

Namo tassabhagavato arahato sammāsambhuddhassa

NIBBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

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BY

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1. death-consciousness falls just after impulses adjacent to death-consciousness;
2. death-consciousness falls after life-continuum which follows impulses adjacent to death-consciousness;
3. death-consciousness falls after registering consciousness which follows impulses adjacent to death-consciousness;
4. death-consciousness falls after life-continuum which follows registering consciousness, that registering consciousness arise after impulses adjacent to death-consciousness; respectively.

In this explanation relating to swift death the commentator applied the term, death-consciousness as life-continuum. Objects, object of action etc., usually appear very swiftly in the mind-door. With referring to very swift appearance of objects, object of action etc., in the mind-door, the commentator explained that “how object of mental *dhammas* can appear so swiftly in this way. It is right. It should be recognized the object, which is mental *dhammas* has very swift appearance in the mind-door. Furthermore it should be recognized the fact that it has been shown on swift appearance of object which is mental *dhammas* in the mind-door by showing occurrence of mind-door cognitive process which takes any kind of three objects, object of action etc., without occurring body-door cognitive process which takes powerful tactile-object that is corporeal *dhammas* produced by beating with mallet in the continuum of small fly.

In the next method._____ Although corporal *dhammas*, eye-clear sensitivity etc., have objects, visible object etc., they have not objects definitely because corporeal *dhammas* are *anārammaṇa dhamma* which can not take object. It can be said by metaphorical usage called *ṭhānayūpacāra* by which depended corporeal *dhammas*, eye-clear-sensitivity which is base (*ṭhāna*), has object through considering to visible seeing-consciousness which is dweller (*ṭhānī*). These objects of mental *dhammas* means definite objects indeed. Therefore the commentator explained that “how object of mental *dhammas* can appear so swiftly in this way” in order to show mental *dhammas* which have objects definitely. (*Mūlaṭī-2-104,105*)

4.3.A Emblem of destination (*gatinimitta*)

The term, *gatinimitta*, means any kind of colour which is present in the destined realm. That colour usually appears in the mind-door by the time adjacent to death-consciousness. Among those destined places or realms, when emblem of destination of hell appears for a being who will become denizen of the hell, it is similar to big iron pot. When emblem of destination appears by the time adjacent to death consciousness of a person who is destined to be human being, red-coloured woolen rug-like inner wall of mother’s womb appears in the mind-door. When emblems of destination of heavenly being appear for a person who is destined to be heavenly being, the tree of plenty, celestial abodes etc, would be appeared in the mind-door.

Thus, there are three kinds of objects of *paṭisandhi*, viz,

1. action (*kamma*),
2. emblem of action performance (*kammnimitta*)
3. emblem of destination (*gatinimitta*), respectively, in brief. (*Abhi-A-2-149*)

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Pali Quotation (Mūlaṭī-2-105) (Anuṭī-2-115)

There are infinite varieties of objects called object of action, object of emblem of action-performance, object of emblem of destination by means of realm, arising of mind moment (*cittuppāda*) etc., in detailed method resulting in saying as “in brief” by commentator. Sub Commentator Sayadaw (*Mūlaṭṭkā*) explained the words “by means of realm, arising of mind moments”, with referring to the object of action. Classification through realm, arising of mind moment can also be available in object of emblem of action performance really. Due to presence of (6) kinds of objects of the emblem of action performance, it is also available to classify in emblem of action performance. Varieties of emblems of destination are various visible-objects i.e., brown, shining white, red, yellow etc. (*Mūlaṭṭ-2-105*) (*Anuṭṭ-2-115*)

[Although it is explanation on emblem of destination as visible-object only, some suggested that remaining objects, sound, smell etc are also available as emblems of destination.]

Pali Quotation (Abhidhammattha sangaha)

According to explanation, “*gatiyā nimittam gatinimittam*”, newly coming existence’s objects usually appear beforehand by the time adjacent to death-consciousness. That emblem of destination also varies two kinds, i.e., *upalabhitabba gatinimitta* and *upabhoga bhūta gatinimitta*. The place which is worth acquiring, reaching directly is called *upalabhitabba gatinimitta*. Paraphernalia which would be experienced and felt in that destined place is *upabhoga gatinimitta*.

When emblem of destination appears by the time adjacent to death-consciousness of a person who is destined to be human being, if red-coloured rug-like inner wall of mother’s womb appears in mind-door, that emblem of destination is *upalabhitabbagatinimitta*. If any other human beings’ paraphernalia appear, that is called *upabhoga gatinimitta*.

If emblem of destination of celestial abode appear in the continuum of being who is destined to be heavenly being, that object is called *upalabhitabba gatinimitta*. If female heavenly being, the tree of plenty, garden, pond etc, appear, those objects are called *upabhoga gatinimitta*. If emblem of destination of hell appears in the continuum of being who is destined to be denizen of hell, that object is called *upalabhitabba gatinimitta*. If dog, crow, vulture, guard of hell, fires of hell etc., appear, those objects are called *upabhoga gatinimitta*.

Dwelling places of forest and mountain range which appear in the continuum of being who is destined to be animal are *upalabhitabba gatinimitta* while shrubs, brushwood etc., are called *upabhoga gatinimitta*.

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One opinion explained that object of cloud of darkness would be appeared in the continuum of being who is destined to be ghost at the time adjacent to death-consciousness. In this case, emblems of destination called ocean, river banks where ghosts dwell can appear in the mind-door of that person. Dwelling places of ghosts, town, village etc., are called *upalabhitabba gatinimitta* while paraphernalia of ghosts’ life, faces, urine, snot, spittle etc are called *upabhoga gatinimitta*.

All emblems of destination mentioned above are visible-object only. (There is no collectiveness of visible object free from partial ones and therefore it means collectiveness of many visible objects which are ultimate realities.) During appearing of those emblems of destination, some appear as it encounters in dwelling places of themselves. Some appear as it

would appear suddenly from here and there. Some appear as he reaches into either hell or heaven. During some persons have got coma in recent time, emblems of destination appear as they seem to be reach to hell, heaven, big forest together with friends, of a town or village near coastline. (*Paramattha Dīpanī-256-icchāsaya*)

4.3.B Opinion of *Paramattha Dīpanī*

In *Abhidhammatta Sangaha*, the most Venerable Anuruddhā explain that “*kammabalena channam dvārānam aññatarasamim paccupaṭṭhāti*” = among those three kinds of objects appears in any kind of (6) doors due to efficiency of definite action (*janaka kamma*) which will give rise to occur consequence *paṭisandhi*. In *Paramattha Dīpanī*, the most Venerable Ledi Sayadaw explained that the word, *kammabalena* = due to efficiency of definite action”, can be available in “generally” only.

These kinds of objects, viz.,

1. the object which is frequently practiced by some (*āciñṇakamma*),
2. the object which is performed recently just before death (*āsanna kamma*),
3. the object which is remembered through warning of relatives,
4. the object which appears by thinking of oneself,
can appear by the time adjacent to death-consciousness due to presence of some factors, frequent practising etc., but not due to efficiency of action”.... explained by the most Venerable Ledi Sayadaw. (*Paramattha Dīpanī-256-icchāsaya*)

4.3.C The person who appeared emblem of destination

When most practising *meditators* are observed it found that those persons who appeared object of emblem of destination were very few. When a *meditator* keeps in mind corporeality-mentality occurring at the time adjacent to death, objects of action and objects of emblem of destination appeared before impulsion adjacent to death-consciousness. At impulsions adjacent to death-consciousness, however, an emblem of destination, inner wall of mother’s womb, which had wollen rug-like red colour, appeared in the mind-door.

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At the periods before impulsions adjacent to death-consciousness, both objects of action, i.e., offering of food, flowers on flat ground around a pagoda and image of teaching to some nuns and objects of emblem of action performance, i.e., the image of pagoda, offering food, flowers etc., appeared in the mind-door. When ignorance, craving, clinging, which were occurring during cultivating those actions, were scrutinized the wish in a way that “may I become a person who can serve *bhikkhus*, was also found.

1. Ignorance is the nature of wrong knowing as a person who can serve *bhikkhus*.
2. Craving is the nature of heartfelt desire to that kind of life.
3. Clinging is the nature of strong attachment to that kind of life.
4. Formations are groups of wholesome volition of offering food, flowers on flat ground around a pagoda.
5. Action is the efficiency of action of those wholesome volition groups which were deposited in the continuity of corporeality-mentality after perishing away of those formations.

The phenomenon of causal relationship called obvious arising of consequence corporeality-mentality, *paṭisandhi* five aggregates of present life etc., due to presence of those causal *dhammas*, was also scrutinized by insight. Even though those objects of action and emblem of action performance appeared for a long time before impulsions adjacent to

death-consciousness, by the time impulses adjacent to death-consciousness wollen rug-like red colour was found as striking a match. It was emblem of destination called inner wall of mother's womb. Afterwards death-consciousness falls successively. When objects of *paṭisandhi*, life-continuum, death-consciousness of present life are checked only that visible-object called wollen rug-like red colour is taken as object again consistently. Due to efficiency of wholesome action of offering of food, flowers, open oil lamp on flat ground around a pagoda, that emblem of destination appeared in the mind-door consequently, resulting in attaining a kind of life who can serve *bhikkhus* really.

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5. General Knowledge on *paṭisandhi* (process of newly occurrence of next existence, NONE)

5.1 Various kinds of *paṭisandhi* and deserving of realms

During keeping in mind causal and resultant *dhammas* of successive past lives and successive future lives general knowledge on *paṭisandhi* (process of newly occurrence of next existence, NONE) should be understood theoretically beforehand. Only when one understands about *paṭisandhi* can he keep in mind accurately which kind of *paṭisandhi* had occurred in what kind of past life and how many numbers of consciousness and mental concomitants were occurred in that *paṭisandhi* mind moment.

1. How many kinds of *paṭisandhi* are present?
2. How many kinds of *paṭisandhi* consciousness are present?
3. Which kind of *paṭisandhi* with what kind of consciousness occurs in what kind of existence?
4. Which is the object of *paṭisandhi*?

1. There are (20) kinds of *paṭisandhi* including *paṭisandhi* of mindless being.
2. There are (19) kinds of *paṭisandhi* consciousness, viz.,
 - (a) Rootless unwholesome consequence with neutrality investigating consciousness (*ahetuka akusalavipāka upekkhā santīraṇa citta*) = (1) kind;
 - (b) Rootless wholesome consequence with neutrality investigating consciousness (*ahetuka kusalavipāka upekkhā santīraṇa citta*) = (1) kind;
 - (c) Great consequence consciousness = (8) kinds;
 - (d) Fine-material consequence consciousness = (5) kinds (Pantad Method);
 - (e) Immaterial consequence consciousness = (4) kinds;
 Totally in (19) kinds.
3. Among those (19) kinds of *paṭisandhi* consciousness ____
 - (a) One has got *paṭisandhi* through rootless unwholesome consequence with neutrality investigating consciousness called *akusalavipāka ahetuka manoviññāṇadhātu* in four woeful existences. If a righteous *meditator* had got experience in any kind of four woeful existences in previous existences, that *paṭisandhi* mind moment consisted of (11) mental *dhammas*. (See tables of *nāmakammaṭṭhāna*.)
 - (b) Those persons, i.e., congenital blind, congenital deaf, congenital idiot, congenital mute, hermaphrodite or eunuch (*paṇḍaka*) etc., have got *paṭisandhi* through rootless wholesome consequence with neutrality investigating consciousness called *kusalavipāka ahetuka manoviññāṇadhātu* in human world.

- (c) Those persons with great luck and perfection have got *paṭisandhi* through any one of (8) kinds of great consequence consciousness called *sahetuka kāmāvacaravipāka* in (6) kinds of sensual heavenly spheres and human world appropriately.

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- (d) Those persons have got *paṭisandhi* through (5) kinds of fine-material consequence consciousness in fine-material spheres appropriately.
(e) Those persons have got *paṭisandhi* through (4) kinds of immaterial consequence in *brahmas* of immaterial Spheres appropriately.

One has got *paṭisandhi* through such *paṭisandhi* consciousness in such sphere, that *paṭisandhi* only is designated as the *paṭisandhi* which is conformity with that *paṭisandhi* consciousness. (*Vs-2-180, 181*)

4. Three Kinds of objects of *paṭisandhi* (next method)

There are three kinds of objects of *paṭisandhi* consciousness, viz.,

- (a) past object,
(b) present object,
(c) conceptual object (*paññatti*) which is not deserving to be said as past, present.

It should be recognized the *paṭisandhi* of mindless being has no object because that kind of *paṭisandhi* has got only corporeality called vital nonad corporeal units (*jīvitānavaka kalāpa*) which are incapable of taking object and those are called *anārammaṇa dhamma*.

Among those three kinds of objects –

1. **The Past Object** _____ Objects of boundless consciousness *paṭisandhi* (*viññānañcāyatana paṭisandhi*) and neither-perception-nor-non-perception *paṭisandhi* (*neva saññā nāsaññāyatana paṭisandhi*) are past objects only. The former is produced by the wholesome action of absorption of boundless consciousness. That wholesome absorption takes object of consciousness of boundless space (*ākāsānañcāyatana viññāṇa*) which is called *pathamārūppaviññāṇa* (first immaterial consciousness). Similarly *paṭisandhi* consciousness of boundless consciousness sphere also takes object of that consciousness of boundless space which was past *dhamma* only because that consciousness of boundless space occurred before consciousness of boundless consciousness sphere arises. Similarly consciousness of neither-perception-nor-non-perception also takes object of consciousness of emptiness (*ākīñcaññāyatana viññāṇa*) which is called *tatīyārūppa viññāṇa* (third immaterial consciousness). That consciousness of emptiness sphere was also past *dhamma* which occurred before consciousness of neither-perception-nor-non-perception. Thus neither-perception-nor-non-perception consequence *paṭisandhi* consciousness also takes object of that past wholesome deed of emptiness sphere. Therefore –

- (a) the object of *paṭisandhi* of boundless sphere is object of past lofty emblem of action (*akammanimitta*) which is wholesome deed of boundless space sphere.
(b) The object of *paṭisandhi* of neither-perception-nor-non-perception is object of past lofty emblem of action which is wholesome deed of emptiness sphere.

2. Past and present objects _____ Objects of (10) kinds of *paṭisandhi* of sensual sphere, i.e., rootless unwholesome consequence with neutrality investigating consciousness, rootless wholesome consequence with neutrality investigating consciousness and (8) kinds of great consequence consciousness, might be both past and present objects accordingly.

3. Conceptual object (*pannatti arammana or navattabbarammana*)_____ Objects of these (7) kinds of *paṭisandhi*, i.e., (5) kinds of *paṭisandhi* of fine-material sphere, *paṭisandhi* of boundless space sphere and emptiness sphere, are conceptual objects which are not deserving to be said as past, present. (*Abhi-A-2-149, Vs-2-181*)

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It will be continued._____ Thus the process of **NONE** called *paṭisandhi* arises by taking object of any suitable one of three kinds contiguously after death-consciousness which has the object of either past *dhamma* or conceptual *dhamma* that is not deserving to be said as past, present. There is no death-consciousness which has the object of present *dhamma*. Therefore it should be understood the nature of occurrence of *paṭisandhi* which has any suitable one of three kinds of objects called past, present, concept through joyful *paṭisandhi*, or woeful *paṭisandhi*, just after death-consciousness which has any one of two kinds of objects called past, conceptual *dhammas*. (*Abhi-A-2-149, Vs-2-181*)

5.2 Nature of transferring process from sensual joyful existence to woeful existence

What is the nature of transferring process?

It will be explained the nature of transferring process from sensual joyful existence to woeful existence previously. – Due to presence of the preaching of the Supreme Buddha in a way that “*tānissa tasamim samaye olambanti* = as shape of peak of mountain appears at east side of it through efficiency of sunshine which is shining west side of it at evening those unwholesome actions (*kamma*) which had been done previously appear in the mind-door of the person who is moribund at the time quite close to death” (*M-1-203*), while the person who has got unwholesome actions, who exists in sensual joyful existence, is lying down on the bed at moribund moment any one kind of objects of actions which had been cultivated previously (= images of weapons, stick, sword, arrow, prey, piece of flesh, bones etc.,) or objects of emblem of action (*kammanimitta*) appears in the mind-door. At the time contiguous after

(a) impulses of cognitive process with registrations as ending or

(b) pure impulses of cognitive process without registering

which arises by taking that impinging object of any kind of action or emblem of action, death-consciousness arises by taking object of the life-continuum. [it is explained that “death-consciousness arises by taking object of the life-continuum” because objects of *paṭisandhi*, life-continuum and death-consciousness for one life are the same as natural fixed law. With regarding to these words those sessions (*vāra*) i.e., death-consciousness which falls after registering and death-consciousness which falls after impulsion, are shown. In previous chapter those sessions (*vāra*) i.e., life-continuum falls after registering and then death-consciousness falls after life-continuum; and life-continuum falls after impulsion and then death-consciousness falls after life-continuum, has been shown.]

By the time just after cessation of that death-consciousness the *paṭisandhi* consciousness which is inclusive in woeful existence arises by taking object of impulses of cognitive process adjacent to death-consciousness, which impinges into the mind-door at moribund moment, which is either the object of action (*kamma*) or the object of emblem of action (*kamma nimitta*) through inclining efficiency of defilements, ignorance, craving etc., which are not eradicated by the Noble Path *dhamma*. This is the *paṭisandhi* with object of past *dhamma*, which arises contiguously after death-consciousness with object of past *dhamma*. (*Abhi-A-2-149, Vs-2-181*)

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anupacchinnakilesa balavināmitam _____

Any kind of objects, object of action etc., can appear in the mind-door of moribund person before defilements, ignorance, craving etc., are eradicated by the Noble Path *dhamma*. Among those three kinds of objects, object of action etc., continuity of mind can bend and incline towards the next existence called new one by taking object of any one appropriately. The commentator Sayadaw, therefore, explained “*anupacchinnakilesabalavināmitam* = the *paṭisandhi* consciousness arises through inclining efficiency of defilements, ignorance, craving etc., which are not eradicated by the Noble Path *dhamma*”.

It is right. After continuity of mind was inclined *paṭisandhi* consciousness which is partial of those continuity of mind is also inclined. It should be recognized inclination of the whole continuity of mind can not occur without inclination of partial continuity of mind. (*Mūlaṭṭi-2-105*)

By the time adjacent to death any kind of objects, action etc., appears in the mind-door and the continuity of mind usually inclines towards new coming-into-existence by taking that object. For instance, it is similar to inclination of mind towards the journey which is intended to go though one arrange for that journey. If the whole continuity of mind inclines towards new coming-into-existence, *paṭisandhi* consciousness within that continuity of mind will also be inclined towards that new coming-into-existence. It is right._____ The whole continuity of mind is unable to incline without inclination of *paṭisandhi* consciousness which is inclusive in the whole continuity of mind towards new coming-into-existence.

The inclination towards new coming-into-existence is resulted from occurrence of well accomplishment to cultivate and arrange wholesome formations and unwholesome formations through craving on coming-into-existence which is sufficient to incline new coming-into-existence in that way. It is right. – In such continuity of mind of worldling and *sekkha* persons (=lower seven Noble Ones) have got incessant impregnation with the craving which is heartfelt desire on coming-into-existence as volition (*cetanā*), wholesome formation etc., in that continuity of mind only the *paṭisandhi* consciousness which is inclusive in the next coming-into-existence arises consequently. When that consciousness arises in that new coming-into-existence that craving seems to be exhorting to incline. Therefore it is said that “*anupacchinnakilesabalavināmitam*”. (*Anuṭṭi-2-115*)

Pāli Quotation (Mūlaṭṭi-2-105)

(Anuṭṭi-2-115)

(Sam-A-3-51)(Sam-ṭi-2-323)

(Mūlaṭṭi-2-104)

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In all *paṭisandhi* of joyful and woeful existences those impulsions adjacent to death-consciousness, which incline towards *paṭisandhi* of woeful existence are unwholesome impulsions only, while those impulsions adjacent to death-consciousness, which incline towards *paṭisandhi* of joyful existence, on the other hand, only wholesome impulsions indeed. Thus Noble teachers decided for impulsions adjacent to death-consciousness. Evidence of *Pāli* Text of the Supreme Buddha is *Ādittapariyāya Sutta* as follows:_____

“*Bhikkhus...* (while any kind of object, visible-object etc., if one obsesses bulk of form and shape which are factor of recognizing as man, woman, beautiful object, ugly object etc., as either man or woman, either beautiful or ugly object, in other way, if one obsesses ‘small sign of’ partial recognition marks of bodily parts, i.e., eye, eyebrow, gesture of hand and foot, gesture of smile etc., “which are capable of showing defilements apparently” in the continuum of person who obsesses in that way) the continuity of mind which is worth designating as *kamma viññāna* (= potential consciousness which can give rise to occur *paṭisandhi* of new coming-into-existence in future) which is tying with pleasingness on either big sign of form and shape which are factor of recognizing as man, woman etc., or small sign of partial recognition marks of bodily parts, i.e., eye, eyebrow, gesture of hand and foot, gesture of smile etc., which are capable of showing defilements apparently, will be existing (occurring).

If one passes away that kind of period at which he is tying with pleasingness in that, there will be obvious factor that he has to reach any kind of two destinations called hell and animal realm indeed”.

The Supreme Buddha preached in this way. Therefore unwholesome impulses adjacent to death-consciousness are powerful dependence factor of *paṭisandhi* of woeful existence. It should be recognized wholesome impulses are also powerful dependence factor of *paṭisandhi* of joyful existence. (*Mūlaṭṭ-2-105*)

In *Ādittapariyāya Sutta, Saḷāyatana Vagga, Samyutta* it is preached that if impulses adjacent to death-consciousness fall with greed by taking objects which are deserving to occur greed, one will reach into any one of two kinds of destinations called hell and animal realms surely. Due to direct showing on hell and animal, it should be recognized destination of ghost realm is also possible to reach. Similarly if impulses adjacent to death-consciousness fall with anger, delusion, it should be recognized one can reach woeful existences in future surely.

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Therefore every one should like to prepare so as not to fall unwholesome impulses during moribund period beforehand. This is how *paṭisandhi* of woeful existence with past object of action or past object of emblem of action (*kammanimitta*) arises contiguously after death-consciousness which has got object of past *dhamma*.

5.3 Noble Ones called Arahants

Pāli Quotation (Mahāṭṭ-2-299)

Any kind of objects called action-emblem of action-destination never appear in the mind-door of moribund Arahant at the time adjacent to final death-consciousness called *parinibbāna cuti* because the Arahant has accomplished to eradicate defilements completely through Noble Path *dhammas* in all aspects, resulting in extinguishment of endeavouring to arise every kind of coming-into-existence. Due to non-appearance of any object in that way, every action called *kamma* which had been cultivated in infinite successive rounds of rebirth, which is still present apparently can not give rise to occur *paṭisandhi* in the absence association of defilement. (*Mahāṭṭ-2-299*)

5.4 Emblem of destination of woeful existence (*duggati gatinimitta*)

While another one is lying on the bed at moribund moment, as mentioned above, emblems of destination of woeful existence, colour of flame etc., which are occurring in hell etc., appear in the mind-door, due to efficiency of unwholesome action which had been cultivated before death. In the continuum of that being after cessation of two times of life-continuum three kinds of consciousness of cognitive process, i.e.,

1. one time of mind-door adverting;
2. five times of impulses adjacent to death, due to presence of weak efficiency at moribund period;
3. two times of registering arise by taking object of that appearing emblem of destination called *gatinimitta*.

Afterwards once death-consciousness arises by taking object which is the same as object of life-continuum. Then (11) mind moments (two times of life-continuum, eight times of consciousness of cognitive process, one time of death-consciousness have passed through so far as this extent of continuity of mind moments. (This is the session (*vāra*) in which death-consciousness falls after registering.) Then *paṭisandhi* consciousness arises by taking object of that emblem of destination which has got the life-span of remaining (5) times of mind-moments, which is the object of those impulses adjacent to death-consciousness (=moribund cognitive process). [In this case, life-span of the visible-object which is emblem of destination is demarcated by (16) mind-moments.]

This is how *paṭisandhi* with object of present *dhamma* arises contiguously after death-consciousness with object of past *dhamma*. (*Abhi-A-2-149, 150, Vs-2-181*)

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(16) times, (17) times _____ There is a reasonable question that is it opposite between the explanation by which “the life-span of object of this emblem of destination has got (16) mind-moments” and the explanations of commentaries and sub-commentaries by which corporeal *dhammas* have got the life-span of (17) mind-moments or (51) times of sub-mind-moments? It is not opposite between each other.

In above commentaries the commentator Sayadaw alluded the method by which (16) mind-moments are counted from the beginning of static phase (*ṭhitikāla*) of that visible-object by means of the static phase of object, that emblem of destination, which is suitable to benefit for arising of life-continuum (vibration) consciousness (*bhavangacalana*). This method is shown because the arising phase (*upppādakhaṇa*) of visible-object of that emblem of destination is not suitable to benefit for arising of life-continuum consciousness. Why only static phase is suitable to benefit for arising of life-continuum (vibration) but not arising phase? It is because at least only when one mind-moment has gone beyond visible-object can appear in the mind-door, resulting in suitability to benefit for arising of life-continuum (vibration). Unless it has gone beyond one mind-moment it is not suitable to benefit. Only the static phase, therefore, is appropriate sub-mind-moment. (*Abhidhammatthavibhāvanī ṭīkā*)

Pāli Quotation (Abhidhammatthavibhāvani)

5.5 Flame of the hell

Pāli Quotation (Mahāṭṭ-20299, 300)

Above sayings of commentary that “the emblem of destination, flame colour of hell etc., usually appear in the mind-door of moribund person”, are said by means of similarity to

flame colour etc., which are occurring those hells etc., It is right. Not only those flame of hell etc., appear in mind-door of that person, but it must also be added colours of cane brake hell, red silk cotton tree hell, the hell in which trees bear leaves which are the same structure of four-edged dagger etc. With regarding to the word, *ādi* (=etc.,) found in “*narakādisu*”, those kinds of colours which are inclusive in inhabiting places of ghosts, animals must also be inferred collectively.

The word, “*manodvāre āpāthamāgacchati*”, as various objects of dream appear in the mind-door of person who is asleep or as various kinds of objects of divine eye appear in the mind-door of the righteous person with the Super-psychoic Knowledge of Divine Eye, in the continuum of being who is going to hell realm the visible-object called sight-base, colour which is impinged by the efficiency of action with potentiality to produce its result reaches as acquired object in the mind-door only at moribund period. (Mahti-2-299, 300)

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According to this explanation, the visible-objects, flame of hell etc., which appear in the mind-door of moribund being who is going to hell realm, are not real flame of hell. It should be recognized it is only visible object of emblem of destination, which is produced by efficiency of action (*kamma*), which is similar to flame of hell.

5.6 How emblem appears in fivefold doors called *pañcadvāra*

In the continuum of another one the inferior object which is factor of lust etc., reaches as impingement of any kind of fivefold doors at moribund period. In the continuum of that being, at the end of determining consciousness which occurs within such continuity of cognitive process, (5) times of impulsions and two times of registering consciousness arise due to presence of weak efficiency at moribund period. Afterwards one death-consciousness arises by taking object of life-continuum only.

Thus (15) mind moments, viz.,

Life-continuum	(2) times,
1. five-doors-adverting	(1) time,
2. seeing-consciousness.....	(1) time,
3. receiving	(1) time,
4. investigating	(1) time,
5. determining	(1) time,
6. impulsions	(5) times,
7. registerings	(2) times,
death-consciousness.....	(1) time,

have passed through so far as this extent of continuity of mind moments. Then *paṭisandhi* consciousness arises by taking that inferior object which has the life span of remaining one mind moment only. This *paṭisandhi* is also a kind of *paṭisandhi* which has object of present *dhamma*, which arises contiguously after death-consciousness which had object of past *dhamma*.

These phenomena are how two kinds of *paṭisandhi*, viz.,

1. *paṭisandhi* of woeful existence, which takes object of past *dhamma*,
2. *paṭisandhi* of woeful existence, which takes object of present *dhamma*, arise contiguously after death-consciousness of joyful existence, which has got object of past *dhamma*, and these phenomena are deserving to show previously. (*Abhi-A-2-150, Vs-2-182*)

rāgādihetubhūtam hīnamārammaṇam _____

The inferior object which is factor of lust etc., means undesirable object which is deserving to occur as object of unwholesome consequence mental *dhammas*. It is right – That undesirable object which is factor of those lust etc., can also occur as factor of lust through thinking over and over again. It should be recognized in this way. (*Mūlaṭṭi-2-300*)

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In case of the term “*iṭṭha* (=desirable)”, there are not only real desirable objects naturally but artificial desirable object made by thinking over and over (*parikappaiṭṭha*). That kind of object, actually, is undesirable object (*aniṭṭhārammaṇa*). If one obsesses that undesirable object as desirable one through thinking over and over, it is artificial desirable object called *parikappaiṭṭhārammaṇa*. It means undesirable object can also be occurred as factor of lust through thinking over and over. For instance _____ Faeces are desirable object of dogs.

In the next method, only the occurrence which is the factor of lust etc., which arises together with direct productive action called *janakakamma* that can produce unwholesome consequence; which arises together with volitions of impulses adjacent to death-consciousness which is similar to that direct productive action, is designated as inferior (*hīna*) occurrence. (Those volitions of impulses adjacent to death-consciousness and unwholesome direct productive action have the same not only occurrence of action but also object of emblem of action (*kammanimitta*). Due to presence of the same occurrence in that way, it is said “*tam sadisa*”.

It is right. _____ That object is also object of unwholesome consequence which is not worth desiring by means of action because it is object of unwholesome action which can give rise to occur worries in future. (*Mūlaṭṭi-2-105*)

Pāli Quotation (Anuṭṭi-2-115)

Even though it is natural desirable object, if it is object of inferior unwholesome action, it will be undesirable one, due to inferior occurrence through the efficiency of relation of object (*ārammaṇa paccaya*). It means it is the object of unwholesome consequence due to occurrence of undesirable one. (*Anuṭṭi-2-115*)

If it is desirable object, which fault can be arisen? – Consequence of unwholesome action which arises by taking desirable object never has got object of unwholesome emblem of action because unwholesome consequence is not deserving to occur as *dhamma* with desirable object (*iṭṭhārammaṇa dhamma*). Thus the fault can arise. (*Mūlaṭṭi-2-105*)

The basic meaning of inferior object which is factor of lust etc., is worth desiring as only emblem of action (*kammanimitta*) which must be past *dhamma*. Very weak impulses of fivefold doors can not give rise to occur *paṭisandhi*.

How *paṭisandhi* consciousness can be designated as the *paṭisandhi* with present object of emblem of action? The answer is as follows: _____

During moribund period present object of emblem of action which impinges into the fivefold doors is not only belonging to continuity of object of action which is performed at moribund period but also similar to that object of emblem of action. It should be recognized in this way. (*Mūlaṭṭi-2-105*)

Commentary explains above section of how object of emblem of action appear in fivefold doors because that section is intended to be shown after explaining how object of action, emblem of action appear in mind-door. According to specification of that

commentary, It should be recognized only present object of emblem of action can appear in fivefold doors.

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The word, *kammanimitta* (= emblem of action) means that the volition (*cetanā*) associating with each impulsion which consists in mind-door cognitive process adjacent to near death impulsions of fivefold doors-cognitive process is designated as the action (*kamma*) and then the object of that action is designated as *kammanimitta* (emblem of action). That object of emblem of action is present occurring *dhamma* while near death impulsions of eye-door cognitive process is occurring, if it is the object brought and shown by teacher, parents etc., such as flower etc. Among three kinds of present it is the object of emblem of action which is worth saying as continuity present (*santatipaccuppanna*).

The Sub-commentary called *Mūlaṭṭhā* Sayadaw explained on the object of emblem of action of that eye-door-cognitive process both in a way that “*āsannakatakammārammaṇa santatīyam uppannam* = it occurs within continuity of object of action performed moribund period” because it occurs within continuity of object of mind-door cognitive process which occurred before near death impulsions of eye-door-cognitive process previously, and another way that “*tamsadisa* = those objects of emblem of actions are the same as each other” because those objects of emblem of action of mind-door-cognitive process and near death impulsions of eye-door-cognitive process are the same as each other, i.e., flower etc., occurring in nature of continuity present. According to these words, -- while near death impulsions of fivefold-doors are occurring the object of that cognitive process is not present object of emblem of action certainly. However it should be recognized it is emblem of action which is *sadisūpacāra* (metaphorical usage of similar condition) because it occurs within continuity present and it is identical with that emblem of action which is object of previous mind-door cognitive process. Why it is? – It is because that object of impulsion of fivefold doors can not be designated as “emblem of action = object of action” certainly because volitions of impulsions of fivefold doors, especially volitions of near death impulsions of fivefold doors are inefficacy to produce consequence *paṭisandhi*, resulting from unaccomplishment of action. Therefore during scrutinizing causal *dhammas* the righteous *meditator* should not scrutinize efficiency of action of volitions of impulsions of fivefold doors but that of action of volitions of impulsions which are inclusive in mind-door-cognitive processes.

There is a reasonable question that if object of near death impulsions of fivefold-door-cognitive process is not inferred as *sadisa kammanimitta* (metaphorical same emblem of action) which is continuity present but certain emblem of action which is momentary present (*khaṇapaccuppanna*) what fault will be present? The answer is as follows._____

If object of near death impulsions of cognitive process is inferred as the nature of momentary present, nature of certain emblem of action other than the nature that object of near death impulsions of cognitive process is worth inferring as both the nature of continuity present and metaphorical same emblem of action, only those impulsions adjacent to death (= impulsions of fivefold doors adjacent to death) will be both the action that can appear object of *paṭisandhi* and direct productive action (*janakakamma*) which can give rise to occur *paṭisandhi* consequence. (*Mūlaṭṭhā-2-105*)

Sub-commentator Sayadaw continued to explain the following words, due to presence of reasonable question that “can those volitions of impulsions of fivefold doors adjacent to death be occur as both volitions of impulsions which accomplish as the action that can appear object of *paṭisandhi* and volitions of impulsions which are direct productive actions that can give rise to occur *paṭisandhi* consequence.

Those impulses adjacent to death-consciousness, which are both similar to access (*upacāra*) of *paṭisandhi* and are arising as making over the object for consciousness and mental concomitants of *paṭisandhi* in a way that “your *paṭisandhi* must arise by taking this object”, cannot occur as impulses that can produce *paṭisandhi*.

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It is right. – In *Pāli* Text of *Dhamma-saṅgaṇṇī* the Exalted One had preached that “*katattā upacitattā (Abhi-1-104)* = the seeing-consciousness which has got visible-object only, which associates with neutrality feeling arises, due to occurrence of accomplishment of action (*kamma*).

[The term, *kata*, means only once performing while the term, *upacita*, means repeated performing over and over.] Those actions are difficult to produce its consequence through once performing only but repeated performing over and over can give rise to occur opportunity to produce its consequence.

It will be continued._____ How impulses adjacent to death, which are the same as that *paṭisandhi*, which occur a cognitive process which is similar to cognitive process in which *paṭisandhi* arises, during moribund period, can be occurred as accomplished action? It can not. Furthermore – it is unable to please the object of emblem of action which appear that moribund period exceedingly (due to occurrence of very weak efficiency of impulses adjacent to death).

Those impulses of mundane world, actually, are unable to produce its consequence within one cognitive process as impulses of path of Supra-mundane world.

Pāli Quotation (M-3-257)

That being had accomplished unwholesome action which was factor of disagreeable feeling in very far previous lives; or that being had accomplished that unwholesome action in later present life; or that being had accomplished wrong belief which is able to produce its consequence completely at moribund period. After death that being, therefore, has to reach hell realm, where any happiness, even as much as mist, is absent, which is destination of vicious persons, which is the place with dissociation in disorder but not desire to fall. (*M-3-257*)

In *Mahā kammavibhanga Sutta, Uparipaṇṇāsa*, the Exalted One had preached how volitions of impulse which arise together with either wrong view or right view that had been cultivated in order to be able to produce its consequence completely during lying on bed for moribund person, give rise to produce *paṭisandhi* consequence in this way etc.

Then either wrong view or right view can not be cultivated in order to be able to produce its consequence through weak impulses of fivefold doors. The commentator Sayadaw, he himself, explained in commentary called *Abhidhammā ṅāṇavibhanga (Abhi-A-2-388)* as follows:_____

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Pāli Quotation (Abhi-A-2-388)

It is right._____ All these functions, from the beginning of knowing wholesome, unwholesome *dhammas* to the end, death, can be occurred through consciousness of mind-door cognitive process only, but not through that of fivefold doors and then consciousness of fivefold-doors cognitive processes which arise together with impulses should be rejected to

performing all these functions, from the beginning of knowing wholesome, unwholesome *dhammas* to the end, death.

It is right._____ In that commentary also, it is explained that “neither wholesome *dhamma* nor unwholesome *dhamma* can be realized by consciousness of fivefold cognitive process etc., through beginning as “*manopubbangamā dhammā*” etc. Wholesome *dhammas* are accomplished through wise attention called *yonisomanasikāra* while unwholesome *dhamma*, through unwise attention. Those wholesome and unwholesome *dhammas* have got efficiency which can accomplish their consequence.

That efficiency of action (*kamma*), if it is real productable to consequence, any one of three objects, action, emblem of action, emblem of destination, will appear in (6) doors appropriately through that efficiency of action at moribund period. The *paṭisandhi* arises by taking that object for new coming-into-existence. Either agreeable feeling or disagreeable feeling always follows with the continuity of corporeality-mentality which continue to arise after that *paṭisandhi*, due to presence of efficiency such wholesome *dhamma*, unwholesome *dhamma* to produce its consequence apparently again. That kind of occurrence of those wholesome and unwholesome *dhammas* is already rejected in fivefold doors. Observing of wholesome action, unwholesome actions are also rejected in fivefold doors similarly. The righteous one who has got Knowledge of Discerning Cause and Condition can know and see that nature of efficiency of wholesome and unwholesome *dhammas* to produce its consequence with the help of experiential right view knowledge, if he discerns by knowledge again. Realization by knowledge again in that way can be achieved by impulses of mind-door-cognitive process only. Realization by knowledge again through impulses of fivefold doors has been already rejected. It should be recognized in this way. (*Mūlaṭī-2-106, Anuṭī-2-116*) It means that as realization of wholesome action and unwholesome action again through impulses of fivefold doors-cognitive processes has been rejected, accomplishment of wholesome action and unwholesome action through impulses of fivefold-doors cognitive processes also should be rejected.

If all kinds of consciousness, including impulses of fivefold-doors-cognitive processes are rejected for performing functions mentioned above, how processes of death and *paṭisandhi* can arise in those fivefold doors?

The answer is that_____ During fivefold-doors cognitive process adjacent to death, the death-consciousness arises contiguously after registering and *paṭisandhi* arises contiguously after that death-consciousness in the mind-door. Those death-consciousness and *paṭisandhi* consciousness are not inclusive in consciousness of cognitive process including impulses. With regarding to this meaning, during showing this object of *paṭisandhi* the commentary explained both death-consciousness that arises contiguously after registering that arises in fivefold doors, and *paṭisandhi* that arises contiguously after that death-consciousness. It should be recognized in this way. (With regarding to these words “*imina adhippayena* = with regarding to this meaning”, the term, *manodvārikajavana*, does not mean true mind-door but it shows only those consciousness which are free from doors called *dvāra vimutta*.) (*Mūlaṭī-2-106*) (*See Abhi-A-2-388*)

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During showing object of that *paṭisandhi* consciousness with referring to *paṭisandhi* which arises by taking some objects, visible-object etc., with the life –span of remaining (5) mind-moments after death-consciousness falls it was preached in *Paṭṭhāna* as follows:_____

Pāli Quotation (Abhi-9-428)

The consciousness of *paṭisandhi* with the object, present (emblem of action) *dhamma* is capable of benefiting for arising of the life-continuum with the object, present (emblem of action) *dhamma* by means of efficiency of relation of contiguity (*amantara paccaya*). (*Abhi-9-428*)

Furthermore with referring to *paṭisandhi* which arises by taking some objects, visible-object etc., with the life-span of remaining one mind moment only it was also preached that – *Pāli Quotation* /(*Abhi-9-427*)

The consciousness of *paṭisandhi* with the object, present (emblem of action) *dhamma* is capable of benefiting for arising of the life-continuum with the object, past (emblem of action) *dhamma* by means of efficiency of relation of contiguity. (*Abhi-9-427*) It should be recognized it was worth preaching in this way. (*Mūlaṭṭi-2-106, 107*)

5.7 From woeful existence to joyful existence

In the next kind _____ A being is existing in any kind of woeful existences. If that being is existing in animal being as elephants called *Pālileyyaka, Chaddanta*, it has got opportunity to do wholesome actions which are free from faults in that woeful existence also. Therefore in the continuum of the being who is existing in woeful existence, who has got well accomplished wholesome action which is free from faults, at moribund period _____ either 1. that wholesome action or

2. object of wholesome action = emblem of action reaches to impinge in the mind-door as mentioned above. At the time which is contiguous after either impulsions of cognitive process with registering as end, which arise by taking that object of action or object of emblem of action, or pure impulsions of cognitive process without registering, death-consciousness arise by taking object of the life-continuum.

By the time just after cessation of that death-consciousness the *paṭisandhi* consciousness which is inclusive in joyful existence arises by taking object of either that action or emblem of action, which impinges into the mind-door at moribund moment through inclining efficiency of defilements, ignorance, craving etc., which are not eradicated by the Noble Path *dhamma*. This is the *paṭisandhi* with object of past *dhamma* which arises contiguously after death-consciousness with object of past *dhamma*. (*Abhi-A-2-150*)

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In the continuum of another being who is existing in any kinds of woeful existences either emblem of joyful destination (*sugatinimitta*) which can be said colour of mother's womb with red woolen rug colour for the being who is future mankind or emblem of joyful destination which can be said colour of garden, edifice, the tree of plenty (comparable to the mythical cornucopia) etc., which will be used by himself for the being who has future coming-into-existence as heavenly one (*deva*), appears in the mind-door. After cessation of two times of life-continuum three kinds of consciousness of mind-door-cognitive process,

- (1) one time of mind-door-adverting,
- (2) five times of impulsions, due to presence of weak efficacy at the period adjacent to death,
- (3) two kinds of registering,

arise successively by taking object of that emblem of destination in the continuum of that woeful being who is going to joyful coming-into-existence. Afterwards one death-consciousness arises by taking object of life-continuum. Thus (11) times of mind-moments have passed through so far as this extent of continuity of mind moments. Then *paṭisandhi*

consciousness arises by taking that object of emblem of destination which has the life span of remaining five mind moments.

In the continuum of another being who is also existing in any kind of woeful existences an object which is the factor of arising of lust etc., appears in any kind of fivefold doors during lying down on the bed at moribund period. In the continuum of that woeful being five times of impulsions, due to presence of weak efficacy at the period adjacent to death, and two times of registering arise successively at the end of determining consciousness which occurs within such continuity of consciousness of cognitive process. Afterwards – one death-consciousness arises by taking object of life-continuum.

Thus (15) times of mind moments, i.e., (2) times of life-continuum,

1. (1) time of five-doors-adverting,
2. (1) time of seeing-consciousness,
3. (1) time of receiving,
4. (1) time of investigating,
5. (1) time of determining,
6. (5) times of impulsions,
7. (2) times of registering,
- (1) time of death-consciousness,

have passed successively. Then *paṭisandhi* consciousness which is inclusive in joyful existence arises by taking that object of emblem of joyful destination which has the life span of remaining one mind moment. This kind of *paṭisandhi* is joyful *paṭisandhi* with present *dhamma*, which arises contiguously after death-consciousness with past *dhamma* only.

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[It is natural fixed law that those objects of *paṭisandhi*, life-continuum, death-consciousness are the same as each other within one existence. The death-consciousness, therefore, takes only object of life-continuum of that woeful existence but not object of emblem of destination which appears at moribund period.]

These phenomena are how two kinds of *paṭisandhi*, viz.,

1. *paṭisandhi* of joyful existence, which takes object of past *dhamma*,
 2. *paṭisandhi* of joyful existence, which takes object of present *dhamma*,
- arise contiguously after death-consciousness of woeful existence, which has got object of past *dhamma*. (*Abhi-A-2-150*)

It should be recognized separately on *paṭisandhi* with past object by means of object of action and object of emblem of action; on *paṭisandhi* with present object by means of emblem of joyful destination, colour of mother's womb etc. (*Mahāṭṭ-2-301*)

5.8 Object of life-continuum (*bhavanga*)

The object of life-continuum of that being who is existing in woeful existence is the object which had been taken as object by impulsions adjacent to death-consciousness before attaining that woeful existence. Then those words, “before attaining that woeful existence”, means joyful existence for the person who reached into that woeful existence from joyful existence while that woeful existence for the person who reached into present woeful existence from that previous woeful existence.

It will be explicit again. Joyful existence is present one for the person who reached into joyful existence from woeful existence which is the first previous life. Those objects of *paṭisandhi*, life-continuum-death-consciousness of that first previous woeful existence were

the object which was taken by impulsions adjacent to death-consciousness of second previous life. The object of present joyful existence *paṭisandhi*, in other words, objects of present joyful existence *paṭisandhi*, life-continuum, death-consciousness are object of joyful destination which was taken by impulsions adjacent to death-consciousness of first previous woeful existence. (It should be recognized similarly on objects of action and emblem of action.)

5.9 From joyful existence to joyful one

In the next kind _____ due to presence of the preaching of the Supreme Buddha in a way that “*tānissa tamhi samaye olambanti* = as shape of peak of mountain appears at east side of it through efficiency of sunshine which is shining west side of it at evening those wholesome actions (*kamma*) which had been done either in this present life or successive lives previously) appear in the mind-door of the person who is existing in joyful existence at moribund period (M-1-203), while the person who has got wholesome actions, who exists in sensual joyful existence, is lying down on the bed at moribund moment either such

1. object of wholesome action which is free from faults, or
2. object of emblem of that wholesome action called *kammanimitta* which had been cultivated previously,

appears in the mind-door. That object of either action or emblem of action can appear in the mind-door of only the person who has got well cultivated sensual wholesome actions.

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In the next kind – only object of emblem of action can appear in the mind-door of the person who has got well cultivated lofty wholesome actions (=who has got wholesome action of absorption apparently, due to presence of acquired absorption). (It is because there is only object of emblem of action certainly for lofty consequence *dhamma*.) (*Abhi-A-2-150*)

For example – a *meditator* has developed superiorly fourth absorption of mindfulness of breathing, which is surrounded by ignorance-craving-clinging with heartfelt desire to become *brahma*'s existence. The object of that fourth absorption of mindfulness of breathing is very brilliant sign of full concentration called *paṭibhāga nimitta*. That fourth absorption of mindfulness of breathing is the lofty action (*mahaggata kamma*) of which object of sign of full concentration is called emblem of action.

If a practicing *meditator* develops superiorly fourth absorption of white *kāsiṇa*-object, which is surrounded by ignorance-craving-clinging with heartfelt desire to become *brahma*'s existence, the object of that fourth absorption of white *kaṣiṇa*-object is very brilliant white sign of full concentration which is also called emblem of action. It should be understood in this way.

If a person will reach to *brahma* world certainly, due to presence of absorption without falling back to moribund period, only object of emblem of action which is object of lofty action appears in the mind-door of the person with well cultivated lofty wholesome action, without appearance of object of lofty wholesome action.

In the continuum of a being who had got sensual wholesome actions which had been well cultivated in either present life or successive previous lives, the death-consciousness arises by taking object of life-continuum contiguously after impulsions of cognitive process which is adjacent to death-consciousness, which is ended with registering which arises by taking object of either action or emblem of action, while in the continuum of a being who had got well cultivated lofty wholesome action, the death consciousness arises by taking object of life-continuum contiguously after either impulsions of cognitive process which is adjacent to

death-consciousness, which is ended with registering which arises by taking object of emblem of that action or pure impulsions of cognitive process which is adjacent to death-consciousness without registering. After cessation of that death-consciousness the *paṭisandhi* consciousness which is inclusive in joyful existence inclined by means of efficiency of ignorance, craving etc., which has not eradicated by the Noble Path, arises by taking object of either that action or that emblem of action. This is the kind of *paṭisandhi* with either

1. object of past *dhamma* or
2. object of concept which is not worth designating as past or present *dhamma*, which arises contiguously after death-consciousness with object of past *dhamma*. (*Abhi-A-2-150*)

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Upacāra (access) – That mind-door cognitive process adjacent to death which has object of lofty emblem of action should be recognized as *upacāra* (access) of lofty consequence *paṭisandhi*. This is because that mind-door cognitive process adjacent to death has both occurrence of the same object and causal emblem of lofty *paṭisandhi* which will arise later. If mind-door cognitive process adjacent to death takes object of sign of full concentration of mindfulness of breathing, lofty *paṭisandhi* of new existence also takes object of that sign. If the former takes object of full concentration of white *kaṣiṇa*, the latter takes object of that sign similarly. It should be understood in this way. (*Mūlaṭī-2-107, Anuṭī-2-116*)

Mahaggatāvasānam _____ Some teachers, such as Venerable *Dhammasiri Thero* etc., said that that mind-door cognitive process adjacent to death has got the end of lofty impulsions. In the continuum of a person who emerges from lofty absorption after entering lofty absorption appropriately that mind-door cognitive process adjacent to death arises and then death-consciousness falls successively, resulting in designating on that cognitive process as the cognitive process with loft impulsion as end (*mahaggatavasānam*). (*Mūlaṭī-2-107, Anuṭī-2-116, 117*)

Venerable *Dhammasiri Thero* had an opinion that mind-door-cognitive process adjacent to death falls after cognitive process of absorption while *Mūlaṭīka* Sayadaw had an opinion that other mind-door cognitive processes can arise between those cognitive processes appropriately.

navatābbārammaṇa _____ These words, “object of concept which is not worth designating as past or present *dhamma*”, were explained with referring to both fine-material *paṭisandhi* and *paṭisandhi* of boundless space and emptiness sphere for immaterial *paṭisandhi* in the commentary. Those kinds of *paṭisandhi* of boundless consciousness and neither-perception-nor-non-perception are counted inclusively in the words, “*paṭisandhi* with object of past *dhamma*”. (*Mahāṭī-2-382*)

According to explanations of above commentary _____ it should be recognized there are

1. (11) kinds of *paṭisandhi* with object of past *dhamma*,
2. (7) kinds of *paṭisandhi* with object of concept which is not worth designating as past or present *dhamma*.

These (11) kinds of *paṭisandhi*, viz.,

- | | |
|---|------------|
| (1) great wholesome consequence <i>paṭisandhi</i> | (8) kinds, |
| (2) wholesome consequence, neutrality investigating <i>paṭisandhi</i> | (1) kind |
| (3) <i>paṭisandhi</i> of boundless consciousness..... | (1) kind |
| (4) <i>paṭisandhi</i> of neither-perception-nor-non-perception | (1) kind, |

are *paṭisandhi* with objects of past *dhammas*.

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These (7) kinds of *paṭisandhi*, viz,

- | | |
|---|----------------------------|
| (1) fine-material <i>paṭisandhi</i> | (5) kinds (pentad method), |
| (2) <i>paṭisandhi</i> of boundless space | (1) kind, |
| (3) <i>paṭisandhi</i> of emptiness sphere | (1) kind, |

are *paṭisandhi* with objects of concepts which are not worth designating as past or present *dhamma*. (*Mūlaṭṭ-2-107*) (Those kinds of *paṭisandhi*, i.e., *paṭisandhi* with object of present *dhamma* and *paṭisandhi* of woeful destination will be explained in later.)

5.10 Paṭisandhi which takes object of present dhamma

In the continuum of another being, the visible object, emblem of joyful destination, which can be said either colour of the mother’s womb for human being or colour of garden, edifice, the tree of plenty etc., for heavenly being, appears in the mind door at moribund period by means of sensual wholesome action which lacks faults.

After cessation of two times of life continuums in the continuum of that being three kinds of consciousness of mind-door cognitive process, i.e.,

- | | |
|--|------------|
| 1. mind-door-adverting. | (1) time |
| 2. due to presence of weak efficacy at the period adjacent to death, impulses adjacent to death consciousness..... | (5) times, |
| 3. registering | (2) times, |

arise successively by taking that object of emblem of joyful destination. Afterwards one time of death-consciousness arises by taking object of life-continuum. Thus (11) times of mind-moments have passed through so far as this extent of continuity of mind-moments. Then *paṭisandhi* consciousness arises by taking that object of emblem of destination only, which has the life-span of remaining five mind-moments. This is the *paṭisandhi* with object of present *dhamma* which arises contiguously after death-consciousness with object of past *dhamma*. (*Abhi-A-2-151*)

Pāli Quotation (Mahāṭṭ-2-302)

In commentaries it is found that only visible-object, colour can be occurred as emblem of destination, such as “*mātukucchivaṇṇa saṅkhāta* = emblem of joyful destination which can be called colour of mother’s womb” etc. It is suitable reason in commentaries that audible object, sound, can not be occurred as emblem of destination because it is not corporeality produced by *kamma*, which is obsessed by craving-wrong view in a way that “I, mine, my resultant *dhamma*” etc., (= it is produced by mind and temperature only), resulting in including in joyful existence. It should be investigated the fact why olfactory-object etc., can not be found as emblem of destination. (*Mahāṭṭ-2-302*)

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Relatives said moribund being (especially mankind that “my friend... these offerings are worth worshipping to the Supreme Buddha, you have to purify your mind” and then they bring any object of various kinds, such as

1. visible-objects, garland, pennant, bent bamboo stick tied to a flagstaff etc., or

2. audible-objects, listening *dhamma*, worshipping by playing musical instruments etc., or
3. olfactory-objects, varieties of fume, lingering fragrance, scent etc., or
4. sapid-objects, varieties of honey, molasses after saying in this way that “my friend... lick and take pleasure this honey, this is deserving to offer for you”....; or
5. tactile-object, varieties of clothes made in *cina* division, *somāra* division etc., after saying in this way that “my friend... touch these clothes, these are deserving to offer for you”,
towards fivefold doors accordingly.

In the continuum of that being, due to weak efficacy at moribund period, (5) times of impulsions adjacent to death and (2) times of registering arise at the end of determining which arises within continuity of such such cognitive process, eye-door-cognitive process etc., by taking object, those visible object etc., that comes to impinge respective door. Afterwards one death-consciousness arises by taking object of life-continuum (= any one of objects of action, emblem of action, emblem of destination). Then *paṭisandhi* consciousness arises contiguously by taking object of those impulsions adjacent to death, which has the life-span of remaining one mind-moment only. This kind of *paṭisandhi* is the *paṭisandhi* with object of present *dhamma* which arises contiguously after death-consciousness with object of past *dhamma*. (*Abhi-A-2-151*)

5.11 Object of action of *vipassanā* = *kammanimitta*

A righteous has got Knowledge of Analyzing Mentality-Corporeality and Knowledge of Discerning Cause and Condition. That righteous *meditator* performs *vipassanā* practice through alternate discerning on those conditioned things as

1. *anicca*, after seeing nature of arising and perishing away,
2. *dukkha*, after seeing nature of being oppressed by incessant phenomena of arising and perishing away,
3. *anatta*, after seeing nature of absence of ‘self’ called ‘*atta*’ which is indestructible essence of durable one existing forever.

In accordance with *Cetanā Sutta* mentioned above, those *vipassanā* action has got opportunity to produce its consequence for a person with underlying tendency element because another kinds of actions have not got opportunity to produce consequence.

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At that time *vipassanā* actions which take object of any kind of nature of impermanence, suffering, non-self of those conditioned things, occur continuously in the continuum of that righteous *meditator* who is lying down on the bed at moribund period. If impulsions adjacent to death can take object of any kind of nature, *anicca* or *dukkha* or *anatta* of those conditioned things, that object of impulsions adjacent to death can be present object of emblem of action which appears in the mind-door. In this case the emblem of action means object of volitions of *vipassanā* impulsions. It if present ideational-object of emblem of action (*paccuppanna dhammārammaṇakamma nimitta*). Thus (6) kinds of objects can arise as present emblem of action in (6) doors accordingly. At that time *paṭisandhi* of new coming-into-existence and successive first life-continuum etc., can have present object of emblem of action. When that present object of emblem of action finishes its life span at *paṭisandhi* mind moment *paṭisandhi* of new coming-into-existence takes present object of emblem of action while every life-continuum after *paṭisandhi* takes object of past *dhamma* of emblem of action.

Worshipping the Supreme Buddha ____ In above commentary, in these words “*ayam tāta tavatthāya buddhapūjā karīyati* = my friend ...these offerings are worth worshipping to the Supreme Buddha” etc, wholesome deed can be occurred by means of preceding volition (*pubbacetanā*) which arises previously before impulses adjacent to death fall. The definite action (*janaka kamma*) which has efficiency to produce *paṭisandhi* consequence in new coming-into-existence by means of preceding volition called *pubbacetanā*. Those volitions of impulses adjacent to death, actually, are not wholesome deeds which are definite actions. However noble teachers said that wholesome deed can arise by means of wholesome volition of seventh impulse which is inclusive in last mind-door-cognitive process before impulses adjacent to death. (These noble teachers do not reject occurrence of wholesome deed (= definite action) by means of preceding volitions which are occurring in previous impulses. It should be recognized the fact noble teachers said definite action can arise by means of volition of seventh impulse of last mind-door cognitive process before cognitive process adjacent to death.) (*Mahāṭṭ-2-302*)

5.12 Form fine-material sphere to sensual joyful existences, fine-material sphere, immaterial sphere

For the next kind ____ in the continuum of another being, due to presence of acquired lofty absorptions through objects of the earth-*kaṣiṇa*, the white-*kaṣiṇa* etc., (=due to presence of acquired all ‘8’kinds of attainments), while he is existing in fine-material existence, any kind of these three objects,

1. sensual wholesome action (= it will produce its consequence),
2. object of that sensual wholesome action = emblem of action,
3. emblem of destination called joyful destination,

appears in the mind-door at moribund period, if he will go and exist in the sensual joyful existences.

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If the person will be born as spontaneous *paṭisandhi* in fine-material spheres, boundless space sphere and emptiness sphere, object of emblem of action, i.e., the earth-*kaṣiṇa*, the white-*kaṣiṇa* etc., will appear in mind-door. [Objects of emblems of action called concept of space and concept of emptiness will appear in the mind-door for the persons who will be born as spontaneous *paṭisandhi* in boundless space sphere and emptiness sphere respectively.]

If the person will be born as spontaneous *paṭisandhi* in boundless consciousness sphere, the lofty consciousness called object of boundless space wholesome action will appear in mind-door.

If the person will be born as spontaneous *paṭisandhi* in neither-perception-nor-non-perception, the lofty consciousness called object of emptiness wholesome action will appear in mind-door.

[In the continuum of *brahma* existing in fine-material sphere who will be born as *paṭisandhi* in sensual joyful existences the objects of action which appear in mind-door at moribund period might be not only the wholesome volitions which are designated as preliminary, access, adaptation, trans-lineage which are inclusive in the foremost absorption cognitive process (*ādikammikajhānavīthi*), absorption cognitive processes, and volitions of great wholesome impulses of mind door cognitive process which are occurring during endeavouring those foremost absorption cognitive process and absorption cognitive process

through various objects of *samatha* practice, the earth-*kasīṇa*, the white-*kasīṇa* etc. Volitions of great wholesome impulsions of mind door cognitive process, which arise after eye-door cognitive process, ear-door-cognitive process, which had been cultivated in fine-material sphere, which will be presented can also occur as object of action. Those sensual wholesome actions which had been cultivated before reaching into the fine material sphere can also occur as object of action. It should be understood in this way etc.]

(Any kind of object of action-emblem of action-emblem of destination appear not only in the mind-door as mentioned above) but superior desirable object which is factor of occurrence of wholesome action, also appear into any door randomly among eye-door, ear-door etc. (It should be recognized if that superior desirable object is visible-object, it will appear in eye-door and mind-door; if it is audible-object, it will appear in ear-door and mind-door respectively.)

In the continuum of that fine-material being, (5) times of impulsions adjacent to death arise at the end of determining consciousness which arises within continuity of consciousness of cognitive process called such such eye-door cognitive process, ear-door cognitive process, due to presence of weak efficacy at moribund period. It is impossible to fall registering for those persons existing in lofty existence (who are not sensual existence in which sensual impulsion, sensual object only arise, resulting in possibility to fall registering). Therefore one death-consciousness arises contiguously after impulsions adjacent to death by taking object of life-continuum. At the end of that death-consciousness the *paṭisandhi* consciousness with any kind of objects which appear at moribund period through such such action which is inclusive in sensual joyful destination, lofty joyful destination arises contiguously.

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(It means any kind of *paṭisandhi* among sensual joyful destination *paṭisandhi*, fine-material *paṭisandhi*, immaterial *paṭisandhi*, arises by taking object of impulsions adjacent to death in accordance with action.)

This kind of *paṭisandhi* is the *paṭisandhi* with any random kind of object among past object, present object, object of concept, which arises contiguously after fine-material death-consciousness with object of concept which is not deserving to designate as past, present. (*Abhi-A-2-151*)

“*upacita mahaggata kammaṣṣa pana kammanimittameva āpāthamāgacchati.*” (*Abhi-A-2-150*)

In the continuum of the person who has still got absorption wholesome action apparently only object of emblem of action appears at moribund period (if he will attain *paṭisandhi* of fine-material sphere certainly), due to presence of acquired cultivated lofty wholesome action of absorption. The object of emblem of action (= object of fine-material wholesome action) means object of concept of *kasīṇa*, sign of full concentration of earth-*kasīṇa* etc. Those consciousness, *paṭisandhi*, life-continuum, death of fine-material being takes that object of concept only. Therefore it is said fine-material death-consciousness with object of conceptual *dhamma*.

5.13 From immaterial sphere to immaterial sphere, sensual joyful existences

It is impossible to arise fine-material *paṭisandhi* contiguous after death-consciousness of immaterial sphere. Among four kinds of immaterial existences *paṭisandhi* of successive lower kind can not arise contiguously after death-consciousness of successive upper kind. Therefore fine-material *paṭisandhi* with object of emblem of action of concept can not arise contiguously after death-consciousness of neither-perception-nor-non-perception. Therefore

either *paṭisandhi* of neither-perception-nor-non-perception with object of past *dhamma* or *paṭisandhi* of sensual joyful existence with object of past *dhamma*, object of present *dhamma* are worth yoking at the mind moment contiguous after death-consciousness of that neither-perception-nor-non-perception. (*Mūlaṭṭi-2-107*)

*āruppa cutiyā honti, heṭṭhimāruppa vajjitā.
pathamāruppa sandhī ca, tathā kāmatihetukā.
(Abhidhammattha sangaha)*

Due to presence of saying that successive lower kind of immaterial *paṭisandhi* can not arise contiguously after death-consciousness of immaterial existences, when an immaterial being passes away he can be born in the same sphere again or successive upper sphere also. He can take *paṭisandhi* with three roots in (7) kinds of sensual joyful existences also. According to these explanations it can be recognized in brief as follows: -- Because boundless space *paṭisandhi* takes object of concept of space, death-consciousness of boundless space also takes that object of concept of space. At the moment contiguous after death-consciousness of boundless space with object of concept of space – any one of *paṭisandhi* among these (8) kinds, viz.,

1. boundless space *paṭisandhi* with object of concept of space,
2. *paṭisandhi* of boundless consciousness sphere, which takes object of past consciousness of boundless space,
3. *paṭisandhi* of emptiness sphere which takes object of absence nature of consciousness boundless space,
4. *paṭisandhi* of neither-perception-nor-non-perception which takes object of past consciousness of emptiness sphere,
5. four kinds of sensual *paṭisandhi* with three roots which take object of any one of three kinds called action-emblem of action-emblem of destination which are worth designating as past, present, concept appropriately,

can arise continuously.

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At the moment contiguous after death-consciousness of boundless consciousness sphere which has object of past object of consciousness of boundless space, any one of (7) kinds of *paṭisandhi* as mentioned above (8) kinds, excluding *paṭisandhi* of boundless space sphere can arise continuously.

After the moment contiguous after death-consciousness of emptiness sphere with object of concept of emptiness, any one of (6) kinds of *paṭisandhi* as mentioned above (7) kinds, excluding *paṭisandhi* of boundless consciousness sphere, can arise continuously.

At the moment contiguous after death-consciousness of neither-perception-nor-non-perception, which has past object of consciousness of emptiness, any one of (5) kinds of *paṭisandhi* which are one kind of *paṭisandhi* of neither perception-nor-non-perception and four kinds of sensual *paṭisandhi* with three roots, can arise continuously.

These are showing nature of *paṭisandhi* with past *dhamma*, conceptual *dhamma*, present *dhamma* which arise contiguous after death-consciousness of immaterial joyful existences with object of past *dhamma*, conceptual *dhamma*. (*Abhi-A-2-151*)

*Uparupari āruppā, na āyūhanti heṭṭhimam.
balittācupacārassa, tihetukāva yoniyo.*

When one reaches into successive upper immaterial spheres successive lower immaterial absorptions and fine-material absorptions, which had been acquired in previous existences, become extinguished consequently. Those beings of immaterial sphere never endeavour successive lower absorptions of any kind because of lack of fundamental lower absorptions, resulting from the condition to attain present sphere in a way that the absorption of boundless space can be attained basing on fine-material absorptions and absorption of boundless consciousness can be attained basing on absorption of boundless space. It is possible to attain both absorption of present existing sphere and successive upper absorption through basing on that acquired absorption. Immaterial *brahmas* are, therefore, possible to attain *paṭisandhi* of both present existing sphere and successive upper immaterial sphere. Unless new kind of absorption is available (= unless either acquired absorption or successive upper absorption is available), sensual practices, which can be said access absorptions, which arise before present immaterial absorption are available. That sensual practice is very powerful excellent sensual wholesome action with three roots. In the continuum of that immaterial *brahma* there is no sensual wholesome action which is better than those access practice of wholesome action. Due to presence of that sensual access practice of wholesome action, he has got *paṭisandhi* of any sphere of (7) kinds of sensual joyful existences consequently. (See *Mūlaṭṭi-2-109*)

*vehapphale akaniṭṭhe, bhavagge ca patiṭṭhitā.
na punāññattha jāyanti, sabbe ariyapuggalā.
na punatattha jāyanti, sabbepi suddhavāsika.
brahmalokagatā heṭṭhā, ariyā nopapajjare.*

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Above words, which show how various kinds of *paṭisandhi* arise after death consciousness of immaterial beings, are explanations by which both worldling persons and Noble Ones are shown minglingly. If Noble Ones reach into immaterial sphere, they never return back to sensual sphere even though they were upstream-enterer and Once-returner. Those persons are called *jhāna anāgāmī* (= non-returners who never return back to sensual sphere, due to presence of absorption). After they reached into successive upper spheres they never take *paṭisandhi* in successive lower spheres.

5.14 No one has got twice experiences in *Suddhāvāsa*; It is no false final existing person in *Akanittha* (the Highest Realm)

Furthermore there are three kinds of realms called *bhūmisīsa* (apex of realms) i.e., *vehapphala* (Great Reward), *akaniṭṭha* (the Highest Realm), *nevasaññā nā saññā yatana* (neither-perception-nor-non-perception). Among those realms, Great Reward Realm is the apex one in all realms, except *Suddhāvāsa* (Realms of Pure Abodes). The Highest Realm is the apex one in five Realms of Pure Abodes. The realm of neither-perception-nor-non-perception is the apex of realms of immaterial sphere. Those Noble-Ones who exist in those three kinds of apex of realms never take *paṭisandhi* in another realm. Unless those Noble-Ones who live in both the Great Reward Realm and realm of neither-perception-nor-non-perception attain the Noble Fruit-Knowledge of Arahant, they will exist their respective realm again. However those Noble-Ones called Non-returners who live in the Highest Realm never take *paṭisandhi* again in either the same realm or other ones. They become Arahants certainly in that Highest Realm only. Unless those Non-returners who live in lower (4) Pure Abodes attain the Noble Fruit-Knowledge of Arahant, they never take *paṭisandhi* again in the same realm but transfer to successive upper realms of Pure Abodes. No one has got twice

experiences in each realm of Pure Abodes, It is no false final existing person but only rue person with final existence (*pacchimabhavika*) in the Highest Realm. Therefore olden day noble teachers had made adage that “no one has got twice experience in *Suddhāvāsa*; it is no false final existing person in *Akaniṭṭha*”.

5.15 Kinds of death-consciousness and *paṭisandhi* in total

dvivipaṅcappakārū ca, pañcāṭṭha duvidhapi ca. catuvisati sabbāpi, tāhonti paṭisandhiyo. (Mūlaṭī-2-107)

If It is counted collectively by means of objects as mentioned above, numbers of kinds of *paṭisandhi* are as follows: _____

1. At the moment contiguous after death-consciousness of sensual joyful existence with object of past *dhamma*
 - (a) *paṭisandhi* of woeful destination with object of past *dhamma*,
 - (b) *paṭisandhi* of woeful destination with object of present *dhamma*, (two)
2. At the moment contiguous after death-consciousness of sensual woeful existence with object of past *dhamma*
 - (a) *paṭisandhi* of joyful destination with object of past *dhamma*,
 - (b) *paṭisandhi* of joyful destination with object of present *dhamma*, (two)

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3. At the moment contiguous after death-consciousness of sensual joyful existence with object of past *dhamma*
 - (a) *paṭisandhi* of joyful destination with object of past *dhamma*,
 - (b) *paṭisandhi* of joyful destination with object of present *dhamma*, (two)
 - (c) *paṭisandhi* of fine-material sphere with object of concept,
 - (d) *paṭisandhi* of immaterial sphere with object of past *dhamma*,
 - (e) *paṭisandhi* of immaterial sphere with object of concept (five)
4. At the moment contiguous after death-consciousness of fine-material sphere with object of concept,
 - (a) *paṭisandhi* of joyful destination with object of past *dhamma*,
 - (b) *paṭisandhi* of joyful destination with object of present *dhamma*, (two)
 - (c) *paṭisandhi* of fine-material sphere with object of concept,
 - (d) *paṭisandhi* of immaterial sphere with object of past *dhamma*,
 - (e) *paṭisandhi* of immaterial sphere with object of concept (five)
5. At the moment contiguous after death-consciousness of fine-material sphere with object of concept, boundless space sphere with concept of space, and that of emptiness sphere with concept of emptiness _____
 - (a) *paṭisandhi* of joyful destination with object of past *dhamma*,
 - (b) *paṭisandhi* of joyful destination with object of present *dhamma*, (two)
 - (c) *paṭisandhi* of immaterial sphere with object of concept,
 - (d) *paṭisandhi* of immaterial sphere with object of past *dhamma*,
6. At the moment contiguous after death-consciousness of fine-material sphere with object of concept, boundless consciousness sphere with object of past *dhamma* called consciousness of boundless space and that of neither-perception-nor-non-perception with object of past *dhamma* called consciousness of emptiness sphere _____
 - (a) *paṭisandhi* of joyful destination with object of past *dhamma*,
 - (b) *paṭisandhi* of joyful destination with object of present *dhamma*, (two)

- (c) *paṭisandhi* of immaterial sphere with object of concept,
 (d) *paṭisandhi* of immaterial sphere with object of past *dhamma*,

Thus there are (8) kinds of *paṭisandhi* after death-consciousness of immaterial sphere. (8)

[Notes: _____ Although two kinds of *paṭisandhi* of immaterial sphere which take objects of past *dhamma* and concept can arise contiguous after death-consciousness of boundless space sphere, only one kind of *paṭisandhi* of neither-perception-nor-non-perception with object of past *dhamma* can arise contiguous after death-consciousness of neither-perception-nor-non-perception. It is said collectively, due to presence of object of the same kind of past *dhamma* to which each death-consciousness takes object respectively. As mentioned above *paṭisandhi* of sensual joyful destination can arise after those two kinds of death-consciousness.]

7. At the moment contiguous after death-consciousness of sensual woeful existence with object of past *dhamma*
 (a) *paṭisandhi* of woeful destination with object of past *dhamma*,
 (b) *paṭisandhi* of woeful destination with object of present *dhamma*, (two)

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There are (24) kinds of *paṭisandhi* in total by means of objects. Among those kinds, two kinds of *paṭisandhi* which arise contiguous after death-consciousness of woeful existence are explained in commentary as follows: _____

5.16 From woeful destination to woeful one

Furthermore _____ in the continuum of a being existing in woeful existence with unwholesome actions, any kind of three objects,

1. that unwholesome action or
2. object of that unwholesome action = emblem of action or
3. object of emblem of woeful destination,

appear in the mind-door at moribund period as mentioned above in similar way. In fivefold-doors the object which is factor of arising of unwholesome appears at moribund period. At that time in the continuum of that being the *paṭisandhi* consciousness with any random kind of three objects which are inclusive in woeful existence, arises contiguously after death-consciousness which occurs in such continuity of mind moments. This is the nature of arising of two kinds of *paṭisandhi*, i.e.,

1. *paṭisandhi* of woeful destination with object of past *dhamma*,
2. *paṭisandhi* of woeful destination with object of present *dhamma*,

which arise contiguously after death-consciousness of woeful destination with object of past *dhamma*. So far as this extent, 20 varieties which are deficit one kind (= 19 kinds) of nature of consciousness which are capable of benefiting function of *paṭisandhi* (= process of newly occurrence of next existence), life-continuum, death have been shown as the occurrence of *paṭisandhi*. (*Abhi-A-2-152*)

5.17 The relation of *nānākkhaṇika* (asynchronous) and *upanissaya* (determinative dependence)

When those (19) kinds of consequence consciousness arise at *paṭisandhi* mind-moment they are produced by action with efficiency of two kinds of relations. It is right. – The Exalted One preached that the definite action (janaka *kamma*) which can produce such kind of its property, i.e., *paṭisandhi* consciousness is capable of benefiting for arising of that

paṭisandhi consciousness through efficiency of relations of asynchronous action and natural determinative dependence.

Pāli Quotation (Abhi-1-116) (Abhi-8-147, 150)

Due to occurrence of accomplishment to cultivate sensual wholesome action; due to occurrence of accomplishment to develop over and over again, great consequence mind-consciousness-element which is associating with agreeable feeling and knowledge (*somanassa saḥagata ñāṇasampayutta mahāvīpāka mano viññāṇadhātu*) arises at such period. (This is evidence of way of benefiting through efficiency of relation of asynchronous action.)

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Wholesome action benefits for arising of wholesome consequence consciousness while unwholesome action benefits for arising of unwholesome consequence consciousness by means of efficiency of relation of natural determinative dependence. (This is evidence of way of benefiting through efficiency of relation of determinative dependence.)

5.18 Kinds of *paṭisandhi*

Although only one kind of *paṭisandhi* is available for a coming-into-existence of one being there were, or, will be various kinds of *paṭisandhi* of one being for infinite rounds of rebirth from successive past lives to future ones. A being had got experiences to exist various existences more or less frequent, except (5) realms of Pure Abodes. Therefore during discerning on principle of dependent-origination every righteous *meditator* has to understand various kinds of *paṭisandhi*.

Although this consequence consciousness arises as only one kind of *paṭisandhi* of one coming-into-existence for every being, there are two kinds of *paṭisandhi*, viz.,

1. The *paṭisandhi* which arises together with corporeality,
2. The *paṭisandhi* which arises without associating of corporeality.

There are three varieties, i.e., sensual existence, fine-material existence, immaterial existence.

There are four varieties of *paṭisandhi* through *yoni* (= conceptin), viz.,

1. *aṇḍajayoni* = *paṭisandhi* which develops in the egg shell (= oviparous),
2. *jalābujayoni* = *paṭisandhi* which develops in the womb (= ovoviviparous and viviparous),
3. *samsedajayoni* = *paṭisandhi* which develops depending on slime collecting on any surface, moss etc, (= binary fission, asexual reproduction etc.,)
4. *opapātikayoni* = *paṭisandhi* with spontaneous born as normal matured shape and form.

There are five varieties of *paṭisandhi* through *gati* (= destination), viz.,

1. *nirayagati* = destination of denizen of hell,
2. *petagati* = destination of ghost,
3. *tiracchāna gati* = destination of animal,
4. *manussagati* = destination of mankind,
5. *deva gati* = destination of heavenly beings, *deva*, *brahma*

There are seven varieties of *paṭisandhi* through *viññāṇaṭhiti* (= existence with consciousness) and eight varieties through *sattāvāsa* (= being's dwelling place) respectively. (*Abhi-A-2-152*)

1. In the realm of mindless being with only one aggregate called *ekavokāra* pure corporeal *paṭisandhi* called vital *nonad* (*jīvitānavaka kalāpa*) arises.
2. In the four realms of immaterial sphere with only four mental aggregate called *catuvokāra* pure mental *paṭisandhi* arises.

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In those (11) realms of sensual sphere and (15) realms of fine-material sphere, which have got five aggregates called *pañcavakāra* the *paṭisandhi* consciousness which is mixed together with corporeality arises.

During occurring in that way only *paṭisandhi* consciousness without sex corporealities called femininity and virility arises in the fine-material sphere. Congenital eunuch's (*jātipaṇḍaka*) *paṭisandhi* also lacks sex-corporealities in sensual sphere in which *paṭisandhi* consciousness arises together with sex-corporeality of any one kind.

There are two kinds of *paṭisandhi* with sex-corporeality, i.e., *paṭisandhi* with femininity and *paṭisandhi* with virility. Therefore if one has got congenital eunuch *paṭisandhi*, that *paṭisandhi* consciousness arises together with at least two kinds of corporeal units, i.e., base-decad and body-decad; if one has got *paṭisandhi* with sex-corporeality, that *paṭisandhi* consciousness arises together with at least three kinds of corporeal units, i.e., base-decad, body-decad and sex-decad. There is no one who gets less than that number of corporealities.

5.19 Embryo at the moment of conception (*kalala*)

As mentioned above when corporeality which arises together with *paṭisandhi* consciousness in minimum range groups of corporealities, which are occurring at the moment of conception of oviparous, ovoviviparous and viviparous *paṭisandhi*, are called *kalala* (the embryo at the moment of conception. The size of embryo at the moment of conception is about the size of clear oil which adheres on the tip of bodily hair of new born goat or mountain goat with naturally soft hair, which lives in Himalaya Range. That embryo at the moment of conception consists of base-decads, body-decads, and sex-decads. Mental *dhammas* led by *paṭisandhi* consciousness, (if it is joyful *paṭisandhi* with three roots) 34 kinds of mentalities, arise by depending on heart-base (base corporeality).

[To be noticed_____ Translator's suggestion – it is repeated explanation found in page 105 paragraph 458, of this volume III.]

5.20 Conception (*yoni*) and destination (*gati*)

In this case, it should be understood significance of appropriate yoking of conception and destination whether or not which kind of conception arises in what kind of destination appropriately.

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Pāli Quotation (Mahāṭṭi-2-303) (M-ṭṭi-2-29)

The term, yoni (conception), means *khandhakoṭṭhāsa* (allotment of aggregates). It is not general allotment of aggregates only but specific occurrence of each allotment of aggregate. Process of arising and existing of allotment of aggregates of oviparous animals is different from that of arising and existing of allotment of aggregates of viviparous animals, etc. Then each oviparous animal has specific kind of process of arising and existing of allotment of aggregates respectively. They can be classified as fowl family, pheasant family etc. Although beings are not mixed together naturally (although they have got specific allotment of aggregates) they are mixed together through the same process of conception, due to presence of same process of arising and existing of allotment of aggregates. It is, therefore, designated as “*yoni*”. According to the words of sub-commentary it should be recognized specific process of special classified aggregates through place of origin of conception, shell etc., is called *yoni* (conception).

Three kinds of *yoni* (conception) i.e., *aṇḍaja*, *jalābujja*, *samsedaja* are absent in both destination of hell, destination of heavenly beings (*deva* and *brahmas*), excluding the guardian deity of the earth (*bhummadeva*) and a kind of ghost called *nijjhāmatanḥika peta* who is always burnt. They have only one kind of yoni called spontaneous born (*opapātika*). The ghost called *nijjhāmatanḥika peta* can not take pregnancy through making love, due to incessant pain with burning fire.

Those destinations of animal, ghost (except *nijjhāmatanḥika peta*), mankind, the guardian deity of the earth (who is inclusive in destination of *deva*) have all four kinds of yoni, i.e., *aṇḍaja*, *jalābujja*, *samsedaja*, *opapātika*.

In *brahmas* of fine-material sphere which are inclusive in *opapātika* yoni (spontaneous born), excluding *brahma* called mindless being, (30) kinds of corporeities called eye-decad, ear-decad, base-decad, arise together with *paṭisandhi* consciousness. In mindless being only vital nonads corporeal *dhamma* occur as *paṭisandhi*.

In those beings with both *samsedajayoni* and *opapātika yoni* (spontaneous born beings) which are inclusive in sensual joyful destination, excluding *brahmas* of fine-material sphere, maximum range of (70) kinds of corporealities within (7) kinds of corporeal units, viz., eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, base-decad, sex-decad, arise together with *paṭisandhi* consciousness. (*Abhi-A-2-153*) If those beings are blind, deaf, eunuch and lacking of nose, at least (30) kinds of corporealities arise through three kinds of corporeal units, viz., tongue-decad, body-decad, base-decad. It should be recognized appropriate numbers of corporealities occurring within the range of 30-70 can arise accordingly. (*Abhi-A-2-153*)

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It should be scrutinized carefully_____ The righteous *meditator* had also experience to exist in *brahma*'s realm in past. If he has got superior kind of absorption *dhammas* with heartfelt desire to become *brahma*'s life in future, he might become *brahmas* of any kind. If he can discern whether or not spontaneous born coming-into-existence arose in past or will arise in future exactly, he must scrutinize whether (30) kinds of corporealities arise during *paṭisandhi* or not. Furthermore he should like to scrutinize which kind of *paṭisandhi* arose or will arise through which kind of absorption, again.

For instance _____ if one had got *paṭisandhi* of fine-material *brahma*'s world through the first absorption wholesome action, during spontaneous *paṭisandhi* there are (30) kinds of corporealities and (34) kinds of mental *dhammas*; while if is resulted from the second absorption wholesome action, during spontaneous *paṭisandhi* there will be (30) kinds of corporealities and (32) kinds of mental *dhammas*. It should be understood in this way. If one can discern the experience of having *paṭisandhi* of heavenly being through spontaneous born

deva, he has to scrutinize whether or not (70) kinds of corporealities arise simultaneously together with (34) kinds of mental *dhammas* for joyful *paṭisandhi* with three roots while (33) kinds of mental *dhammas* for neutral feeling *paṭisandhi* with three roots. It should be understood similarly on future *deva*'s existence. These are important facts to scrutinize past and future *paṭisandhi* correctly. It plays vital important role in keeping in mind causal and resultant *dhammas*. It should be understood similarly on exceptional case of some persons with deficiency of some controlling faculties. The controlling faculty which is wanting should be scrutinized systematically.

With referring to *Pāli* Text of *Dhamma hadaya Vibhanga*, Sub-commentator, *Mūlaṭṭhā* Sayadaw decided the fact there is no *paṭisandhi* without nose-transparent-element for beings of sensual sphere with *samsedaja* and spontaneous born *yoni*. (*Mūlaṭṭhā-2-109*)

5.21 Explanation of *Anuṭṭhā* Sayadaw

Although it is said collectively in the commentary that “*samsedajopapātīsu, athavā avakamsato timsa (Abhi-A-2-153)* = in *samsedaja* and spontaneous born beings there are at least (30) kinds of corporealities during *paṭisandhi*, it should be inferred both kinds of *samsedaja* and spontaneous born *yoni* when it is combined with the words, “*satati ukkamsatova rūpāni* = in maximum range of (70) kinds of corporealities arise”. It means in sensual sphere during *paṭisandhi* of *samsedaja* and spontaneous *yoni* can consist of (70) kinds of corporealities in maximum range. When it is combined with the words, “at least (30) kinds of corporealities arise”, however, it should not be inferred to spontaneous born *yoni* but *samsedaja yoni* only. It means that during *paṭisandhi* of beings with *samsedaja yoni* at least (30) kinds of corporealities arise. It is presented with referring to the following commentary of *Āyātana Yamaka*.

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Pāli Quotation (Anuṭṭhā-2-123, Abhi-A-3-309)

There is impossible to arise spontaneous born being with nose-transparent-element in sensual sphere. If it is possible to arise, in the commentary of *Āyātana Yamaka* (base pairs), the commentator Sayadaw will explain that “the Exalted One preached (8) kinds of bases arise apparently in some beings”, etc. Therefore, it is no spontaneous born being without nose-clear-sensitivity. (*See detail in Anuṭṭhā-2-123, 124*)

sabbam tam vīmamsitvā gahetabbam. (Anuṭṭhā-2-124)

All those facts are *dhammas* which should be inferred through reasoning of practicing *meditators*, themselves. In this case, if one had got experience to become *samsedaja* and spontaneous born beings in a curve of journey of rounds of rebirth, he should like to scrutinize and keep in mind in order to know exactly whether it is possible or not.

Eye-decad corporeal unit _____ *Pāli Quotation (Abhi-A-2-153)*

The eye-decad corporeal unit (*cakkhudaska kalāpa*) means a pile of corporeal *dhammas* which comprises (10) kinds of corporealities, i.e., earth-element, water-element, fire-element, air-element, colour, smell, flavour, nutriment, vitality, eye-clear-sensitivity. It should be understood remaining decades similarly. (*Abhi-A-2-153*)

Eye-decad is not real ultimate corporeal *dhammas*. Above pile of (10) kinds of nature within eye-decad, actually, are real ultimate corporeal *dhammas*. The righteous practicing *meditator* has to discern and keep in mind those ultimate corporeal *dhammas* with the help of penetrative experiential knowledge.

5.22 Opinions of *Mūlaṭṭhā* and *Anuṭṭhā*

The explanation of commentary that “during *paṭisandhi* at least two or three kinds of decades arise”, is explained with referring to beings with *gabbhaseyyaka yoni* (viviparous animals who have got *paṭisandhi* within mother’s womb). It is right._____ In those beings with *samsedaja* and *opapatika yoni* (spontaneous born conception), other than beings with *aṇḍaja yoni* and *jalābujā* (= *jabbhaseyyaka*) *yoni*, numerous corporeal units arise simultaneously at *paṭisandhi* mind moment. It is right._____ In the body of *brahma* with the size of numerous *gāvuta* (= approximately 5.12 kilometres or 3.18 miles) numerous corporeal units arise simultaneously at *paṭisandhi* moment of spontaneous born persons. Therefore corporealities with more than (30) kinds arise simultaneously at *paṭisandhi* moment.

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The reason why it can be known is that due to rejecting smell, flavour, nutriment (= *ojā*) in *Āyātana Yamaka* etc., without preaching, although there are eye-septet (*cakkhu sattaka*), ear-septet (*sota sattaka*), vital-hexad (*jīvitachakka*), it can be known, due to occurrence of plenty of corporealities of those eye-septet etc. (*Mūlaṭṭhā-2-108*)

Mūlaṭṭhā Sayadaw suggested that due to smell, flavour, nutriment were not preached in *Āyātana Yamaka* etc., those were rejected. Only eye-septets arise in the fine-material sphere but not eye-decads, due to lacking of smell, flavour, nutriment within a corporeal unit. Similarly ear-septets, base-septets only arise in them. In spite of arising of vital nonads, vital-haxads only arise, suggested by *Mūlaṭṭhā* Sayadaw. Furthermore he continued to explain as follows:

Although it was explained in the commentary that eye-decad, ear-decad, base-decad, vital-nonad arise in the body of that *brahma*, in *Dhamma hadaya Vibhanga* which will be come later it was preached that _____

“*rūpadhātuyā upapattikkhaṇe ṭhapetvā asaṅṅatattānam devānam pañcāyatanāni pātubhavanti, pañcadhātuyo pātubhavanti*”. (*Abhi-2-433*)

= At *paṭisandhi* moment of fine-material element, except that of mindless being, five kinds of bases arise apparently, five kinds of elements arise apparently.” (*Abhi-2-433*) And then it was preached in order to show apparent arising bases-elements in that fine-material element as follows _____

“*rūpadhātuyā cha āyatanāni navadhātuyo*.” (*Abhi-2-419*) = in fine-material element (6) kinds of bases and (9) kinds of elements arise apparently”, through preaching sweepingly on all kinds of *dhammas* which are deserving to arise in fine-material element (fine-material sphere). (*Mūlaṭṭhā-2-108*)

[The term, *pañcāyatana* (= (5) kinds of bases), means eye-base, ear-base, mind-base, sight-base, *dhamma*-base (*dhammāyatana*). It is the same way for (5) kinds of elements. The term, *chaāyatana* (= (6) kinds of bases), means above (5) kinds and sound-base. The term, *navadhātu* (= (9) kinds of elements), means eye-element, sight-element, seeing-consciousness-element, ear-element, sound-element, hearing-consciousness-element, mind-element, *dhamma*-element, mind-consciousness-element. In this case it should be noticed smell-base, flavour-base, touch-base are not included.]

Smell, flavour, nutriment are rejected to be preached not only in *Dhammahadaya Vibhanga*, but also in the Scripture called *Kathāvatthu*. As apparent arising of nose-base, tongue-base, body-base in fine-material sphere worth rejecting, apparent arising of smell-base, flavour-base, nutriment is also worth rejecting.

sakavādī (the person with opinion of the Buddha's teaching) questions that "is there in the nose-base in that fine-material sphere?" *Paravādī* (the person with opinion of out of the Buddha's teaching) answers that "Yes," due to presence of shape and form of nose in those brahmas. (It means it is wrong answer.) When the person called *sakavādī* questions again that "is there smell-base also in that brahma's world?" the person called *paravādī* answers correctly that "it can not said in this way". (*Mūlaṭī-2-108*)

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Mūlaṭīkā Sayadaw suggested that in accordance with above questions and answers nose-base, tongue-base, body-base, smell-base, flavour-base, nutriment are absent in brahmas of fine-material sphere also, other than mindless being. Although brahmas have got shape and form of nose, nose-clear-sensitivity (= nose transparent element) are wanting, resulting in inability to arise smelling-consciousness. Similarly – although shape and form of tongue and body are present tongue-clear-sensitivity (tongue transparent element) and body-clear-sensitivity (body transparent element) are wanting, resulting in inability to arise tasting-consciousness and touching-consciousness respectively. Although appearance of man is present both kinds of sex-corporealities are wanting. Sensual desire and lust are removed through efficiency of practice. Due to presence of nourishment of pleasurable interest called *pīṭi* which is associating with absorption (= *pīṭibhakkhā*), they never take food called *kabaḷīkāra āhāra* (the nourishment which is ingested as palmy towards the mouth, even though it is not ingested as palmy).

Visadisūpamā _____ Three kinds of great elements called the earth-element, the fire-element, the air-element, which are not objects of touching-consciousness (or body-door-cognitive process) which arise depending on body-clear-sensitivity, are consisting within every corporeal unit in the fine-material sphere. As it is worth saying the fact every corporeal unit consists of three kinds of great elements which are not touching-bases in continuum of fine-material brahmas in that way, it is not possible to say the fact olfactory-object, sapid-object which are present in those fine-material sphere without smell-base, flavour-base. Why is it. – It is because as the nature of elements, i.e., the earth-element etc., which are free from tangible, which are not tangible, arise in those fine-material spheres, there are no nature of smell, flavour, which are free from occurrence of olfactory-object, sapid-object in fine-material spheres. (*Mūlaṭī-2-108*)

The term, *āyatana*, means "factor". There is a question that if one will say the fact "even though smell, flavour are present, nose-clear-sensitivity, etc., are absent and those are not factor of nose-contact etc., resulting in not preaching on those smell, flavour through the name of *āyatana* (base)", which kind of fault will be present.

The answer is as follows: _____

Due to absence of occurrence of factor of nose-contact, etc., even though those smell, flavour were not preached as bases, the term, *dhātu*, means not being (*nissatta*), not living being (*nijjīva*), resulting in no reason so as not to preach as *gandhadhātu*, *rasadhātu* (smell-element, flavour-element). In the *Pāli* Text of *Dhammahadaya Vibhanga*, while it was preaching as "*pañcadhātuyo* = five elements", those smell-element, flavour-element are not included. Due to excluding in that way it can be understood there are no smell, taste in the fine-material spheres. (*Mūlaṭī-2-108*)

Furthermore _____ Every *dhamma* (= nature) has got designation as *dhamma*, due to presence of specific nature. Each *dhamma* has got its specific nature.

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If smell, flavour are really present in brahma's world, it is desirable on occurrence of *gandhadhamma* (nature of smell), *rasadhamma* (nature of flavour), due to presence of character of specific nature which can be kept by its *dhamma*. Every *dhamma* has no character, other than specific character etc. (With regarding to the word, "etc., (*ādi*)", general character must be inferred. If *gandhadhamma*, *rasadhamma* arise in brahma's world, every *dhamma* should be preached as *dhammāyatana* (*dhamma*-base) in a way that "*dhammoāyatananti āmantā*". Even though there is lacking in occurrence of smell-base, flavour-base for those smell, flavour, any kind of nature of bases (*āyatana*) is deserving to preach.

[It means due to presence of preaching on every *dhamma* as *dhamma*-base, the occurrence of *dhamma*-base, actually, is worth preaching, even though there is no occurrence of smell-base, flavour-base for smell, flavour; however there is no preaching on occurrence of *dhamma*-base in that way, resulting in deserving to decide that there are no smell, flavour in the fine-material sphere.]

If one infers the fact "smell, flavour do not occur as smell, flavour but not as occurrence of *dhamma* in the fine-material sphere", those smell, flavour can be inferred within *dhamma*-base. For instance- it is similar to counting on three great elements, the earth-element etc., as *dhamma*-base despite occurrence of touching. If there is only occurrence of smell, flavour but not occurrence of *dhamma*, there will be occurrence of bases for smell, flavour as there is occurrence of bases of three great elements, the earth-element etc., in the classification of *dhamma*-base. If both kinds of occurrence of smell, flavour and occurrence of bases are present in that way, the designation as "smell-base, flavour base", will be reached through preaching methodology of *atthāpanna* (the meaning will be reached inevitably) after making combination of smell, flavour and base (= *gandho ca so āyatanañcati gandhā-yatanam, raso ca so āyatanañcāti rasāyatanam*). If it is reached into that meaning in that way, it should not be rejected the fact "smell-base, flavour-base are present in the fine-material sphere. (*Mūlaṭṭi-2-108, 109*)

Due to presence of preaching by the Exalted One that "*tayo āhārā (Abhi-2-419)* = three kinds of nourishment, i.e., nourishment of contact, nourishment of volition, nourishment of consciousness, are present in the fine-material sphere, excluding mindless being", it should be understood the fact *kabaḷḷikāra āhāra* is absent in that fine-material sphere.

Therefore when numbers of corporeal *dhammas* which are present in the continuum of brahmas existing in that fine-material sphere through such means, it is not contradict to the *Pāli* Text and then counting in that way should be carried out. If it is counted in this way it never contradict with *dhammatā*.

(In this case, the term, *dhammatā*, means *Pāli* Text, in the next method, it means possible nature of corporeal *dhamma* in the fine-material sphere.) (*Mūlaṭṭi-2-109, Anuṭṭi-118, 119, 120*)

In the Sub-sub-commentary called *Anuṭṭikā*, the opinion of *Mūlaṭṭikā* Sayadaw is rejected but supporting to the Commentary and then it is explained in detail. It will be presented the essence as follows: _____

Pāli Quotation (Anuṭṭi-2-120)

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In this case, due to lack of nose-base, tongue-base in the continuum of fine-material beings, smell, flavour, which are present apparently, can not perform the function of bases. (It means nose-base and tongue-base are lacking in the continuum of fine-material brahmas, resulting in impossibility to arise nose-door-cognitive process and tongue-door-cognitive process; then nose-contact and tongue-contact are also impossible to arise. It means those olfactory-object and sapid object are unable to perform functions of nose-contact and tongue-contact respectively.)

Therefore these kinds of preaching that “five kinds of bases arise apparently, six kinds of bases arise apparently”... etc., are made without considering on smell, flavour as bases. The reason why it is preached on presence of three kinds of nourishment as “*tayo āhāra*”, is the fact that due to lack of nutriment of *kabaḷīkāra āhāra* which is deserving to ingest, the function of nutriment, which can be called producing corporealities with nutriment as eighth factor, can not be performed. The preaching in this way is not related to absence of both smell, flavour and nutriment totally. (*Anuṭṭī-2-120*)

According to explanation of this Sub-sub-commentary called *Anuṭṭīkā*, *kammajaojā* (nutriment produced by *kamma*), *cittajaojā* (nutriment produced by mind), *utuajaojā* (nutriment produced by temperature) are really present in continuum of fine-material brahmas, excluding mindless being. Those kinds of nutriments are unable to produce new corporeal unit with nutriment's eighth factor, due to lack of supporting factor of *āhārajaojā* (nutriment produced by nutriment), resulting in inability to perform function of nutriment. It should be recognized the Exalted One preached the fact only three kinds of nutriment are present, due to inability to perform in that way. It will be continued to present one interesting fact found in rebutments of *Anuṭṭīkā* Sayadaw as follows: _____

Eye-base is lacking in the continuum of mindless being. It should not be considered that “if the eye-base which is *visayī* is absent, the sight-base, which is *visaya*, is also absent:”. This is because the visible-object of mindless being can be occurred as object of other beings, except mindless being, himself. Similarly it should not be considered that “due to lack of nose-base, tongue-base which are *visayī*, smell, flavour are also absent.” It should be recognized it is similar to the fact although body-base called *visayī* is absent three kinds of elements, the earth-element, the fire-element, the air-element, which are *visaya*, which are not tactile-elements, are present really. (*Anuṭṭī-2-120*)

[*visaya-visayī* – Objects, visible-object etc., are called *visaya*. The eye with object called visible-object is called *visayī*, due to presence of the specific character called appropriate occurrence to appear visible-object. It should be understood similarly on ear, etc.]

If one suggests that due to lack of nose-base, tongue-base, which are *visayī*, smell, flavour which are *visaya*, are also absent, the sight-base which is *visaya* should be absent in mindless beings, due to lack of eye-base which is *visayī*. If it is so, due to presence of explanation of *Mūlaṭṭīkā* Sayadaw in a way that only vital hexads can arise in mindless being but not vital nonads, only vital pentads are possible to arise really in mindless beings. (It is possible to arise five kinds of corporealities i.e., the earth-element, the water-element, the air-element, vitality in mindless beings.)

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It should be scrutinized_____ These are very important facts to be scrutinized for great wise persons who are learned in scriptures of all *Pāli* Text together with commentaries. The righteous *meditator*, he himself, should like to scrutinize how many kinds of corporealities arise exactly in past and future fine-material brahma's lives. When research on most

meditators were performed it was found that more frequent meditates support the saying of commentary. The righteous *meditator*, yourselves should like to scrutinize through penetrating with the help of four-edged-dagger called knowledge which is sharpened on the noble slab of concentration well after standing on the ground called virtue.

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5.23 Variation and non-variation in aggregate-object-destination-root-feeling-initial application-sustained application

(A) Among four immaterial sphere with four aggregates

1. After death of boundless space sphere being when he has got *paṭisandhi* in that sphere again the death-consciousness of boundless space took external object of space concept while the consciousness of new *paṭisandhi* also takes external object of space concept which had been taken by impulses adjacent to death. (Both aggregates and objects are not varied.)
2. After death of boundless space sphere being when he has got *paṭisandhi* in boundless consciousness sphere the death-consciousness of boundless space sphere being took external object of space concept, while *paṭisandhi* of boundless consciousness sphere arises by taking internal object of wholesome absorption of boundless space. (Aggregates are not varied but objects are varied.)
3. After death of boundless space sphere being when he has got *paṭisandhi* in emptiness sphere, death-consciousness of boundless space took external object of space concept while *paṭisandhi* of emptiness sphere arises by taking external object of emptiness concept which is nature of voidness of wholesome consciousness of boundless space. (Aggregates are not varied but objects are varied.)
4. After death of boundless space sphere being when he has got *paṭisandhi* of neither-perception-nor-non-perception the death-consciousness of boundless space took external object of space concept, while *paṭisandhi* of neither-perception-nor-non-perception arises by taking internal object of wholesome absorption of emptiness. (Only objects are varied)
5. After death of boundless consciousness sphere being when he has got *paṭisandhi* of that sphere again the death-consciousness of boundless consciousness sphere took internal object of wholesome absorption of boundless space while new *paṭisandhi* of boundless consciousness sphere arises by taking internal object of wholesome absorption of boundless space which is taken by impulses adjacent to death. (Both aggregates and objects are not varied.)
6. After death of boundless consciousness sphere being when he has got *paṭisandhi* of emptiness sphere the death-consciousness of boundless consciousness sphere took internal object of wholesome absorption of boundless space while *paṭisandhi* of emptiness sphere arises by taking external object of emptiness concept which is nature of voidness of wholesome consciousness of boundless space. (Aggregates are not varied but objects are varied.)
7. After death of boundless consciousness sphere being when he has got *paṭisandhi*

of neither perception-nor-non-perception sphere the death-consciousness of boundless consciousness sphere took internal object of wholesome absorption of boundless space while *paṭisandhi* of neither-perception-nor-non-perception arises by taking internal object of wholesome absorption of emptiness. (Only objects are varied)

8. After death of emptiness sphere being when he has got *paṭisandhi* of that sphere again the death-consciousness of emptiness sphere took external object of emptiness concept which is nature of voidness of wholesome consciousness of boundless space while new *paṭisandhi* of emptiness sphere arises by taking external object of emptiness concept which is nature of voidness of wholesome consciousness of boundless space which had been taken by impulses adjacent to death. (Both aggregates and objects are not varied.)

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9. After death of emptiness sphere being when he has got *paṭisandhi* of neither-perception-nor-non-perception the death-consciousness of emptiness sphere took external object of emptiness concept which is nature of voidness of wholesome consciousness of boundless space while *paṭisandhi* of neither-perception-nor-non-perception arises by taking internal object of wholesome absorption of emptiness. (Only objects are varied)

10. After death of neither-perception-nor-non-perception being when he has got *paṭisandhi* of that sphere again the death-consciousness of neither-perception-nor-non-perception took internal object of wholesome absorption of emptiness sphere while new *paṭisandhi* of neither-perception-nor-non-perception sphere arises by taking internal object of wholesome absorption of emptiness sphere which had been taken by impulses adjacent to death. (*Abhi-a-2-154*) (Both aggregates and objects are not varied.)

These methods are only kinds of death and *paṭisandhi* occurring among immaterial spheres.

(B) Sometimes at the moment contiguous after death of fine-material being with (4) aggregates the *paṭisandhi* of sensual sphere with three roots, which has (5) aggregates, arises. (Aggregates are varied.)

(C) Sometimes at the moment contiguous after death of either sensual sphere or fine-material sphere, which have (5) aggregates, the *paṭisandhi* of immaterial sphere with (4) aggregates arises. (Both aggregates and objects are varied.)

(D) Thus of the moment contiguous after death-consciousness with object of past *dhamma*, those kinds of *paṭisandhi* with past object, conceptual object, present object arise. (Objects are varied.)

(E) At the moment contiguous after death of some sensual joyful existence those *paṭisandhi* of some woeful existences arise. (It shows variation in destination.)

Pāli Quotation (Mūlaṭṭi-2-109)

The *paṭisandhi* of woeful existence can not arise after death of fine-material and immaterial spheres. It is because those most powerful sensual wholesome actions which give rise to produce sensual existence are access absorption, sensual absorption which arise previously before those absorptions of fine-material and immaterial spheres. Due to presence of very powerful efficacy of those sensual wholesome actions, when those being are dead

they have got *paṭisandhi* of sensual joyful existences only but not opportunity to get *paṭisandhi* of woeful existences. (*Mūlaṭī-2-109*)

ekaccaduggatipaṭisandhi _____ In this case advantage to say the term, *ekacca* (=some), is as follows: _____

The term, *nānattakāya nānattasaññī*, means human beings and devas. Among those devas, some devas called *vinipātika asurā* are also included.

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Among those devas called *vinipātika asurā* some have got *paṭisandhi* with three roots. Because various *paṭisandhi* with three roots, two roots, joyful *paṭisandhi* without root of those devas are included as *vinipāta* in words which were preached in a say that “*apāyamduggatim vinipātan*” etc., those kinds are inferred as woeful *paṭisandhi*. Those non-real woeful *paṭisandhi* of *vinipātika asurā* are a kind of woeful one which can arise after death of all joyful existences of sensual, fine-material and immaterial spheres. Some are *paṭisandhi* of woeful existences which can not arise after all kinds of death of joyful existences. Therefore it is said the word, *ekacca duggati* (some woeful existences), with intention to omit *paṭisandhi* of those *vinipātika asurā* which are designated as *paṭisandhi* of woeful existence, even though they are not *paṭisandhi* of woeful existence. It is right. – *paṭisandhi* of woeful existence of *vinipātika asurā* only can arise contiguously after death of some sensual joyful existences. It can not arise contiguously after death of all joyful existences of sensual, fine-material, immaterial spheres. (*Mūlaṭī-2-109, 110*)

In the next method – Because there are two kinds of woeful *paṭisandhi*, i.e., the first kind which arises contiguously after death of joyful existence and the second kind which arises contiguously after death of woeful existence, the second kind is intended to omit and the first kind is intended to infer, resulting in saying as *ekaccaduggati paṭisandhi* (some woeful existence *paṭisandhi*) through adding the word, *ekacca* (=some). (*Mūlaṭī-2-110*)

(F) At the moment contiguous after death of being without root (*ahetuka cuti*) the *paṭisandhi* with root (*sahetuka paṭisandhi*) can also arise.

(G) At the moment contiguous after death of being with two roots (*duhetuka cuti*) the *paṭisandhi* with three roots (*tihetuka paṭisandhi*) can also arise.

(H) At the moment contiguous after death of being with neutrality feeling (*upekkhāsahagata cuti*) the *paṭisandhi* with agreeable feeling (*somanassa sahagata paṭisandhi*) can also arise.

(I) At the moment contiguous after death of being without pleasurable interest (*appītika cuti*) the *paṭisandhi* with pleasurable interest (*sappītika paṭisandhi*) can also arise.

(J) At the moment contiguous after death of being without initial application (*avitakka cuti*) the *paṭisandhi* with initial application (*savitakka paṭisandhi*) can also arise.

(K) At the moment contiguous after death of being without sustain application (*avicāra cuti*) the *paṭisandhi* with sustain application (*savicāra paṭisandhi*) can also arise.

(L) At the moment contiguous after death of being without initial application and sustain application (*avitakka avicāra cuti*) the *paṭisandhi* with initial application and sustain application (*savitakka savicāra paṭisandhi*) can also arise.

Thus such such meaning which are deserving to yoke should be yoked together through that that reverse ways which had been already yoked.

The meaning which is deserving to yoke reversely – It should be understood appropriate meaning that is deserving to yoke, such as, “at the moment contiguous after death of some woeful existence some joyful existence *paṭisandhi* can arise” etc. (Reverse of variation shown in (E))

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The meaning which is not deserving to yoke reversely _____

Pāli Quotation (Mūlaṭṭī-2-110) (Vs-2-186)

- (1) Sometimes at the moment contiguous after death of immaterial sphere being with four aggregates the *paṭisandhi* of immaterial sphere with four aggregates only which has not varied in objects arises. {It shows death and *paṭisandhi* which are not varied in both aggregates and objects. It refers to four kinds of immaterial persons who have got *paṭisandhi* again in present realm.}
- (2) At the moment contiguous after death of immaterial being with external object which is not lofty (*mahaggata*) the *paṭisandhi* with the same aggregates but with different objects, i.e., internal object which is lofty arises. [Because both death and *paṭisandhi* are four mental aggregates only, aggregates are not varied but objects are varied. It refers to both those persons who arise in boundless consciousness sphere and the neither-perception-nor-non-perception sphere, after death of boundless space sphere; and the person who arises in the neither-perception0nor-non-perception sphere after death of emptiness sphere.]

In this number (2) the meaning which is deserving to yoke reversely should not be inferred. This is because there is no *paṭisandhi* of immaterial sphere with object of external *dhamma* which is not lofty at the moment contiguous after death consciousness with object of internal *dhamma* which is lofty. (*Mūlaṭṭī-2-110*)

According to above explanation of *Mūlaṭṭīkā* it falls into the meaning that at the moment contiguous after death of boundless consciousness with object of lofty *dhamma* called the consciousness of boundless space the *paṭisandhi* of emptiness sphere with external object called emptiness concept which is voidness of that consciousness of boundless space sphere can not arise.

5.24 Former existence and new existence

Pāli Quotation (Abhi-A-2-154)

As mentioned above – it can be said every corporeal *dhamma*, every mental *dhamma*, which arises at *paṭisandhi* moment, reaches into the next coming-into-existence, due to presence of acquired causal *dhammas*, action etc., which can give rise to produce consequence. The being never reach into the next existence; the living *jīva* (= *atta*) never reach into the next existence. There is no phenomenon in which those corporeal *dhammas* and mental *dhammas* transfer from previous existence to this present existence. There is no

obvious occurrence in this present existence without causal *dhammas*, action, etc., which had been cultivated in previous existences. (*Abhi-a-2-154*)

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In this verses, with regarding to these words, “*laddhapaccayamitidhamma-mattametam bhavantaramupeti* (=every corporeal *dhamma*, every mental *dhamma*, which arises at *paṭisandhi* moment, reaches into the next coming-into-existence, due to presence of acquired causal *dhammas*, action etc., which can give rise to produce consequence)”, the wrong view called annihilation view has been rejected.

With regarding to these words “*nāssa tato sankanti* (=there is no phenomenon in which those corporeal *dhammas* and mental *dhammas* transfer from previous existence to this present existence)”, the wrong view called eternity view (*sassata diṭṭhi*) by which one believes that corporeal and mental *dhammas* of previous existence transfer to this existence, has also been rejected.

With regarding to these words, “*na tato hetum vinā hoti* = there is no obvious occurrence in this present existence without causal *dhammas*, action etc., which had been cultivated in previous existences”, the wrong view called *navasatta pātubhāva diṭṭhi* (wrong view of creator) by which one believes that the being, the “self” (*atta*) is newly occurred by creation of any creator called *parama atta*, has been rejected.

It will be explicit the meaning of previous saying that “only corporeal and mental *dhamma* with acquired causal *dhammas*, action etc.”, through obvious continuity of death, *paṭisandhi* of mankind _____. In detail _____ In the previous existence in the continuum of beings, who were quite close to death through its specific nature (= loss of life-span); who were moribund through either suicide by himself, such as drinking poison or murdered by others; who were intolerance to falling of weapons, swords called feeling (*vedanā*), which was unable to be tolerate, which was capable of cutting off muscles and nerve fibres that were connecting all kinds of various organs and tissues, which has got the demarcation as death, when his or her body became dried up continuously as verdant leaf of palmyrapalm was put into hot sunshine, when various controlling faculties, eye etc., became very weak, when either heart-base only or only controlling faculties of body, vitality, mind was still remained the consciousness, which depended well on the heart-base which was still remained at that moribund moment, arose by taking any kind of objects i.e., the action (*kamma*) which is any random kind among four kinds of actions, heavy action (*garukamma*) or habitual action (*āciṅṅa kamma*) or the action which was done at quite close to death (*āsanakamma*) the action which was done inadvertently in previous lives, previous periods of present life (*kaṭattākamma*), which had got supporting of remaining factors called acquired destination (*gati*), personality (*upadhi*), time (*upadhi*), instigation (*payoga*), which can be called formation (*saṅkhāra*); or emblem of action, emblem of destination which were appeared by that action. (*Abhi-A-2-154*)

[In this case during moribund period some abnormal conditions, sight failure hearing failure, smell failure tasting failure etc., can be occurred. It is due to insufficient arising of some corporeal units produced by *kamma*, eye-decad etc., and due to very weak efficacy of present arising corporealities produced by *kamma*. The commentary used the term, “*niruddhesūti* = when cessation occur” for very weakness in that way. It is explained previously that those impulses adjacent to death may be fivefold-door cognitive processes, eye-door-cognitive process etc.

atimanda bhāvūpagamanatam vā sandhāya “niruddhesūti” vuttam, na anavasesa nirodham. (Mahāṭī-2-311)

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Thus the craving causes to incline-action of that consciousness, which arises by taking any kind of three objects called action-emblem of action-emblem of destination (this kind of saying is called *ekattanaya* and it means continuity of mind), towards any one of those objects, action etc., due to lack of removing of craving, ignorance by the Noble Path *dhamma*, resulting in covering with ignorance so as not see faults of rounds of rebirth, faults of existence. Formations (*sañkhāra*) which are associating with consciousness occur as throwing. (*Abhi-A-2-154, 155*)

5. 25 The meaning of “inclination by craving”

There is a reasonable question that during saying that “at moribund moment the craving causes to inclination of consciousness which is taking any kind of objects, action etc.”, how the craving can cause to inclination as if it is not arising at that moment. Due to occurrence of both un-removing of craving through the Noble Path *dhamma* and reaching to termination of continuity of mind through maturing, the continuity of mind inclines towards any kind of objects, action etc., which are factor of foundation of *paṭisandhi*. That kind of phenomenon can be said “the craving causes to inclination. The way of preparing on continuity of mind through frequent occurring on any kind of objects, action etc., which appear at moribund moment is the factor of establishment of *paṭisandhi* consciousness on any kind of those objects, action etc.

It means that during developing the action which will give rise to occur *paṭisandhi* consequence either the craving which surrounds the action frequently or the craving which deposits as underlying tendency element (*anusayadhātu*) cause to inclination of continuity of consciousness towards any kinds of objects, action etc., which appears through efficiency of that action as if that action can give rise to occur its consequence. The inclination by craving in that way can occur in the continuum of only beings with craving which is not eradicated by the Noble Path *dhamma*. It means that kind of inclination cannot arise in the continuum of Arahant. (*Mūlaṭī-2-111, Anuṭī-2-125*)

5.26 Throwing by compatible formations

According to the term, *sahajātasāṅkhāra* (compatible formations), volitions of impulses which arise together with consciousness of impulse adjacent to death must be inferred. In the next method – those volitions and associating mental concomitants must be inferred. It means that those formations *dhammas* throw the *paṭisandhi* consciousness on to any kind of objects which appears at moribund moment among three kinds of objects called action-emblem of action-emblem of destination. In this case, even though it is said that “throw” it is not real throwing function, due to lack of endeavour in ultimate *dhammas*. It is said “throw”, due to occurrence of similarity to “throwing function” through benefiting of compatible formations in order to occur factor of establishment of *paṭisandhi* consciousness on any kind of those objects, action etc. (*Mūlaṭī-2-111*)

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That consciousness which arises through continuity of consciousness called the consciousness adjacent to death, the death-consciousness, the *paṭisandhi* consciousness

abandons both depended object and depended base which occurred previously as a man who jumps over main drain by holding the rope tied with a tree on this bank. Through the craving which causes to inclination towards any kind of objects, action etc.; through throwing of formations *dhammas* which arise together with consciousness of impulses adjacent to death as a man who jumps over main drain by holding the rope tied with a tree on this bank.

The *paṭisandhi* consciousness which arises later, which is produced by action, arises depending on these causal *dhammas*,

1. *ārammaṇa paccaya* = efficiency of relation of object,
2. *sampayutta paccaya* = efficiency of relation of association,
3. *kamma paccaya* = efficiency of relation of asynchronous action,

Though either pleasing with depended object and attaining depended base-corporeality (it refers to five-groups-existence) or through pleasing with depended object but not attaining depended base-corporeality (it refers to four-groups-existences). (*Abhi-A-2-155*)

*tam viññāṇam*_____ Continuity of all these consciousness, viz., the consciousness adjacent to death, death-consciousness, *paṭisandhi*-consciousness are called “ that consciousness (*tam viññāṇam*)” through *ekattanaya*, due to occurrence of single continuity. Among those consciousness within one continuity, the consciousness which is caused to inclination by craving, means continuity of consciousness which arise adjacent to death previously. It may be a few or numerous cognitive processes. The consciousness which is thrown by formations means *paṭisandhi* consciousness of next existence.

5.27 From this bank to other bank

As a man who jumps over other bank of the main drain by holding rope ties with the tree grown near main drain and throwing himself, resulting in standing on other bank-

1. any kind of objects, action etc., which appears at moribund moment, which was associated with the self-identity of previous existence, is similar to rope, the craving is similar to desire to jump over other bank,
2. formations *dhammas* which throw *paṭisandhi* consciousness are similar to diligence by which jumping over other bank is performed, it should be understood in this way.
3. The man who reaches on other bank stands on the ground by holding something, if he has got anything which can be held as the rope tied with a tree on other bank. If nothing can be held he stands on the ground through diligence of himself. Similarly-*paṭisandhi* consciousness arises through attaining depended heart-base which is associated with the self-identity of new existence in five-groups-existence, while it arises through pure efficiency of relation of object, relation of association, relation of action, without attaining depended heart-base in the four-groups-existence. (*Mūlaṭṭ-2-111*)

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5.28 Death and *paṭisandhi*

In these consciousness of death and *paṭisandhi*, preceding consciousness is designated as the death-consciousness, due to occurrence of ability to transfer from present existence. Succeeding consciousness is designated as *paṭisandhi* consciousness, due to occurrence of ability to connect next coming-into-existence previously just after cessation of former existence. In the next method – It is designated as *paṭisandhi* consciousness, due to

occurrence of ability to connect the new coming-into-existence with conception (*yonī*), destination (*gati*), foundation of consciousness (*viññāṇa ṭhiti*), being's dwelling (*sattāvāsa*) after interruption of old existence. (*Abhi-A-2-155*)

Pāli Quotation (*Abhi-A-2-155*)

This *paṭisandhi* consciousness does not reach from previous existence to present existence but arises in this present existence only. It should be recognized it does not arise apparently without those causal *dhammas* of previous existence, i.e.,

1. definite action (*janakakamma*) which can produce *paṭisandhi* consequence,
2. groups of formations *dhammas*, contact etc., or volitional formation which were associating with consciousness of impulses adjacent to death,
3. the craving called *nati* (= it is the phenomenon by which continuity of mind inclines towards new coming-into-existence),
4. any kind of objects called action-emblem of action-emblem of destination,
5. covering of ignorance etc.

Echo_____ When one shouts loudly near a mountain the sound reverberates from the mountain and it is called “echo”. As that echo is not the sound of original person who shouts loudly but it can not arise in the absence of original one's sound, similarly_____ this *paṭisandhi* consciousness does not reach from previous existence to present existence but it can not arise in the absence of causal *dhammas* which had been cultivated in previous existences.

Light of open oil lamp _____As the light of later open oil lamp does not transfer from the light of former open oil lamp but it can not arise without the light of former open oil lamp or

Seal_____ When the seal is pressed on paper, as the impression of seal is not transfer from original seal but it can not arise in the absence of original seal,

Reflection of the face on the mirror _____When one looks himself on the surface of mirror, as the reflection of face on the mirror does not transfer from one's face but it can not arise in the absence of one's face, similarly – this *paṭisandhi* consciousness does not reach from previous existence to present existence but it can not arise in the absence of causal *dhammas* which had been cultivated in previous existences. (*Abhi-A-2-155*)

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The echo has the source of sound shouted by one; the light of later open oil lamp has the source of light and wick of the former open oil lamp; the impression of the seal has the source of original seal; the reflection of the face on the mirror has the source of the face which directs towards mirror.

Due to absence of echo before shouting the sound; due to absence of light of later open oil lamp before the light etc., of former open oil lamp; due to absence of the impression of seal before pressing of original seal; due to absence of reflection of face before directing the face etc., towards mirror, the echo arises due to presence of factor, shouting sound even though it does not got to original shouting sound; light of later open oil lamp etc., arise due to presence of factor, the light of former open oil lamp etc., even though it does not go to original light of former oil lamp etc.

Similarly_____ the resultant *dhamma* called *paṭisandhi* consciousness arises, due to presence of causal *dhammas*, action etc., without going to causal *dhammas*, action etc., It is

because there is no causal *dhamma* of that *paṭisandhi* consciousness before those causal *dhammas*, action etc., arise. This *paṭisandhi* consciousness does not come from previous existence which was place of occurrence of causal *dhammas*, action etc., to this present existence as echo etc., do not come from original place where the sound occurs. It does not arise in the absence of causal *dhammas*, action etc., which had been cultivated in previous existence as echo etc., can not arise in the absence of original shouting sound. This is the essence of explanation found in commentary. (*Mūlaṭṭi-2-112*)

In the next method ____ As echo etc., do not going (coming) from the place where causes arise to the place where results arise after cooperating together with causal *dhammas* in the place where causes arise previously, due to absence of original sound etc., before they arise, as it is not absence of causal *dhammas*, original sound etc., ____ similarly this *paṭisandhi* consciousness does not go (come) together with causes, action etc., from that place where causes arise to the place where results arise after congregating at that place where causes, action etc., arise. It does not arise in the absence of causal *dhammas*, action etc., but it arises in the presence of causal *dhammas*, action etc. This is because this *paṭisandhi* consciousness is not present apparently before those causal *dhammas*, action etc., arise. (*Mūlaṭṭi-2-112*)

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Essence of these two explanations –

1. The *paṭisandhi* consciousness does not arise after congregating with causal *dhammas* at the place called previous existence where causal *dhammas*, action etc., arise, and then it approaches to the next coming-into-existence from the place called previous existence where causal *dhammas*, action etc., exist. The resultant *dhamma* called *paṭisandhi* consciousness which arises apparently, due to presence of causal *dhammas*, action etc., without approaching to the place where causal *dhammas* are present. This is the essence of the first explanation. (*Anuṭṭi-2-125*)
2. This *paṭisandhi* consciousness does not reach to occur as resultant *dhamma* after congregating with its causal *dhammas*, action etc., and then going to the place of new coming-into-existence from the place where those causal *dhammas* exist. This is the essence of second explanation. (*Anuṭṭi-2-125*)

It means it does not go to the place where causes are present, it does not come to the place where results are present.

5.29 Ekatā-nānatā natthi

During arising of this *paṭisandhi* consciousness through causal *dhammas* cultivated in previous existences there is neither single occurrence nor different occurrence separately, due to connecting between causal *dhammas* of previous existence and resultant *dhamma* called present *paṭisandhi* through continuity of corporeality, continuity of mentality. (*Abhi-A-2-155*)

Even though there is single occurrence (*ekatta*) through a continuity of corporeality-mentality it is no single occurrence, due to obvious occurrence of new *paṭisandhi* consciousness which is different from former existence. It is also no different occurrence, due to existing through connecting of continuity of corporeality-mentality between past causal *dhammas* and present resultant *dhammas* as light of open oil lamp. The light of open oil lamp are groups of corporeal units with nutriment as eighth factor, produced by temperature (*utuja ojaṭṭhamakakalāpa*). If one can scrutinize four great elements within that light, he will

see only corporeal units called *utuja ojaṭṭhamaka kalāpa*. Those are groups of corporealities with nutriment as eighth factor which are proliferating successively, due to presence of temperature called *utu* within each corporeal unit. When their life span come upto three-time-phases called *uppāda-ṭhiti-bhanga* (arising-static-perishing phases) they perish away. They are groups of *dhammas* with very short instant life span. If benefiting factor of efficiency of the fire-element, the source, is available they arise continuously in this way. It is said as “that light of open oil lamp” by basing on single occurrence through continuity of corporealities produced by temperature of flame with momentary life-span of very short instant. Desired function (=which can be performed by light of open oil lamp) is also capable of accomplishing. In the aspect of this *paṭisandhi* consciousness it should be recognized in similar way. (*Mahāṭī-2-314*)