consisting in eye-door-cognitive process can take visible-object as colour only for arising of wholesome impulsion. Actually the whole eye-door cognitive process is unable to determine precisely only. Causal and resultant *dhammas* must be kept in mind by seeing efficiency of relations of contiguity etc, of (12) kinds of mental *dhammas* of determining mind moment for arising of feling aggregate. It should be recognized similarly on perception aggregate etc.

7.8.C First wholesome impulsion-perception aggregate

Four kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; (first impulsion) perception aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; (first impulsion) perception aggregate is resultant *dhamma*.
3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (first impulsion) perception aggregate is resultant *dhamma*.
(b) First impulsion mind-contact (34 – perception = 33) is causal *dhamma*; (first impulsion) perception aggregate is resultant *dhamma*.
4. Wise attention (= determining = 12) is causal *dhamma*; (first impulsion) perception aggregate is resultant *dhamma*.

7.8.D(i) First wholesome impulsion ____ formation aggregate (volition must be inferred as formation, First method)

Four kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; (first impulsion) formation aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; (first impulsion) formation aggregate is resultant *dhamma*.
3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (first impulsion) formation aggregate is resultant *dhamma*.
(b) First impulsion mind-contact (34 – volition = 33) is causal *dhamma*; (first impulsion) formation aggregate is resultant *dhamma*.
4. Wise attention (= determining = 12) is causal *dhamma*; (first impulsion) formation aggregate is resultant *dhamma*.

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7.8.D(ii) First wholesome impulsion ____ formation aggregate

(‘31’ kinds of mental concomitants must be inferred as formation, Second method)

Four kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; (first impulsion) formation aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; (first impulsion) formation aggregate is resultant *dhamma*.

3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (first impulsion) formation aggregate is resultant *dhamma*.
(b) Remaining (3) kinds of mental aggregates are causal *dhamma*; (first impulsion) formation aggregate is resultant *dhamma*.
4. Wise attention (= determining = 12) is causal *dhamma*; (first impulsion) formation aggregate is resultant *dhamma*.

7.8.E First wholesome impulsion – Consciousness aggregate

1. Contact (=Eye-contact = 8) is causal *dhamma*; (first impulsion) consciousness aggregate is resultant *dhamma*.
2. First impulsion mind-matter are causal *dhamma*; (first impulsion) consciousness aggregate is resultant *dhamma*.
3. Wise attention (= determining = 12) is causal *dhamma*; (first impulsion) consciousness aggregate is resultant *dhamma*.

The term, mind (*nāma*), means (33) mental concomitants which are associating with the first wholesome impulsion. The term, matter (*rūpa*) means (54) kinds of depended base corporealities within heart and visible-object.

Variation in association of knowledge and pleasurable interest (*pīti*)

If the wholesome impulsion mentioned above arises together with neutrality feeling, pleasurable interest called *pīti* can not associate with it, resulting in (33) kinds of mental *dhammas* within that mind moment. If the knowledge called *paññā* does not associate, there will be (33) kinds of mental *dhammas*; if both knowledge and pleasurable interest do not associate, there will be (32) kinds of mental *dhammas*. If the investigating mind moment arises together with neutrality feeling, pleasurable interest can not associate with it. If that mind moment arises together with agreeable feeling, pleasurable interest can associate with it. If great consequence registering arises, it should be recognized it is similar to impulsion. If rootless investigating registering arises, it should be recognized it is similar to investigating.

Therefore there will be variations in numbers of mental *dhammas* of investigating, impulsion, registering depending on variation in association with or dissociation from knowledge and pleasurable interest. Especially, the righteous *meditator* should be careful the numbers of mental *dhammas* of investigating mind-contact, impulsion mind-contact, registering mind-contact and formation aggregate (second method). It should be recognized remaining mental concomitants, excluding feeling, perception, consciousness, can be designated as formation aggregate in the Second method.

Second impulsion etc., must also be discerned in order to attain Knowledge of Cause and Condition. In those second impulsion etc., there are a few difference in case of contact.

Pāli Quotation (Paṭṭhāna-1-3)(Abhi-A-3-363)

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According to these *Pāli* Text and commentary, in the case of contact of causal *dhammas* of the second impulsion the first impulsion mind-contact must also be kept in mind because preceding wholesome impulsion benefits succeeding impulsion by means of efficiency of relation of contiguity etc. The contact is intended to be said as priority. That relation of contiguity etc must be added in the way of discerning on the first impulsion etc, and registering consciousness. Second impulsion feeling aggregate is presented as an

example. The *meditator* should like to discern remaining mental aggregates of the second impulsion, remaining impulsions and registering by following this example.

7.9.B Visible-object line – Second wholesome-impulsion__ feeling aggregate (eye-door-cognitive process)

Four kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (b) First impulsion mind-contact (=34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (c) Second impulsion mind-contact (=34 – feeling = 33) is causal *dhammas*; (second impulsion) feeling aggregate is resultant *dhamma*.
4. Wise attention (= determining = 12) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

Relation of contiguity (*anantara paccaya*)

Succeeding impulsions are benefitted by preceding impulsions by means of efficiency of relation of contiguity, such as the second impulsion benefitted by the first impulsion, the third impulsion is benefitted by the second impulsion and so forth. In above way of discerning shown in 3(b), this kind of causal *dhammas* must be replaced.

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7.10.A Visible-object line ____ (5) aggregates of first registering (eye-door-cognitive process)

1. (54) kinds of corporealities within the heart and visible-objects are corporeal aggregate.
2. Among (34) kinds of mental *dhammas* of registering, the feeling is feeling aggregate.
3. Among (34) kinds of mental *dhammas* of registering, the perception is perception aggregate.
4. Among (34) kinds of mental *dhammas* of registering, the volition is formation aggregate. (First method)
Among (34) kinds of mental *dhammas* of registering, the remaining (31) kinds of mental concomitants are formation aggregate. (Second method)
5. Among (34) kinds of mental *dhammas* of registering, the consciousness is consciousness aggregate.

Corporeal aggregate of registering must be discerned similarly to that of five-doors-adverting.

7.10.B First registering - feeling aggregate (eye-door-cognitive process)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.

3. Clinging (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Eye-contact (= 8) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
 - (b) Seventh impulsion mind-contact (= 34) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
 - (c) First registering mind-contact (= 34 – feeling = 33) is causal *dhammas*; (first registering) feeling aggregate is resultant *dhamma*.

7.10.C First registering – perception aggregate (eye-door-cognitive process)

Ways of discerning shown in number 1,2,3,4,5,6,7 are the same as feeling aggregate of the first registering.

8. Contact (a) Eye-contact (= 8) is causal *dhamma*; (first registering) perception aggregate is resultant *dhamma*.
 - (b) Seventh impulsion mind-contact (= 34) is causal *dhamma*; (first registering) perception aggregate is resultant *dhamma*.
 - (c) First registering mind-contact (= 34 – perception = 33) is causal *dhammas*; (first registering) perception aggregate is resultant *dhamma*.

7.10.D(i) First registering – formation aggregate (eye-door-cognitive process) (volition must be inferred as formation, First method)

Ways of discerning shown in number 1,2,3,4,5,6,7 are the same as feeling aggregate of the first registering.

8. Contact (a) Eye-contact (= 8) is causal *dhamma*; (first registering) formation aggregate is resultant *dhamma*.
 - (b) Seventh impulsion mind-contact (= 34) is causal *dhamma*; (first registering) formation aggregate is resultant *dhamma*.
 - (c) First registering mind-contact (= 34 – volition = 33) is causal *dhammas*; (first registering) formation aggregate is resultant *dhamma*.

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7.10.D(ii) First registering – formation aggregate (eye-door-cognitive process) ('31' mental concomitants must be inferred as formation, Second method)

Ways of discerning shown in number 1,2,3,4,5,6,7 are the same as feeling aggregate of the first registering.

8. Contact (a) Eye-contact (= 8) is causal *dhamma*; (first registering) formation aggregate is resultant *dhamma*.
 (b) Seven impulsion mind-contact (= 34) is causal *dhamma*; (first registering) formation aggregate is resultant *dhamma*.
9. Remaining (3) mental aggregates are causal *dhammas*; (first registering) formation aggregate is resultant *dhamma*.

7.10.E First registering – consciousness aggregate (eye-door-cognitive process)

Ways of discerning shown in number 1,2,3,4,5 are the same as feeling aggregate of the first registering.

Two kinds of present causal *dhammas*

6. Contact (a) Eye-contact (= 8) is causal *dhamma*; (first registering) consciousness aggregate is resultant *dhamma*.
 (b) Seventh impulsion mind-contact (= 34) is causal *dhamma*; (first registering) consciousness aggregate is resultant *dhamma*.
7. First registering mind-matter are causal *dhammas*; (first registering) consciousness aggregate is resultant *dhamma*.

The term, mind (*nāma*), means (33) mental concomitants which are associating with the (first registering) consciousness; the term, matter (*rūpa*), mean (54) kinds of depended base corporealities within heart and visible-object.

To be noticed in general: _____

If great consequence registering falls, numbers of mental *dhammas* may be,

1. (34) with agreeable feeling, associated with knowledge;
2. (33) with agreeable feeling, dissociated with knowledge;
3. (33) with neutrality feeling, associated with knowledge;
4. (32) with neutrality feeling, dissociated with knowledge;
5. If rootless joyful investigating registering falls, numbers of mental *dhammas* are (12);
6. If rootless neutral investigating registering falls, numbers of mental *dhammas* are (11) respectively.

In above example, great consequence registering with agreeable feeling, associated with knowledge is shown as example. If another kinds of registering fall, numbers of mental concomitants will be decreased in formation aggregate only.

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If those kinds of registering, viz, rootless wholesome consequence joyful investigating registering, rootless wholesome consequence neutral investigating registering, rootless unwholesome consequence neutral investigating registering fall, causal and resultant *dhammas* must be kept in mind by following example of investigating shown in 7.6.

Casual and resultant *dhammas* of the second registering must also be kept in mind by grouping five aggregates. Way of grouping into five aggregate is the same as first registering. Way of discerning on corporeal aggregate is the same as shown in corporeal aggregate of

five-doors-adverting. Way of discerning on feeling aggregate will be presented as follows._____

7.11.B Second registering___ feeling aggregate (eye-door-cognitive process)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Eye-contact (= 8) is causal *dhamma*; (second registering) feeling aggregate is
is
resultant *dhamma*.
(b) First registering mind-contact (=34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
(c) Second registering mind-contact (=34-feeling = 33) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.

7.12 Mind-door cognitive processes which take visible-object

So far as this extent, way of discerning on five aggregates of second registering can be understood. Remaining wholesome groups mental *dhammas* can be kept in mind by taking examples shown in above. Causal and resultant *dhammas* of every mind moment in all rows of tables of *nāmakammaṭṭhāna* must be kept in mind by grouping five aggregates.

Furthermore, many times of life-continuums fall after eye-door-cognitive process. Causal and resultant *dhammas* of those life-continuums must also be kept in mind by taking example shown in previous section, 7.2.

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If the life-continuum, which is intended to be discerned, is adjacent to impulsion, seventh impulsion benefitts it by means of efficiency of relation of contiguity etc. If it is adjacent to registering, second registering benefitts it by means of efficiency of relation of contiguity etc. If it is adjacent to life-continuum, preceding life-continuum benefitts it and so forth.

Furthermore after those life-continuums, mind-door-cognitive process which takes visible-object taken by eye-door-cognitive process can also arise successively. One should not misunderstand the fact mind-door-cognitive process can take only past visible object

which has been taken by eye-door-cognitive process. There are also mind-door-cognitive process which can take present visible-object.

etam (= pañcadvārika javanam) na lakkhaṇārammaṇika vipassanāvasena pavattati...

pa... sabbopi panesa pabhedo manodvārikajavaneyeva labbhati. (Abhi-A-2-388)

Impulsion of five-door-cognitive process can not arise by means of *vipassanā* practice with general characters of conditioned things including visible-object...R... Impulsions of *vipassanā* with general characters called *anicca, dukkha, anatta* of conditioned things are worth getting in mind-door-cognitive process only. (*Abhi-A-2-388*)

According to this explanation of commentary, impulsions of mind-door-cognitive process have got efficiency to see penetratively until momentary present (*khaṇa paccuppanna*) of impermanence nature, suffering nature, non-self nature of conditioned things including visible-object. Therefore impulsions of mind-door-cognitive process can take not only object of past conditioned things but also object of present conditioned things and future ones really. It should be recognized in this way.

In a process with a obvious object (*vibhūtalambana*), there are once for mind-door-adverting, (7) times of impulsions, (2) times of registering and in a process with an obscure object (*avibhūta lambana*), there are once for mind-door adverting and (7) times of impulsions successively.

1. There are (12) mental *dhammas* in the mind-door-adverting mind moment.
2. There are 34/33/33/32 mental *dhammas* in each kind of impulsions, if it is great wholesome impulsion.
3. There are 34/33/33/32 mental *dhammas* in each kind of registerings, if it is great consequence registering.
4. There are 12/11 mental *dhammas* in each kind of registerings, if it is rootless investigating registering, accordingly.

Way of grouping five aggregates of the mind-door adverting is the same as the way shown in determining. Way of discerning on corporeal aggregate of mind-door-adverting is the same as the way shown in five-doors-adverting.

7.12 Visible-object line-Mind-door-adverting feeling aggregate

Three kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (mind-door-adverting) feeling aggregate is resultant *dhamma*.
 (b) Life continuum mind-contact (=34) is causal *dhamma*; (mind-door-adverting) feeling aggregate is resultant *dhamma*.
 (c) Mind-door-adverting mind-contact (= 12 - feeling = 11) is causal *dhamma*; (mind-door-adverting) feeling aggregate is resultant *dhamma*.

cakkhusamphassa (eye-contact)

Pāli Quotation (Abhi-A-3-368)

In the relation of contiguous determinative dependence (*anantarūpanissaya paccaya*), causal *dhammas* are mental *dhammas* of preceding mind moment while resultant *dhammas*, mental *dhammas* of succeeding mind moment. In those relations, object determinative dependence (*ārammaṇūpanissaya*) and natural determinative dependence (*pakatūpanissaya*) causal *dhammas* benefit resultant *dhammas* by means of respective cognitive processes which are separated from each other. Therefore mental *dhammas* of eye-contact are shown as causal *dhammas* of mental *dhammas* consisting in mind-door-cognitive process which takes visible-object continuously. Because powerful *vipassanā* impulses can take visible-object together with conditioned things without eye-contact, supporting factor of the eye-contact may be lacking at that time.

Life-continuum mind-contact _____

Pāli Quotation (Sam-2-248) (Sam-A-3-5) (Sam-ṭī-2-286)

According to these *Pāli Text*, commentary and sub-commentary, mental *dhammas* of life-continuum, which are led by life-continuum mind-contact, which arise previously to conformational mind-door-cognitive process (*tadanuvattikā manodvāra vīthi*) benefit

1. each other,
2. mental *dhammas* of mind-door adverting,
3. mental *dhammas* of impulsion,
4. mental *dhammas* of registering, if registering falls after impulsion. Therefore life-continuum mind-contact is also shown as causal *dhammas* of mind-door-cognitive which takes visible-object continuously.

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If this way of discerning on feeling aggregate of mind-door-adverting is understood, discerning on remaining aggregates can be understood easily by taking examples shown in previous section. Way of keeping in mind causal and resultant *dhammas* of feeling aggregate of first impulsion which is inclusive in the mind-door-cognitive process which takes visible-object continuously will be presented as follows. (Way of grouping five aggregates of each impulsion and registering mind moment is the same as shown in eye-door-cognitive process.)

7.13 B Visible-object line ____ First wholesome impulsion – feeling aggregate

Four Kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.
(b) Life continuum mind-contact (=34) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.

- (c) first impulsion mind-contact (= 34 - feeling = 33) is causal *dhamma*; (first-impulsion) feeling aggregate is resultant *dhamma*.
4. Wise attention (= mind-door-adverting = 12) is causal *dhamma*; (first impulsion) feeling-aggregate is resultant *dhamma*.

7.14 B Visible-object line _____ Second wholesome impulsion-feeling aggregate

Four Kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (b) Life continuum mind-contact (=34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (c) first impulsion mind-contact (= 34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (d) second impulsion mind-contact (= 34 – feeling = 33) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
4. Wise attention (= mind-door-adverting = 12) is causal *dhamma*; second impulsion feeling-aggregate is resultant *dhamma*.

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So far as this extent, remaining aggregates of both the first and second impulsions and five aggregates of the third impulsion can be understood by taking example shown above.

Yonisomanasikāra _____ Way of determination of visible-object (= colour) as (1) visible-object (= colour) only, (2) *anicca* (3) *dukkha* (4) *anatta* (5) *asubha*, is called wise attention (*yonisomanasikāra*) and then the basic meaning of wise attention is the mind-door-adverting (= 12 mental *dhammas*) but not impulsion in this case. It is called a kind of attention which is fundamental of impulsion (*javanapaṭipāḍaka manasikāra*). Therefore those kinds of saying, wise attention and mind-door-adverting (=12), are the same in the basic meaning.

7.15 First registering-feeling aggregate (mind-door-cognitive process)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; first registering feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; first registering feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; first registering feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; first registering feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; first registering feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Eye-contact (= 8) is causal *dhamma*; first registering feeling aggregate is resultant *dhamma*.

- (b) Life-continuum mind-contact (=34) is causal *dhamma*; first registering feeling aggregate is resultant *dhamma*.
- (c) Seventh impulsion mind-contact (= 34) is causal *dhamma*; first registering feeling aggregate is resultant *dhamma*.
- (d) First registering mind-contact (= 34 – feeling = 33) is causal *dhammas*; first registering feeling aggregate is resultant *dhamma*.

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Seventh impulsion mind-contact (=34) and registering consciousness

Pāli Quotation (Paṭṭhāna-1-3) (Abhi-A-3-363)

Preceding wholesome *dhammas* benefitt succeeding indeterminate (*avyākata*) *dhammas* by means of efficiency of relation of contiguity. (*Paṭṭhāna-1-3*)

The Supreme Buddha preached that _____

1. If registering falls after wholesome impulsion, that wholesome *dhamma* benefitts consequent indeterminate *dhamma* called registering by means of efficiency of relation of contiguity;
2. if life-continuum falls after wholesome impulsion, that wholesome *dhamma* benefitts consequent indeterminate *dhamma* called life-continuum by means of efficiency of relation of contiguity.

3. *Pāli Quotation (Paṭṭhāna-1-138)*

Wholesome *dhamma* called the adaptation (*anuloma*) which is consisting in the cognitive process of Fruition-Absorption of trainees who have attained the three lower Paths and Fruits benefitts consequent indeterminate *dhamma* called impulsion of Fruition-Absorption by means of efficiency of relation of contiguity.

Great mere functioning indeterminate (*mahā kiriyā avyākata*) called the adaptation (*anuloma*) which is consisting in the cognitive process of Fruition-Absorption of *Arahant* benefitts consequent indeterminate *dhamma* called impulsion of Fruition-Absorption of *Arahant* by means of efficiency of relation of contiguity. (*Abhi-A-3-363*)

In accordance with these *Pāli Text* and commentary, it should be recognized that wholesome *dhammas* also benefitt consequent registering by means of efficiency of relation of contiguity.

7.16 B Second registering-feeling aggregate (mind-door-cognitive process)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; second registering feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; second registering feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; second registering feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; second registering feeling aggregate is resultant *dhamma*.

5. Efficiency of *kamma* (= 34) is causal *dhamma*; second registering feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
 7. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
 8. Contact (a) Eye-contact (= 8) is causal *dhamma*; second registering feeling aggregate is resultant *dhamma*.
 (b) Life-continuum mind-contact (=34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 (c) First registering mind-contact (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 (d) Second registering mind-contact (= 34 – feeling = 33) is causal *dhammas*; (second registering) feeling aggregate is resultant *dhamma*.

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So far as this extent, remaining mental aggregates can also be understood easily.

Causal and resultant *dhammas* of every mind moment consisting in

- (1) eye-door cognitive process and mind-door-cognitive process without pleasurable interest but associated with knowledge;
- (2) eye-door cognitive process and mind-door cognitive process with pleasurable interest but dissociated from knowledge;
- (3) eye-door cognitive process and mind-door cognitive process dissociated from both kinds of pleasurable interest and knowledge and
- (4) eye-door cognitive process and mind-door cognitive process associated with both kinds of pleasurable interest and knowledge as mentioned above, must be kept in mind thoroughly. Numbers of mental *dhammas* of formation aggregate and contact can be varied depending on associated with or dissociated from pleasurable interest and knowledge, resulting in 34,33,33,32 accordingly. Furthermore numbers of mental *dhammas* of investigating may be varied as 12/11, depending on associated with or dissociated from pleasurable interest. Numbers of mental *dhammas* of great consequence registering are the same as those of wholesome impulsion. Numbers of mental *dhammas* of investigating registering are the same as those of investigating. The righteous *meditator* should like to discern by taking example mentioned above.

Visible-object line- Mind-door-cognitive process

Causal and resultant *dhammas* of every mind moment consisting in these cognitive processes which is discerning and knowing on visible-object (which is present within a corporeal unit) as...

1. corporeal *dhammas*,
2. *anicca* (impermanence),
3. *dukkha* (suffering),
4. *anatta* (non-self),
5. *asubha* (loathsomeness)

must be kept in mind continuously. If visible-object is discerned as *anicca*, way of determination as impermanence is wise attention. The *meditator* should like to understand variation in numbers of mental concomitants depending on those cognitive process associated with or dissociated from pleasurable interest and knowledge.

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Now examples of ways of keeping in mind causal and resultant *dhammas* of mental *dhammas* of unwholesome groups, in other words, mental *dhammas* of eye-door-cognitive process and mind-door-cognitive process which fall unwholesome impulses, will be presented. Among those mind moments ways of discerning on five-doors-adverting, seeing-consciousness, receiving, investigating, determining are the same as shown in eye-door-cognitive process of wholesome groups. In this place the first consciousness of impulsion, rooted in greed, accompanied by pleasurable interest, associated with wrong view, unprompted (*somanassa saḥagata dīṭṭhigata sampayutta asaṅkhārika citta*) will be presented as example.

7.17 A Visible-object line- wrong view group (5) aggregates of the first impulsion rooted in greed (eye-door-cognitive process)

1. (54) kinds of corporealities within the heart and visible-object are corporeal aggregate.
2. Among (20) kinds of mental *dhammas* of impulsion rooted in greed, the feeling is feeling aggregate.
3. Among (20) kinds of mental *dhammas* of impulsion rooted in greed, the perception is perception aggregate.
4. Among (20) kinds of mental *dhammas* of impulsion rooted in greed, the volition is formation aggregate. (First method)
Among (20) kinds of mental *dhammas* of impulsion rooted in greed, the remaining (17) kinds of mental concomitants is formation aggregate. (Second method)
5. Among (20) kinds of mental *dhammas* of impulsion rooted in greed, the consciousness is consciousness aggregate.

Way of discerning on corporeal aggregate which is dependence of impulsion rooted in greed is the same as corporeal aggregate which is dependence of wholesome impulsion shown in 7.8.A.

7.17 B Wrong view group-First impulsion-feeling aggregate (eye-door-cognitive process)

Four kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; first impulsion feeling aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; first impulsion feeling aggregate is resultant *dhamma*.
3. Contact (a) Eye-contact (= 8) is causal *dhamma*; first impulsion feeling aggregate is resultant *dhamma*.
(b) First impulsion mind-contact (20 – feeling = 19) is causal *dhamma*; first impulsion feeling aggregate is resultant *dhamma*.
4. Unwise attention (= determining = 12) is causal *dhamma*; first impulsion feeling aggregate is resultant *dhamma*.

Unwise attention (*ayonisomanasikāra*) means wrong determination on object as desirable or undesirable object etc. Unwholesome impulses arise basing on that unwise attention accordingly. Five-doors-cognitive processes in other words, impulses of five-doors-cognitive processes are unable to distinguish on object as either *nicca, sukha, atta, subha*, or *anicca, dukkha, anatta, asubha* but only impulses of mind-door-cognitive process can distinguish. It is already explained previously. (See *nāmakammaṭṭhāna, Volume II*.) Although an explanation, “determining consciousness within five-doors-cognitive

process determines object as desirable object or undesirable object etc”, is present through traditional teaching methodology, that determining mind moment is unable to determine object certainly. This is because five-doors-cognitive processes can know colour only, sound only etc. This ability of those cognitive processes would be scrutinized carefully. (See Subcommentary of Comprehensive Manual of *Abhidhamma*, by *Ashin Janakābhivamsa*, page 161, 162.)

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Pāli Quotation (Abhi-2-323) (Abhi -2-333)

In this case all consciousness within fivefold doors, either fivefold consciousness or both receiving mind-element which arises after consciousness and mind-consciousness-elements which arise after receiving consciousness, which are worth adding through the word, pi (both...and..), can not know any kind of wholesome and unwholesome *dhammas*. All consciousness within fivefold doors have got ability to know the nature of mere striking towards fivefold objects, visible-object etc. It is explained in (*Abhi-A-2-388*).

The righteous *meditator* should like to scrutinize these explanations of *Pāli* Text, commentary and sub-commentary.

Pāli Quotation (Vs-2-87) (Mahāṭṭī-2-129, 130)

In the sub-commentary called *Mahāṭṭīkā*, it is explained that the investigating mind moment arise to determine accepting object but not possess efficiency to determine object certainly.

7.18 wrong view group-Second impulsion-feeling aggregate (eye-door-cognitive process)

1. Base (= heart-base = 6 = 54) is causal *dhamma*; second impulsion feeling aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (b) First impulsion mind-contact (= 20) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (c) Second impulsion mind-contact (= 20 - feeling = 19) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
4. Unwise attention (= determining = 12) is causal *dhamma*; second impulsion feeling aggregate is resultant *dhamma*.

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[Notes: As mental *dhammas* of first impulsion benefitts mental *dhammas* of second impulsion by means of efficiency of relations of contiguity etc, mental *dhammas* of preceding impulsion benefitts those of succeeding impulsion.]

7.19 A. Five aggregates of first registering after impulsion rooted in greed (E.D.C.P)

1. (54) kinds of corporealities within the heart and visible-objects are corporeal aggregate.
2. Among (12) kinds of mental *dhammas* of registering, the feeling is feeling aggregate.

3. Among (12) kinds of mental *dhammas* of registering, the perception is perception aggregate.
4. Among (12) kinds of mental *dhammas* of registering, the volition is formation aggregate. (First method)
Among (12) kinds of mental *dhammas* of registering, the remaining (9) kinds of mental concomitants is formation aggregate. (Second method)
5. Among (12) kinds of mental *dhammas* of registering, the consciousness is consciousness aggregate.

*E.D.C.P = eye-door-cognitive process

[Notes: ____ In this case rootless wholesome consequence joyful investigating registering is shown as example. If it is wholesome consequence or unwholesome consequence neutral investigating registering, there will be (11) kinds of mental *dhammas*. If it is great consequence registering, there will be (34/33/33/32) kinds of mental *dhammas* accordingly.

7.19. B First registering after impulsion rooted in greed-feeling aggregate (E.D.C.P)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= Heart base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Eye-contact (= 8) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
(b) Seven impulsion mind-contact (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
(c) First registering mind-contact (= 12 – feeling = 11) is causal *dhammas*; (first registering) feeling aggregate is resultant *dhamma*.

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7.20 Second registering after impulsion rooted in greed-feeling aggregate (E.D.C.P)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.

4. Formation (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Eye-contact (= 8) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 - (b) First registering mind-contact (=12) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 - (c) Second registering mind-contact (=12-feeling = 11) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.

So far as this extent, way of discerning on five aggregates of every mind moment of both impulsions rooted in greed and registering can be understood. In the mind-door cognitive process, way of discerning on causal and resultant *dhammas* of mind-door adverting occurring in unwholesome group is the same as mind-door averting occurring in wholesome group. Now feeling aggregate of impulsion rooted in greed will be presented as example.

7.21 First impulsion rooted in greed-feeling aggregate (M.D.C.P)*

Four Kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.
 - (b) Life continuum mind-contact (=34) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.
 - (c) first impulsion mind-contact (= 20 - feeling = 19) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.
4. Unwise attention (= mind-door-adverting = 12) is causal *dhamma*; (first impulsion) feeling-aggregate is resultant *dhamma*.

M.D.C.P = Mind-door-cognitive process

7.22 Second impulsion rooted in greed-feeling aggregate (M.D.C.P)

Four Kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
2. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
3. Contact (a) Eye-contact (= 8) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (b) Life continuum mind-contact (=34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (c) first impulsion mind-contact (= 20) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (d) second impulsion mind-contact (= 20 – feeling = 19) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

4. Unwise attention (= mind-door-adverting = 12) is causal *dhamma*; (second impulsion) feeling-aggregate is resultant *dhamma*.

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So far as this extent, way of discerning on remaining mental aggregate can be understood. The righteous *meditator* should like to understand five aggregates of remaining impulsions, third impulsion etc.

7.23 First registering after impulsion rooted in greed ___ feeling aggregate (M.D.C.P)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Eye-contact (= 8) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
 - (b) Life-continuum mind-contact (=34) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
 - (c) Seven impulsion mind-contact (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
 - (d) First registering mind-contact (= 12 – feeling = 11) is causal *dhammas*; (first registering) feeling aggregate is resultant *dhamma*.

In this case rootless wholesome consequence joyful investigating registering is shown as example. Great consequence registering and neutral investigating registering should be discerned by taking example mentioned above. Among (11) kinds of registerings, the *meditator* should like to discern any kind of registering which falls as it really is.

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7.24 Second registering after impulsion rooted in greed-feeling aggregate (M.D.C.P)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.

4. Formation (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= visible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Eye-contact (= 8) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 - (b) Life-continuum mind-contact (=34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 - (c) First registering mind-contact (= 12) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 - (d) Second registering mind-contact (= 12 – feeling = 11) is causal *dhammas*; (second registering) feeling aggregate is resultant *dhamma*.

General Notes _____

Causal and resultant *dhammas* of every mind moment of eye-door cognitive process and mind-door-cognitive process which take visible object and fall into unwholesome impulses, greed-conceit etc., must be kept in mind thoroughly by following examples shown in above sections. The righteous *meditator* should recognize every way of taking into heart in order to arise greed-conceit, anger, anger-envy, anger-avarice, anger-worry, skeptical doubt, is called unwise attention (*ayonisomanasikāra*). The righteous *meditator* should like to discern systematically by seeing arising of resultant *dhammas*, due to causal *dhammas* of every mind moment as shown in tables of *nāmakammaṭṭhāna, Volume II*.

Change in remaining lines

2. In audible-object line, visible-object is changed to audible-object; eye-contact is changed to ear contact.
3. In olfactory-object line, in the place of object it changes to olfactory- object; in the place of contact it changes to nose-contact.
4. In gustative-object line, in the place of object it changes to gustative-object; in the place of contact it changes to tongue-contact.
5. In tactile-object line, in the place of object it changes to tactile-object; in the place of contact it changes to body-contact respectively.

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So far as this extent, every person who is learned in *Abhidhamma* can understand easily. However some righteous *meditator* can not understand on way of discerning on remaining doors. Therefore some examples for remaining doors, ear-door etc., will be presented. Wholesome group, wholesome impulses will be presented previously. The important fact to be noticed previously is that every mind moment consisting in both ear-door-cognitive process and mind-door-cognitive process which takes audible-object continuously must also be discerned thoroughly for keeping in mind causal and resultant *dhammas*.

7.25 B Audible-object line-five-doors-adverting-feeling aggregate (Ear-door-cognitive process)

Three kinds of present-causal *dhammas*,

1. Bases (heart = 6 = 54) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.
2. Object (= audible object) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.
3. Contact (a) *bhavanga* mind-contact (= 34) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.
(b) five-door-adverting mind-contact (11 – feeling = 10) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.

7.25.E Audible-object line-five-doors-adverting Consciousness aggregate (Ear-door-cognitive process)

Two kinds of present causal *dhammas*

1. *bhavanga* mind-contact (= 34) is causal *dhammas*, (five-doors-adverting) consciousness aggregate is resultant *dhammas*.
2. Mind-matter are causal *dhammas*, (five-doors-adverting) consciousness aggregate is resultant *dhammas*.

The term, *nāma* (mind), means (10) kinds of associating mental concomitants. The term, *rūpa* (matter), means the heart base together with (54) kinds of corporeality and audible-object.

Remaining aggregates can be understood easily.

7.26.B Audible-object line-hearing-consciousness feeling aggregate (Ear-door-cognitive process)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (hearing-consciousness) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (hearing-consciousness) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (hearing-consciousness) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (hearing-consciousness) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (hearing-consciousness) feeling aggregate is resultant *dhamma*.

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Five kinds of present causal *dhammas*.

6. Base (= ear – base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= audible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Ear-contact (= 8-feeling =7) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
9. Space is causal *dhamma*; feeling aggregate is resultant *dhamma*.
10. Attention (= five-doors-adverting = 11) are causal *dhamma*; feeling aggregate is resultant *dhamma*.

7.27.B Audible-object line-Receiving-feeling aggregate (Ear-door-cognitive process)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

3. Clinging (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= audible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Ear-contact (= 8) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
(b) Receiving mind-contact (=11 – feeling = 10) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

**7.27.D(ii) Audible - object line – Receiving - formation aggregate (Ear-door-cognitive process)
(‘8’ mental concomitants must be inferred as formation aggregate, Second method)**

Ways of discerning shown in number 1, 2, 3, 4, 5, 6, 7 are the same as feeling aggregate. Difference will be presented.

8. Contact (a) Ear-contact (= 8) is causal *dhamma*; (receiving) formation aggregate is resultant *dhamma*.
(b) Remaining (3) mental aggregated are causal *dhamma*; (receiving) formation aggregate is resultant *dhamma*.

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7.27.E Audible-object line- Receiving-consciousness aggregate (Ear-door-cognitive process)

Ways of discerning shown in number 1, 2, 3, 4, 5 are the same as feeling aggregate.

Two kinds of present causal *dhammas*

6. Ear-contact (=8) is causal *dhammas*; (receiving) consciousness aggregate is resultant *dhammas*.
7. Receiving mind-matter are causal *dhammas*; (receiving) consciousness aggregate is resultant *dhammas*.

The term, mind (*nāma*), means (10) kinds of mental concomitants associating with receiving consciousness;

The term, matter(*rūpa*), means (54) kinds of depended base corporealities and audible object.

7.28.B Audible-object line-Investigating-feeling aggregate (Ear-door-cognitive process)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= audible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Ear-contact (= 8) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
 - (b) Receiving mind-contact (=11) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
 - (c) Investigating mind-contact (=12 – feeling = 11) is causal *dhammas*; (investigating) feeling aggregate is resultant *dhamma*.

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7.29.B Audible-object line ___ First wholesome impulsion feeling-aggregate (Ear-door-cognitive process)

Four kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.
2. Object (= audible object) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.
3. Contact (a) Ear-contact (= 8) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.
 - (b) First impulsion mind-contact (34 – feeling = 33) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.
4. Wise attention (= determining = 12) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.

7.30.B. Audible-object line- Second wholesome impulsion feeling aggregate (Ear-door-cognitive process)

Four kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
2. Object (= audible object) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
3. Contact (a) Ear-contact (= 8) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (b) First impulsion mind-contact (=34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (c) Second impulsion mind-contact (=34 – feeling = 33) is causal *dhammas*; (second impulsion) feeling aggregate is resultant *dhamma*.
4. Wise attention (= determining = 12) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

7.31. B Audible-object line ___ First registering-feeling aggregate (Ear-door-cognitive process)

Three kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.

2. Craving (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= audible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Ear-contact (= 8) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
 - (b) Seven impulsion mind-contact (= 34) is causal *dhamma*; (first registering) feeling aggregate is resultant *dhamma*.
 - (c) First registering mind-contact (= 34 – feeling = 33) is causal *dhammas*; (first registering) feeling aggregate is resultant *dhamma*.