

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME IV

LAKKHANĀDI CATUKKA

BY

PA-AUK TAWYA SAYADAW

**Notes on Fundamental Reason for Practice
(*Nidanakatha*)**

Page (33 To 141)

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6. Ear Transparent –Element

Pāli Quotation (Abhi-A-1-349, Vs-2-74)

1. (a) It clarifies the Basic-elements which are destined to grasps the impingement of the Sense object of sound. Characteristic;
1. (b) It clarifies the Basic- elements resulted from the Volitional action caused by craving of sound matter which has desire to hear Sense- object of sound Characteristic;
2. It draws the attention of a person, or a thought-process towards the Sense-object of sound. (Function) Essence;
3. It acts like a dwelling place of the Consciousness of ear. Perception;
4. The Base-elements of same group resulted from the Volitional action caused by craving of sound matter which has desire **to** hear Sense -object of sound. Proximate cause.

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In the earlier description of Mindfulness of materiality; it is noted that the ear has two parts known as Ear organ (Sasambhara sota) and Ear -transparent -element (Pasada sota). The Ear transparent-element is interspersed in a delicate, smooth, crimson red, ring like area with *very* fine cilliary processes in the internal ear which is known as eye organ (Sasambhara sota) in Conventional truth world. This Ear-transparent-element is reinforced by the Earth-element, organised by the Water-element, made matured by the Fire-element and supported by the Air-element. It is propped up by the Consciousness > the Temperature and the Nutriment all of which can form the Consciousness, the Temperature and the Nutriment produced materialities, Finally; the survival of the Ear-transparent-element depends on the Life-faculty unit of same group and it occurs in association with other units of matters of the same group, like Colour, Odour, Taste and Nutritve-essence units. The resulting Ear-transparent-element acts as a dependable matter for Consciousness of ear and being as a door; it gives the pathway for occurrence of Consciousness of ear and -associated Eye-door thought-process, (Visudhi- 2- 76.)

7. (ghana pasada) left

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8. Jivha pasada

9. Body Transparent-Element

Pāli Quotation (Abhi-A-1-35, Vs-2-74)

1. (a) *Pho'tthabbabhigh. ataraha bhutappasada lakkhano,*
(b) *Phusitukamata niddna kamma samu-tthlina Mmtappas= ida*

lakkhano v'd kS. yo

2. *Phothhabbesu aviKchanarct. so,*
3. *Kayavi?i7i. anassa Sdharabhwa paccupatthano,*
4. *PhusikamatdnidS. na kammaja. bhuta padatthSno.*
(Abhi ttha-1-350. Visuddhi-2 -74.)

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Reachable and Unreachable Transparent-Elements

There are two kinds of transparent-element known as Reachable transparent-element and Unreachable transparent-element.

(*Sampattavisayaggahakampa and Asampattavisayaggahaka nlpā.*) The Eye-transparent-element and the Ear-transparent- element are unreachable transparent elements. The Nose-transparent element, Tongue-transparent element and Body-transparent- element are reachable elements.

In *Abhidhammattha-sangaha-* scripture, the five-Transparent-elements like Eye, Ear etc: are described as (*GocaraggHhaka*); which means the matters which take up the sense-objects. That statement is similar to the one described in the Introductory Notes of Commentary (*Atthasalini atthakatha* 350-351.). When Eye -consciousness takes up or knows the Sense-object of sight; it can only take up the sight depending on Eye-transparent-element. The work or function (*Thana* of Eye-consciousness (ie:-taking -up of Sense-object of sight) is metaphorically used on the Eye -transparent- element which is the workplace (*Thana*) for Sense- object of sight. So the Eye -transparent element is metaphorically termed as the matter which can take up the Sense-object of sight (*Goca. ragg5ha. ka rupa*). In *Pali-texts* it is known as "*Thanyupac'S. ra*" = which means the imaginative use of the work (*Thana*) on workplace (*Thana*). In other words the Eye -transparent element is the Pre-existent base-support condition (*Vatthupurejata-nissaya paccaya*) of the Eye-consciousness, and the Eye -consciousness is the dependent conditioned thing of the Pre-existent base-support (*Vatthupurejatanissaya paccayuppanna*). One is the cause and the other in the effect or result of the conditionality. The Eye-transparent element is the Pre-existing cause which is the condition for occurrence of the effect = Eye-consciousness and so, the term "*Gocaraggahaka*" (= the matter which takes up the Sense-object) which is used for Eye-consciousness is also used for the Pre-existing cause ie:- the Eye-transparent element. In this phrase; the name given for the effect "*Gocaraggahaka*" = the Eye-consciousness is also given to the cause (ie:-Eye -transparent element). Interchangeable use of the name between cause and effect is known as "*Phalupacara*" in Pali-text. So; the Eye -transparent element is also known as "*GocaraggahaW*". Similarly other transparent-elements get the name as "*Gocaraggahaka*".

Among various transparent-elements; Eye and Ear-transparent elements are known as (*Asampattavisayaggdhaka rupa*); because these elements perceive the remote Sense-objects like sights and sounds. Their respective sense-objects need not to be directly applied to the Basic-elements on which the individual transparent-elements depend. In case of Nose Tongue and Body-transparent elements, the sense-objects like smell, taste and touch are directly ap-

plied to the Basic -elements of their own. So these transparent-elements are known as (*Sam. pattavisayagg'ahaka-rupa*).

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It is important to Note that the terms (*Sampatta, Asampatta*- = Reachable and Nonreachable) do not necessarily mean whether the sight; sounds really travel or not to reach the transparent- elements. But it means that Sense-objects strike succesively to the Basic- elements in the media in between, and finally taken up by the Basic-elements on which the appropriate transparent-element depends.

Pāli Quotation (Abhi-A-1-35, Vs-2-74)

The meditator reaching the Insight-knowledge up to this level has throughly attained the mind and matter meditation objects; and able to take up that all mind and mental phenomena occur only in group nature, (ie:-unit-groups of mind and unit-groups of matter =D)*wimmapunja*). According to the Law of nature; the Eye-transparent-element occurs as 10- units-Eye matter group (*Cakkhudasaka ka. i0. pa*). If one analyses this group of matter with Insight-knowledge; he will see the constituent 10 units of matter in it. Again the Sense-object of sight also exists naturally as unit-groups of matter. It is grouped as 8, 9 or 10 units of matter. The Sense-object of sight taken, up by one is the object included in one of the above unit-groups of matter. That is; it is the Sense-object of sight in 8, 9, 10 units-group of these Ultimate-matters.

It should be noted that there are 4 dependable Basic- **elements in** Eye-transparent-element and so also in the Sense-object of sight.

Once the Sense-object **of** sight **is** perceived by the Eye-transparent-element, the 4 Basic -elements on which the Sense-object depends do not **come** into direct contact with 4 Basic -elements of the Eye-transparent element.

Again the Sound-object according to the Law of nature exists as 9 units-group of matter with sound as ninth- factor of the group. (*Saddanavaka kalapa* \. That is; the type of sound matter is included in that group of matter. Once the Sense-object of sound is perceived by the Ear-transparent-element, the four Basic-elements on which the Sense-object of sound depends do not come into direct contact with 4 Basic -elements on which the Ear-transparent-element depends.

So, in these statements it is mentioned that the Eye and Ear-transparent elements take up the Sense-objects of sight and sound with dependable 4 Basic -element of their own, which are not reachable to the 4 Basic-elements of **the** individual transparent element. (ie— Nonreachable support = *Anallma nissaya*).

In other words, the consciousness of Eye and Ear occur at the Sense of objects of sight and sound with dependable 4 Basic -elements of their own; which are not in touch with 4 Basic-elements of Eye and Ear-transparent elements. Although there is no direct contact between the dependable Basic-elements of transparent-elements and. sense-object, these Sense-objects of sight and sound are one of the various causes of development of Eye and Ear-Consciousness. There are many causes for the development of Eye-consciousness and Ear-consciousness. Some more explanations will be given here for the beginner of meditation:—

Please keep in the mind for "the Law of Dependent-origination" (*Patīccasamupāda*); where it is stated that the Eye-consciousness is produced by various underlying causes:—

1. The Eye-transparent-element, which is the Pre-existent Base-support condition (*Vatthupurejāta nissaya paccaya*) = The Eye-transparent element which occurs simultaneously with Vanishing-mind of thought-process (*Atīlabhavahga*) before the Eye-consciousness; **is** acting as Pre-existing supportive Base,
2. The Sense-object of sight is the object-condition (*Arammana paccaya*) = The sight is taking the role of being as a Sense-object,
3. The associated Mental-concomitants- (*Cetasika*)-like sense-impression=contact (*Phassa*) which are beneficial as Co-nascence- Conditions (*Sahajata paccaya*),
4. The illumination (*Aloka*)-It is essential as Decisive-support condition (*Upanissaya paccaya*);
5. The five-door Adverting- consciousness (*Panca du'ara-vajjana*) which are also known as Mental advertences (*Manasikara*); **are** the conditions for the immediately following stage in the thought-process. (*Anantara paccaya*= *Proximity condition*);
6. The Volitional activity (*SankhUra kamma*=*karmci. formation*) done in the past life; lead by the Ignorance; Craving and the Clinging (*Avijja; Tanha; Upadana*) is finally promoting with underlying Karma condition (*Kamma paccaya*) and Decisive- Support condition (*Upanissaya paccaya*). When the Sense-object of sight is in direct contact with. Eye-transparent-element; there will be no more light in between. If one tries to approximate index finger and thumb; again there will be no more light in between these two fingers. Likewise, there will be no more illumination if the Sense-object is in direct contact with the Eye-transparent elements. Only when these two elements are separated, one of the factor (ie—Illumination -•*Aloka*) of seeing-process is obtained. Therefore, the Eye-transparent-element on which the Eye-consciousness depends can perceive the Sense of sight only when it. is not in contact with the Sense-object of sight.

Again, the factors required for the development of Ear-consciousness are:—

1. The Ear-transparent-element,
2. Sense- object of sound,
3. Associated Mental concomitants (like "Contact" = *Phassa*),
4. The space or the media in between (*Akasa*).
5. The Five-door Adverting consciousness in association = (*Manasikara*),
6. Past causative conditions like the Ignorance, Craving;Clnging and Formative action and Volitional Action (*Avijja, Tanha, Upadana, Sankhara, Kamma*).

In this **case**; if the Sense-object Sound is in direct **contact** with Ear-transparent element, the space (*Akdsā*) is obliterated. The Ear-consciousness can take up sound only when there is space in between the Sense-object of sound and Ear-transparent element. So; the space is present only when the sense of sound and Ear-transparent element are not in contact and only in that condition the Ear-transparent- element on which Ear-consciousness depends can perceive the unreachable Sense-object of sound. That **is why the Eye and Ear-transparent elements are unreachable transparent- elements (ie: -Asam. pattavisayagg13. haka rdpa)**

The Nose Tongue and Body -transparent elements can perceive the Sense-objects only when these are in direct contact respective Sense-objects.

The Sense-object of smell when perceived by the Nose-transparent element; there is direct contact of 4 Basic-elements on which the Sense-object and Transparent- element depend respectively. The Sense-object of Taste when perceived by the Tongue transparent -

element, there is direct contact of 4 Basic -elements on which the Sense-object of Taste and Tongue-transparent-elements depend respectively.

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The factors needed for development of the Nose-consciousness are:—

1. Nose -transparent element,
2. Sense-object of smell,
3. Associated Mental concomitants, (eg: Contact "• *Phassa*),
4. Air-element
5. The Five-door Adverting consciousness (*Manasikdra*),
6. Five **past** causative conditions—

In this case; if one closes the nose; the smell is not taken up; even if it is near the nose. Only when external air (*Bahiddh-a vayo*)is inhaled with opened nose, the Basic-elements in units-group of matter of Sense-object on which this smell depends, come into direct contact with the Basic-elements of the 10 units-group of nose-matter (*Chanadasaka kalapa*) on which the Nose-transparent element depends. The nose -transparent element can take up the smell only when such direct contact is present.

Again; the Tongue-consciousness is caused by following factors——

1. Tongue -transparent element,
2. Sense -object of Taste,
3. Associated Mental concomitants,
4. The Water-element
5. The Five -door Adverting consciousness = (*Manasikara*),
6. Five-past causative conditions —

In this case; one will not **know the taste; although** the foods **are near** him, but not **in** contact with the **tongue**. Only **when** the Basic-elements in the **taste** -object (foods) come into **contact with** those of the Tongue-transparent -element and moistened by the Water-element of **the saliva; the taste** is known and Consciousness of Tongue arises.

So; the Nose and Tongue -transparent elements can take up the Sense-objects of smell and taste only when the 4 Basic-elements in them **is** in direct contact with those in the Sense-objects. Only such kinds of Sense-objects **are** the factors for appearance of Tongue and Nose-consciousness.

The Sense-object of Touch is nothing, but it is composed of the Earth, The Fire and the Air -elements. Only these 3 kinds of Elements can give rise to Sense of touch and known as Body-impression-object (Element of Tactile-object = *Phothhabba dhatu.*). Since, the Tactile-object (*Phothhabba 'aram. mana*) is the 3 Basic -elements by itself; it can adhere to the Basic-elements of the Body-transparent element. That is why it is stated that the Body-transparent-element can take up the Sense-object of touch which comes into direct contact with the Basic-elements of it's own.

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The factors needed for production of Body-consciousness;-----

1. The Body-transparent -element,
2. Sense -object of Touch.
3. Associated Mental concomitants like *Phassa* (contact),
4. The Earth -element (on which the Body -transparent element depends),
5. The Five -door adverting consciousness ¹- (*Mansikara*), and

6. Five past causative conditions: —

So, the Body-consciousness does not arise even when the tactile-objects are near the body. Only when this Sense- object of touch reaches or comes into contact with Basic-elements of the Body -transparent element, there will be Body-consciousness.

It is the Natural law; that the Body-transparent- element exists as 10 unit-groups of body matter (*Kdyadasaka kaldpa*). There are 10 units of Ultimate Real matter (*Paramatta rupa*) in 10 unit-groups of body-matter in which 4 Basic-elements are included. These are the Basic -elements on which the Body-transparent-element, depends. The Body-transparent **can** clean these Basic-elements. So; keep this nature of the Body-transparent in mind with Insight-knowledge.

Again, the Sense-object of Touch, which **is** composed of 3 Touch-elements also naturally exists in the unit-groups of matter. It may exist **as** 8-unit, 9- unit, or 10 unit groups of matter. But, the Body -transparent element which the meditator takes up in the Insight-knowledge and the Sense- object of Touch are not in the same unit-groups of matter. They are from the different unit-groups of matter.

After having discerned the Body-transparent.-element with Insight-knowledge (eg:-In Mundane-world; when you are establishing mindfulness on meditation object with cross-legged and overlapped palms, after having discerned the Body-transparent- element among the 44 kinds of physical matters of the lower palm with Insight-knowledge; the meditator should also try to discern the various Touch -objects (*Phottabba dhlitu*); which are the nearest to the above Body- transparent element (ie:- Those elements among the 44 kinds of physical matters of upper palm)with Insight-knowledge.

The meditator should continue to endeavour to get in the Insight-knowledge; that Body-consciousness arises only when all three Touch -elements or one of them (ie:—The Earth -element; the Fire-element or the Air-element) comes into direct contact, with the Basic-elements of the Body-transparent r. element on which the meditator is keeping in mind. Only after that; the meditator will know that the Body -transparent element can take up the Touch-elements only when these are in direct contact with it; i.e.:- the nature of Reachable-Transparent-element " = *Sampattawsayaggahaka-rupa*.

The Nature of Relation Among the Basic- Elements

It is to be noted that, only the Basic-elements are able to come into contact with **each** other. Apart from the Sense -object **of Touch, the** other Sense- objects and Transparent-elements have **no character of** Tactile-nature, **and** can not. **come** into contact with each others, So, the **terms such as** Reachable, Nonreachable **are** meant **only for** the Basic-elements.

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The Earth-Element *Fathcviṭṭ dhatu*) as a Main Dependable Cause For the Body-Consciousness (*Kdya vinnana*) = (*Pathavisannissita*)

Among the various causative factors of the Body-consciousness; the Earth-element **is** one factor, which is present in the 4 Basic-elements of the same **unit** -groups of matter on which the Body-transparent-element depends and **o** which the Sense-object **of** touch strikes. The 4 Basic-elements of **same** unit-groups **of matters** are Co-nascent-condition (*Sahajata-paccaya*) **on** which the Body-transparent-element **depends**.

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Soil-block. Actually these are compacted various types of matters known as *Utujaojatthamaka mpakalEpa* " r Temperature produced- nutritive-essence-as -the eighth-factor unit-group of matter. In these unit-group of matters (*R= pa kalapa*)', there, are 8 units or types of different matter such as; the Earth -element, the Water-element, the Fire-clement, the Air-element, the Colour, the Odour, the Taste, and the Nutritive essence. ("• *PathavT*, , *Apo*, *Tejo*, *VSyo*, *Vanria*, *Gani3ha*, *Rasa*, *Oj5*). The Earth-element in each individual unit-group is the Ultimate-real Earth-element and the Water-element in each individual Unit-group is also the Ultimate-real Water-element.

The Earth-element in the same unit-group of matter which has the quality of being compacted by the Water-element, and which can support the groups of matter in same unit-group (*Sandharana*) at present moment;-and the. Earth-element of the previously existed unit-group of matter are the causes of metal and soil block. Based on these underlying causes, the Water-element can perform its function of cohesion to produce blocks of metal and soil. (Anuti-1-167.)

If the meditator can discern the matters in living and non-living object, continue to discern the 4 Basic-Elements in these soil and metal blocks, exist in the external world. (*Bahiddha loka*). He will see particles of group of matter only. On analysing these groups of matter again, he will see that one group of matter is composed of 8 units (8 types) of Ultimate-real matters. These are the Temperature (= the Fire-element)-produced-nutritive-essence-as-the eighth-factor unit -group of matters which arc arising one after another in succession in a group of matter. These are continuously arising so far as the power of the Fire-element (=Temperature) is persisting. Since, the life-span of these matters are equal to the time occupied by 17 Consciousness-moments (17-*Cittakkhana*), new groups of matter will be arising before passing-away of the. previously formed groups of matters. This is the natural J. aw of matters;and this is how the newer groups of matter are arising before the passing-away of previously existing groups of matter in the solid block of soil or metal. So; in these natural processes; the Water -element of the same unit group of matter in solid block like alloys; exerts its power of cohesion only when there is underlying supports which arc exerted by the Earth-element which are present in previous unit-group of matters at the period of static-moment (*thiti*) of matter, still not passing-away and the newly arising Earth-element of the same unit-groups of matter. Th'e nature of cohesion can take place only when there is organLzable matters like the Earth-element. That is why the Basic-elements like the Earth-elements in the previously formed groups of matters and those which are arising along with the Water -element in the same unit -group are the main proximate causes for the Water-element to exert its function of cohesion. In case of metal blocks, the Space -element (*Akasa-dhBtu*) among the various groups of matter is narrow; so that the each and individual matters

occur in very intimate relation. So the metal blocks are condensed and heavy. In soil blocks; the Space-element is wide, so these are not heavy as metal block.

The Earth-Element:- Is the Earth-element; dependable matter for the remaining 3 Basic-elements?

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Yes; it is. If the Earth-element is a support for the remaining 3 Basic-element; Is it tangible or not to these 3 elements? Again;- If the Water-element performs its cohesive function to the remaining 3 Basic-elements, Is it tangible or not to these 3 elements?

The Earth-element supports the Water-element which is out of touch (ie:-not tangible). (The Water-element is not a tangible matter = *Aphothhabba rupa*). So the Earth-element support the Water-element without touching it.

The Earth-element supports the Fire-element and the Air-element of same unit-group by touching them.

Again;- The Water-element on the contrary performs its cohesive function to the Earth, the Fire and the Air-elements in the same unit-group by not touching with them. If the water-element organises these 3-elements of the same unit-group by touching, it will become tangible-object. (ie;-Sense-object of *Vouch-Phoththabbayatana*). (Abhi-ttha-1-371.)

It is right; that the 3 -Basic-elements which are the sense-object of touch are dependable on each other by touching among them. But on the contrary these are dependable on the Water -element not by touching, since the Water-element is not tangible-object. This is what the Commentary Teacher means. Again, it is impossible to say that the 4-Basic-elements in the same unit-group of matter are not dependable to each other since they are not separable into different units and since these are also conditioned to each other by way of mutuality (*AfiHamanka' paccaya satti*). So it is to be noted that, it is not suitable to criticise the nature of Touch or Nontouch among the Basic(Primary)elements and Derived Corporeality (Secondary-elements) — ie:— *Mahdbhuta rupa and Upadarupa*) which occur in single unit -group of matter, since these are inseparable units of matters in a unit-group. These are inseparable units in same group of matter, (*Avinibbhoga rupa*. (Mulati-1- 1. 54-155.). In conclusion, it is important to understand that the nature of touch or nontouch are criticised only in different unit-groups of matter. It is not suitable to criticise this nature among the 3-Basic-elements of sense- object of Touch vs the Water-element and among the 3-Basic-elements of Sense of Touch; which are aggregated into **same single** unit-group of matter.

The Fire-element and The Air-element — The functions of these two elements on the Earth and the Air-element are same as above. ———The Fire-element makes the Earth-element in same unit-group hot and mature. Although the Earth-element is heated; it does not possess the nature of heat. If the Earth- element, when heated becomes hot; it will possess character of heat. (*Unhatta. lakkhand*). (**Abhi-A-1-370**)

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So, by saying that the Earth-element, although it is heated, it is not hot, since the Earth-element does not have the nature of heat; which is the character of the Fire-element. And on the contrary; the Earth-element does not have the nature of cold as well. The phrase — "*No. unhahutva jhayati* which means that the Earth-element although it is heated, it is not hot" - also denies the nature of cold in the Earth-element. That is right. It is the Fire-element which has dual nature of heat and cold (Sila = the cold). How do you know the presence of the (Cold) Fire-element? In snowy day or at the time of snow storm, the (Cold) Fire-element burns the surrounding objects. (The fish-flesh and meat submerged in the ice-land are burnt and cooked).

Although the nature of cold and heat are opposite phenomenon; there

into the opposite direction. This is the way how the impossible natural processes are emphasized in the Discourses of the Buddha.
 . (Abhi-ttha-1-371 -372. Mulati-1-155.)

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14. Female Sex Materiality (*Itthindre = Itthi-bhava-rupa*)

Pali Quotation (Abhi-A-1-358, Vs-2-77)

1. *Itthi* Existence as a female. , . . . , Character,
2. It shows a subject being as a female. (Function). Essence,
3. (a) *Itthi lingo*. =- Female sexual character
 (b) *Itthi nimitta* = Female external **sign**
 (c) *Itthi kutta* = Female manner
 (d) *Itthi akappa* = Female appearance. Perception,
4. Four Basic-elements in same unit group produced by Volitional action on which Faculty of Femininity depends —————-Proximate cause,

(A) *Itthi lingo*. —————-"*Imgeti-gameti bodhetfti Ungam* = The body produced. by aggregation of groups of matter which have female characteristics is known as female feature. (*santJiana*). Among these aggregations of groups of matter, the 10 unit-sex group of matter in which Female-sex-Materiality exists are distributed throughout the body. The aggregate of matter composed of 10 unit sex group of matter (in which Female-sex materiality exists) is known as "Female- Sex- character (*Itthi-linga*). There are differences in

the characters of hands, foot, neck, chest between female and male. It's right. Lower part of the female body is simple not like upper part. The hand and foot are small;and the face as well. (Abhi-ttha- 1 -375.)

(B) **Itthinimitta** ———Signs of femininity-The breasts of the female are complicated in structure. On the face, there are no beard and moustache. There are differences in hair-style and dressings. All these signs denote a person as female. (Abhi-ttha- 1-357)

(C) **Itthi kutta** : ——— **Female manner**-Woman in young age (girl) usually plays with toys of house -hold utensils= e:-= toy-pot, toy-tray, etc.) or they may play with attractive dolls;or they may play spinning and weaving. All these are examples •of female manners. (Abhi-ttha-1 -375.)

(D) **Itthi akappa** : —**Female appearance**-The appearance of walking, standing, lying down, sitting, eating etc in woman is peculiar. So, if a man behaves like a woman, it. is said that man looks like. a woman in his appearance or attitude. (Abhi-ttha-1-357-358.)

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Pāli Quotation (Abhi-A-1-358)

Itthibhava = Itthisabhava --= The characteristic features which express a person being as a female is known as Female-Sex materiality.

Purisabhava = Purisasabhava = The characteristic features which express a

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Example;—When we plant seeds in the ground. the plants will grow into tree

. . with tmnk;branches, almost reaching the sky. Likewise, Female -sex-character (= *Itthilinga*) etc will develop if there is Faculty of femininity (= *Itthindriya*) known as Female sex-materiality (= *Itthibhava rupa*) and Male -sex-character etc (= *Purisingoj*) will develop if there is Faculty of masculinity (= *Purisindriya*) known as Male-sex-materiality (= *Purisabhdva rupa*).

The Faculty of femininity or masculinity are similar to the seeds which have genes. The tree grows from seed. Likewise, the sex-characters (*Linga*) etc develop from Faculty of sex.

(Abhi-ttha- 1 -358.)

The **basic causative factors** of the **materialities are** the Action, the Consciousness, the **Temperature and** the Nutrient. The nature of **aggregates of these materialities** differ in the **bodies of male and female in character, signs, manner and appearance.** And all these

differences are controlled by Sex •- materiality produced **by** the Volitional action, based on Ignorance and Craving. The **Female-sex-materiality controls** the production of **female-sex-character** and **not male-sex** -character **and** vice versa. That **is** why the Female-sex-materiality is known as Faculty of femininity (*Itthindre*) and Male -sex-materiality as Faculty of masculinity (*PurisIndre*). (Mulati- 1-150.)

Why the Sex-Materiality is Not Described as Faculty-Condition

Although Female or Male-sex-materialities control the formation of Female or Male sex character, signs, etc; the Buddha does not mention these as "Faculty condition. Faculty-Presence-condition and Faculty -Non-disappearance condition" (= *Indriya paccaya, Indriyatthi paccaya, Indriya avigata paccaya*). Why ? The answer is as follow:—The phenomenon which takes the role of conditionality(ie:-power of the condition on the conditioned-thing) should have following nature:—.

1. It should be a direct causative factor known as (= *Janaka satti*),
2. It should be a supportive causative factor (= *Upatthambhaka satti*) or protective factor (*Anupalaka satti*)'

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So, it is. to be noted that, the Sex- Materiality can't produce materialities even in the 10 unit-sex-groups of matter (*Bizava dasaka kalapa*) in the same group---ie:-it is not a direct causative factor (*Janaka satti*). *MI* the materialities, including Sex-materiality aggregated in the 10 unit-sex-group of matters are produced by the Volitional action which is the direct causative condition done in the past life, based on the Ignorance and Craving-ie:-these materialities are produced by Volitional action, and so these are Action-produced materialities. (*Kammaja rupa*). Again, the Life-faculty unit (= *Rupa jwitindre*) protects the action produced materialities in the same group with protective power (= *Anupalaka satti*). The Sex-materiality has no such protective function on the matters of same group. Unlike, the Nutriment materiality (= *Ahdraja cy'o*) which has • supportive function on the group of materialities in the seperate groups of matter, (as described in the Meditation of Materiality), the Sex-materiality has no supportive function on the same -unit groups of matter, ie:-the Sex-materiality is not a supportive factor (*Upatthambhaka satti*). So, in conclusion, the Sex-materiality has no. supportive power for the same groups of matter and it is not direct causative, supportive, nor protective factor for the materialities of the seperate groups of matter. That is why the Buddha does not say the Sex-Materiality as Faculty, Presence and Non-disappearance -conditions. (= *Indriya, Atthi, Avigata paccaya*). (Mulati-1-150-151.)

(These are already described in the Chapter on Dependent Origination = *Paticcasamuppada.*)

Perceptible with Eye-consciousness—Perceptible with Mind-consciousness

(Cakkuvinneya—Manovinneya)

The Female-sex-materiality (*lithibh'dva mpa*) and the Male-Sex -materiality (*Purisabhava rupa*). are not perceptible with the Eye-consciousness. That is, the sex-materialities are not perceived with the Eye-consciousness (Perceptible with Eye-consciousness = *Cakkhu-vmr(eya dhamma)*). (Try to test whether the sex-materiality which is dispersed throughout the whole body is seen or not seen with the naked eye). The Sex-materiality (*Bhava rupa*) is seen only with the Mind -consciousness-element. But, the 'Female or Male-sex-characters (*Itthi linga, Purisalinga*), etc, etc are perceived both with the Eye-Consciousness and the Mind - consciousness. .

As, already described, the sex-characters; etc- are the aggregates of the many groups of matter. And; if one analyses the individual group of matter among the various matter grouped to form the sexual characters, he will see that there is sense-object of sight (= *Rup'dyatana*) in every groups of matter.

So, these collections of sense-object of sight (= *Rupayatana*) are perceptible with the Eye-consciousness and the Mind-consciousness-element. That is why these Sex-characters (ie;- *Rthilinga, Purisalinga*) etc- are described as the nature which can be taken up by both Eye-consciousness and the Mind-consciousness. (ie:- these are Percept-able with Eye-consciousness = *Cakkhu virineya dhamma* and the Mind-consciousness-ManoL'imTe= /a *dhamma.*).

(Abhi-ttha-I-358. Mulati- 1-151.)

15. Male-Sex -Materiality (*Purisindre = Purisabhava-rupa*)

Pali Quotation (Abhi-A-1-358, Vs-2-77)

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1. Existence as a male Character,
2. It shows a subject being as a male. (Function) Essence,
3. (a) *Purisa Hnga* = Male sexual-**character**,
 (b) *Purisa nimitta* = Male external sign,
 (c) *Purisa kutta* = Male manner,
 (d) *Purisa dkappa* = Male appearance. Perception,
4. Four Basic-elements in same unit-group **produced** by Volitional action on which Faculty of Masculinity depends. Proximate cause-.

(A) ***Purisa lingo.*** =(Male sexual-character). . . . Unlike female; the upper part of the body of male is clear. The hands, feet, neck and chest are different. Male has big hands and face.

(B) *Purisa nimitta* = (Signs of male). The breasts of male are not complicated. There are beard and moustache on the face. There are differences in hair style and dressings,

(C) *Purisa Jcutta* = (Male manner). Man in young age, plays with hoarse cart or ploughing tools; and behave like a business man or ploughman.

(D) *Purisa ahappa* = (Male appearance), The male has peculiar attitude in walkmg, eatmg and drinking, If a woman behave like a man. it is said;that woman looks like a man in her attitude and appearance. (Abhi-ttha-1-358.)

Meditation :— Select the Sex-materiality which is one type **or** unit of matter in the 10 unit-sex-materiality group of matter exists in the 6 Door-matter and 42 Body-parts. Try to discern that sex-materiality in terms of Character, Essence **etc**; with Insight- knowledge.

Like; 10 unit-body group of matters; the Sex-materialities are distributed throughout the body-These do not exist only in a particular part of the body. So, discern the Sex-materiality wherever it exists in 6 Door-matter and various Body-parts (*Dvara, Kotthasa*).

Although; the Sex-matters are distributed throughout the body; **these exist only as** 10 unit-sex-materiality group of matter(= *Bhavadasaka kalapa*) and do not compounded with other groups of matter like 10 unit-body-groups of *m8Ltter*(=*Kayadasaka kalapa*). Since;these exist seperately from the other groups; the Basic-elements on which these matters depend are also different, and so the natural character of these matters differ from the other materialities –

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General Knowledge

Both kinds of Sex-materiality (*lithmdre, Purisindre*) occur in the physical and mental continuum of primitive human occur only in **the** present life in the Early World System. (The Sex-materiality appeared in these early human beings only when they took up fragrant rice or paddy after the disappearance of liquorice and fertile top-soil of the earth. And only at that time, the passages of wastes from alimentary and urinary tracts appeared followed by the development of Female and Male-sex-materialities), But, in case of human beings after the Early World System; the sex-materialities occur right at the time of conception, (Di- 3-70-73.)

The Sex-Materiality which occur at the time of conception =- or the Sex-Materiality - which arises at the time of conception, and occuring continuously after the conception, may change and transform in the present life. (PavaftE *kala j*. The Sex-materiality occuring in the present life may also change and transform in the present life.

Pali Quotation (Vi-1-43)

Translation:—At a time; the Female-sex-materiality (*Kthibhava rupa = Rthilinga*) appears in an ordinary monk. At a time; the Male-sex-materiality (*Purisabhdva rupa = Purisalinga*) appears in an ordinary female monk. (Vi-1-43.)

According to that phrase; there may be transformation of sex in the present life. The male becomes female and vice versa.

Again; the Male -sex -character is superior in between the two/The Female-sex character is lower. So, the Male-sex-character will disappear due to the action of powerful unwholesome deed; and the Female -sex -character will appear due to the action of weak wholesome deed. The Female-Sex-character will disappear due to weak unwholesome deed and the Male-sex-character will appear due to the result of wholesome deed. So; it should be noted that two kinds of Sex -character, will disappear due to unwholesome deed or appear due to wholesome deed. (Abhi-ttha-1-359.)

In this case, the phrase that "Sex-material is produced by wholesome deed" - is meant for the Happy Course of existence (*Sugati bhava*), In case of Woeful Course of existence (*Duggati bhava*), it is the unwholesome deeds which can produce or destroy the original Sex -character. Why ? — Because the Sex-materiality in the Woeful Course of existence is produced by unwholesome deed (ie:- Unwholesome Volitional action produced). The conception or rebirth in the Woeful Course of existence is due to the nonmeritorious deed in the past life; so the sex-materiality produced at the time of conception is the result of unwholesome deed. Likewise, the Sex-materiality produced in the present life (*Pauatf. i*) is the result of unwholesome deed. ' (Mulati-1-151.)

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Sequences after the Transformation of Sex

When Sex -materiality changes from one type to another, the Sex -character (*Linga*) and signs of sex (*Nimitta*); which are the sequential results of the Sex-materiality _also changes from one type to another. The manner (*Kutta*) and the appearance (*Akappa*) changes gradually after sometime. The Sex-materiality; since it is the Action- produced matter, arises continuously at each and every phases of Arising (*Upada*); Standing (*Thiti*) and Passing-away (*Bhanga*) in every Mind -moment (*Cittakkhana*). The process occurs repeatedly in the whole life;(except at the moment of passing away of life). At the period near the transformation of Sex -materiality; the original Sex-materiality occurring in succession will stop and the new Sex-materiality will arise due to the Volitional action. After the cessation of original Sex -materiality, the Action, Consciousness. Temperature and Nutriment produced materialities which are related to the previous Sex -character, sexual signs cease to occur. The Action, Consciousness. Temperature and Nutriment produced materialities which are related to Sex -character and sexual signs of the new Sex-materiality again arise as the result of new Sex -materiality. This phenomenon is known as "Transformation of Sex".

Person with Bi-sexual Organ = Hermaphrodite (*Ubhato. byanfana*)

Question: In a person with bi -sexual organ produced by two sets of Volitional action (one can produce Femininity = Female-sex character. the other one masculinity ==

Male -sex character), does only; one type of Faculty of sex or both types of Faculty of Sex occur in that person ?

Answer; In a person with bi-sexual organ (-'Hermaphrodite) there is only one kind of Faculty of sex = (one kind of Sex-materiality). There is Female sex materiality or female Faculty of sex in (= *Itthindre; ItthibhSva rupa*) the female hermaphrodite. So also, there is Male -Faculty of sex or Male-sex-materiality in the male hermaphrodite. ''

Question: In a hermaphrodite, if there is only one kind of Faculty of Sex = Materiality of sex; there should be no second kind of sex-organ. Why? Because the cause of the respective Sex-organ as already mentioned; is the respective Faculty of Sex = the respective Materiality of sex. And there is no second faculty of sex in the hermaphrodite. If there **is** no second faculty of sex; Does that hermaphrodite has second sexual organ ?

Answer: In a hermaphrodite, the Faculty of sex = Materiality of Sex is not the causative factor of sexual organ. Why ? Because; the Faculty of sex in them is. never persistant. Further explanation will be given. At a time when female hermaphrodite has an intense desire to have another woman with lust or greed (^{Bsi} *RSga*); the male-sex organ becomes prominent in that female hermaphrodite. And at that time, the female sex-organ is less prominent or obscure. (—*ttthibyanjanam paticchannarhhoti*—).

If; that female hermaphrodite has desire for another man the female •-sex-organ (*Itthibyaryana*) will become prominent and the male sex-organ is obscured.

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In male hermaphrodite, at a time when he has desire to have a female partner; the male sex -organ will be come prominent and the female-sex organ becomes obscured, . .

Again; if he has intense desire to have a male partner, the female -organ becomes prominent/and male-sex organ becomes obscured.

Again; if the Faculty of Sex = Sex-Materiality is the prime cause **of** second sex -organ, the two kinds of sex -organs will be persistent the whole time in a hermaphrodite. But it never occurs. So, **the** Faculty of Sex (*Indre*) (= the Materiality of **sex** = *Bhava rupa*) is not the prime cause of the Sexual-organ (= *Bycmjana*). (Abhi-ttha-1-359)

KammasahUyam pana ragac'itta mevatthe karanam. (Abhi-ttha-1-359.)

Actually; the Volitional action (*Kammasahaya*) which is associated severe desire (*Raqa*) **is** the prime cause of formation of second sex-organ. (*Abhi-ttha- 1 -359.*)

Yasrwi tassa ekameva indriyam hoti, tasma itthiubhatobyanjanako sayampi gabbham ganhati. Parampi ganhdpiti. Purisubhatobyanjanako param gabbham ganapiti, s ay am p ana na ganatiti. (Abhi-ttha-1-359.)

Again, it is to noted tliat there is only one kind of Faculty of sex = Materiality of sex; in a hermaphrodite, a female hermaphrodite may take conception by herself; (if she has sex with a man) and able to give conception to another woman (if she has sex with a woman).

In case of a male hermaphrodite, he is able to give conception to a woman (if he has sex with a woman), but he can not take conception with another man. (ifhe has sex with a man.) (Abhi-ttha-1-359.)

The Nature of "Not Always Exist" (*Napana titthati*)

The two sexual organs " not always exist at the same time ", probably mean, the obvious non-existence of one of these two organs. It is known by the following *Pali*- phrase: ——. " *Purisabyanjanam pakatam hoti, Itthibyunjanam paticchannam gurhlham. hoti* " = which means that in a female hermaphrodite, if there is desire to have sex with a woman, the male sex -. organ becomes prominent and the female sex-organ becomes obscured. So, according to this *Pah* -phrase;it is to be noted that in a male hermaphrodite, there is prominent male organ and obscured female organ; and in a female hermaphrodite, there is prominent female organ and obscured male organ, (AtthasalinTbhasatKa-4-10.)

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The Nature of Occurrence of Single Faculty of Sex Only

Tayidam dvayam yasma san. ta. Jie saha na pavattati "Yassa itthindriyam uppajjati, tassa purisindriyam uppajjati ? no" ti adivac-anato, Tasma ubhatobyanjanakassapi ekamevindriyam hoti ti vultarh. (Mulati-1-151.)

The two sex-materialities (Female Sex Faculty and Male Sex Faculty) can not exist together in a person. This fact is known by referring *Indriya-yamaka. Pali* -discourse given by the Buddha; which says as follows:---"

Yassa itthidriyam uppajjati, tassa purisindriyam uppajjati ? no. (Abhi-7-117.)

Translation:—Does Faculty of Male sex can occur at the same time with obvious Faculty of Female Sex in the same person ? The answer is " No ".

So, according to this discourse; the two Sex-materialities can not occur. simultaneously in the feature of a person. That is why; the Commentary Teacher, based on'this discourse mentions that in a herimaphrodite (*Ubhatobyanjana*) there is only one kind of Sex Materiality = only one kind of Faculty of sex. (Mulati- 1-151.)

***** DOCTOR'S ENERGY

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16. ? ? ? (rupa jivita)

Pali Quotation (Abhi-A-1-359, Vs-2-77)

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- 2.
- 3.
- 4.

Character; . . . The Life-Faculty materiality, taking care of action produced materialities in the same group of matter, is vital to these materialities. But, it can not take care of the Action produced materialities of different groups of matter. The, consciousness, temperature and nutriment produced materialities can survive in the presence of these causative factors and these materialities need not to be looked after by other factors, somewhat like a baby in the presence of his mother, needs not to be taken care by the wet-nurse or guardian. In case of the action produced materialities, these matters appear sometimes after the cessation of direct causative Volitional action (= *Janaka kamma*) or in some cases, the result is produced after passing so many life -cycles. So, their life is sustained by the Life-Faculty materiality, throughout the Life-span of 17 Mind-moments; somewhat like a motherless baby is suckled by a wet -nurse. That is why the Life-Faculty unit looks after the other 9 types or units of matter in the same 10 unit Eye-group of matter produced by Action. Likewise, the Life-Faculty unit looks after the other 9 types or units of matter in the same 10 unit Ear-group of matter produced by Action. So, it. is to be noted that the Life-Faculty materiality looks after the other units or types of matter in the same unit -group produced by the Volitional action. The Life -Faculty unit exists in every Action produced groups of materialities.

(Function) Essence:. *Pavattana-Rasa* — It sustains the life of action produced materialities arising together in the same group of matter from arising phase to passing-away phase. It prevents vanishing of these materialities. Although; the Life -Faculty materiality can look after the action produced materialities arising in the same group of matter (= *Anupalcina lakkhana*), and can sustain the life -span, of these (= *Pavattanarcisci*), __ it can produce these effect only when the above Action produced matters in the same group are still existing in the group, somewhat like that the water in the pond support the lotus flower only when these are growing in the pond.

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The Action produced materialities in the group are taken care by the Life -Faculty unit of the same group of matter, somewhat like that the wet-nurse looks after the prince born by the other. Like a man who rows the boat reaches the other bank of the river along with his boat. , __ ie:- the effort taken by him carries the boat and himself to reach the other bank __ the Life-Faculty materiality arises-•••in relation with the Action produced materiality in the same group, the life -'span of which is sustained by it. It cannot arise by itself. So, by means of taking care of itself; the Life-Faculty materiality accomplishes its function of looking after the. Action produced materialities arising in the same group.

If there is relationship between the existence of the Life-Faculty materiality and Action produced materialities; Why the Life-Faculty materiality is unable to maintain the life of these Action produced materialities for long time ? Because, both of them are unable to exist beyond the passing-away phase of materiality. Although it can not prolong the life beyond the phase of passing-away, the nature of Life-Faculty materiality to sustain the life of Action produced materiality arising in same group is not lost. This nature is carried continuously by the newly formed Life-Faculty Materialities which can sustain the life of Action produced materialities arising together in the same group in each and every Mind - Moments from the-arising phase to passing-away phases. (Visudhi-2-77,)

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The Heart Materiality (Heart Base = *Hadaya vatthu*) which pervades. and distributed on the Heart-Base blood associated with above color and hue in individual persons and situated in the Heart is the Base Materiality in Ultimate Truth sense on which the Mind-clement and Mindsm consciousness-element = (*Mano dhatu, Mano vinnana dhatu*) " (*Citta, Cetasika*) reside. In other words the Base-material (*Vatthu-rupa*) which is dispersed in the Heart-Base blood is also known as the Heart (*Hadaya*). The phrases like above, in which the words or. terminology used for two subjects which are in functional relationship (ie:- partially related in function) are known as (*Ekade supacdra*) in. *Pali-text*. " *Hadayanti hadayarnansah*". (*Abhi-ttha-2-228. Visuddhi-1-248.*)

The Heart, the Heart-base or the whole portion of heart is known as "Hac?ai/a". This collective term, the Heart (*Hadaya*) is given also to the Heart-materiality dispersed in the Heart-base blood situated in the cavity of heart. So, this phrase is known as " *Ekadesupacara*" (also written as *Bkadesyupac'dra.*)

The Buddha mentions the Existence of the Heart-Base Materiality

There is no discourse, directly using the term "the Heart-materiality in *Pali-texts*. Even in the " *Dhammasangam. rupakanda Pali*: the discourse which describes all the nature of materialities, this term is not found. But, based on clues. in various *Pali* -literatures, the Commentary and Sub-commentary accept the existence of this Heart-materiality. The *Pali* -phrase which points out the existence of the Heart-materiality;—

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" *Yam niparh nissaya mano-dhatu ca mariovi?ifi. ana dhatu ca vattanti, tam rupam mano-dh'atuya ca manovmhanadhatuy'a ca tarn sampayuttakanan-ca dhammanam nissaya-paccayena paceayo "*.
(*Patthana- 1-5.*)

Translation;--- Depending on a particular materiality; the Mind-element and the Mind-consciousness-element arise. That materiality is beneficial to these Mind-element. Mind-consciousness-element and associated Mental concomitants as Support-condition (*Nissaya paccaya. satti*)

The existence of the Heart-materiality (*Hadaya-vatthu*) on which the Mind-element and the Mind-consciousness-element depend should be known by two ways. One is recitation from memory (*Agama*) and another is rational thinking (*Yutti*). The above *Pali* phrase shows the existence of Heart-materiality (*Hadaya vatthu*) in the way of " *Agama* = recitation from memory). And based on this *Pali*-phrase;--- There should be ---

1. Eye-base (*cakku. vatthu*) on which the Eye-consciousness depends
2. Ear-base (*Sota. . vatthu*) on which the Ear-consciousness depends
3. Nose-base (*Ghana. vatthu*) on which the Nose-consciousness depends
4. Tongue-base (*Jivha. vatthu*) on which the Tongue-consciousness depends
5. Body-base (*Kdya vatthu*) on which the Body-consciousness depends and

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or circulating along the network of vessels.

In the detail method of mindfulness of Elements, (*Dhdtu kammattha na*), 42 kinds of Body-parts are mentioned. (*Abhi-2-86. Visuddhi-1-359.*) Among these 42 Body-parts (42 *kotthasa*) these are 6 kinds of Body-parts in which the Air-elements is predominant known as " *Vdyo-kotthasa*". In this 6 kinds of Body-parts with predominant Air-element; one type is the Air that pervades through the limbs. (*ie. Ahgamangdnu-sarino vatd-vayokotthasa*)

Pali Quotation (Abhi-A-2-66, 67)

The Air that pervades through the limbs (*ie- Ahgamahganusdrino -vatd*) is the air which flows along the net work of vessels and reaching the various organs small or large in the whole body; making flexion and extension of the body-parts. (*Abhi-ttha-2-66-67.*)

The moving blood is circulating along the vessels and distributed throughout the whole body with the energy supplied by the Air that Hows along the network of vessels throughout the body (*ie:- Angam. anganusa. rmo uata*). This is the explanation given in terms of Conventional truth-World (*Samutisacca*).

About the Blood and the Air

From now; the explanations in terms of the Ultimate-truth World (*Paramattha sacco*) will be given:—

Pali Quotation (Vs-2-223)

Among the 24 parts of the Body, there are 44 types of materialities ' produced and. conditioned by 4 causes namely the Action, Consciousness, Temperature and Nutriment. (*Kamma; Citta; Utu; Ahdra*) in each part of the Body. (Visuddhi-2-223.)

In above 24 parts of the Body; the Blood is one part and known as "*Lohitarh kotthasa*". As mentioned in the meditation of materiality; try to discern the 4-elements in the blood. You will see the particles of group of matter P (*Rupakalapa*). These groups of matter are as follow:—

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last 2 Paragraph

view of Conventional truth world, (*samutisacca*). So, further explanation in terms of the words used in the Conventional world will be given as follow.

The blood, in the cavity of the heart, in which the Heart-materiality (*Hadaya. uatthu*) and 10 units- Heart-groups are distributed is the moving blood (*samsarana lohitam*) which circulates along the vessels. It does not persistently exist in the heart. But it should be noted that although the moving blood is circulating throughout the body, the Heart-materialities are not following along with the blood. These Heart-materialities in 10 units heart-goups with the nature of impermanence (*Anicca*) exist in the blood only when that blood is in the heart. .

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The moving blood is circulating throughout the body due to pushing force of **the** Air-element which is also circulating along the vessels, and that Air-element is known as "*Angamanganusarino vTita*". These Air-elements which push the blood **are** the Action, **Consciousness**, Temperature **and** Nutriment produced Air-elements. (*-catusamutthamka. uayo. dKatu*)

Among these various causes, the effect of Volitional action which produces the Action-produced matters in the moving blood and the moving air will be explained further.

Pali Quotation (Abhidhammavataaraatthakatha)

The meritorious action done in the past life when supported by:—

1. Time-condition (*Kalasampatti*)-good suitable time to bring the effect,
2. Personality-condition (*Upddhi. sapmpatti*) = smart feature to bring the effect,
3. Effort-conditioin (*Payogasampdttij* = effort and means to bring the effect,
4. Existence-condition (*Gatisampattij* = good existence to bring the effect, —

The result of that meritorious action will have good chances to occur. But on the contrary, if there are inappropriate time; bad personality, less effort and improper existence (= *Kalauipatti, Upadhivipatti, Pa-yoga-Vipatti, Gativipatti*) the effect of that wholesome deed

is obstructed. (Further explanation is given in the chapter on the Mental Formation Aggregate = *Sankharakkhandha*)

When the meritorious deed done in the past life; if supported by above conditions for success (*Sampatti- cakka*), there will be appropriate ratio between the moving blood (*Samsarana lohita*) and the air (*Angamanganusdrino -vata*) in the vessels.

If the meritorious deed forms good proportion of Action- produced materialities, and if the remaining causative conditions like (Consciousness, Temperature. Nutriment) produce the respective materialities in appropriate manner, — there will be proper circulation of the Moving blood and Air in the vessels, which are produced by the above 4 causative factors. For that circulatory process; the heart is very important organ.

The Heart is nothing, but it is a pump which **enforces** the Air-element (*Angamanganusarino vata*) to get the energy which pushes the Moving blood (*Samsarana lohita*) throughout the body.

The Cardiac Surgeons of modern time use a machine which acts like the Heart to enforce the Air-element for energy which pushes the Moving blood throughout the body.

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The so called air which is pushed by the machine = in the collection of the Temperature-produced-nutritive -essence as 8th factor groups of matter, (ie: *-Utaja-Ojathamaka rupa kalapa*). When the Air -element in these matters take the pushing-function (*Samudirana kicca*) the Air known as '*Ahgmahga nusdrino vtd*' which is moving along the vessels becomes continuously powerful to push the Moving blood (*Samsarana lohita*) in the circulation.

Although there is temporary absence of the function of the heart, the pushing force of the air in the vessels and the circulation of the moving blood is still occurring. Due to the power of the Air -element in the Air (*Angamanganusarino vtd*); the materialities known as Moving blood (*Samsarana lohita*) are arising in the new places.

The Heart-materiality, being as 10 unit- Heart-groups (*Hadayadasaka kalapa*), which is Action -produced matter due to Volitional-action in the past life, still distributed in that blood and arising as new generations. These materialities are continuously arising in the Moving blood which is passing temporarily through the heart, the place where the Moving blood is usually produced. And these Heart-materialities will be continuously arising as far as the effect of the past-life-action is present. So, at the same time the Mind -element and the Mind- consciousness-element will still be occurring, accordingly. •

After translocation of the **heart**, the **Moving blood will continue to circulate** through the new heart **due** to the pushing force **of** the Air- element **in** the Air, (*Angamanganusarino vata*) **as far as** the **effect** of Volitional action **exists**. **But; circulation will stop**, when the effect of volitional **action is** passing away. .

1. The time, during which the surgeons can operate and the patient can accept the treatment (known as Time-condition for success = • *kalasampatti*),
2. The existence of the patient in a place where such operative treatment may be undertaken (known as Existence-condition for success = *Gatisampatti*),

3. The effort of the surgeon in operation and the coordination of the patient for treatment (known as Effort- condition for success-*Payoga- sampatti*),
4. The strength of the patient to accept the operation (known as Personality- condition for success •'-• *Upadhi- sampatti*)

When the Volitional- action of the past receives above supportive conditions, the Action-produced materialities in which the Heart-base -materiality is included; will arise in succession. And; if there is strong support condition of Action-produced materiality (*Kammaja'rupa*), continuous arising of the Consciousness, Temperature, and Nutriment produced materialities.

According to these explanation, one **should understand** that **the heart** is the organ through which the 4 condition-produced materiality (**Cat-usamuitf-uinika rupa**) known as Moving blood = *Samsarana lohita*) is circulating. So; it is possible to accept the nature that; at that **time of operation on the heart**, the Heart-materialities (Heart-base = *Hadaya Vatthu nipa*) which **are dispersed** in the Moving-blood arise not in **the original place of production**, but in the new places of origin. In conclusion, keep in the mind that the Action, Consciousness, Temperature and Nutriment produced materialities (ie:-*Catusamutthanika. ru. pa*) are arising in new places feg:-where the walking, extension and flexion of the limb etc- occur) due to the influence of og3, Bodily- intimation materiality (*Kd-yavinfiatti rupa*) in which the power of the Air element is in excess and due to the associated Basic-elements.

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The Alternative View

Pali Quotation (Abhi-A-2-57, Vs-1-351)
(Mahati-1-440)

The heart is situated in the middle of the thoracic cage. There is a depression in the thoracic cage and the heart is situated in the middle of that depression. Somewhat like the joining place of spokes of an umbrella, the depression is the joining place of ribs of the thoracic cage which is known as "*Uratthi pdHjarcf* = sternum, (*Abhi-ttha-2-57. Visuddhi-1-351 Mahati-1-440.*)

Based on this introduction of Commentary; the Venerable Mahagandayone Sayadaw of Amarapura gave a remark in his "*Sammoha-vinodane fch. osatiTco*" (Subcommentary) as follow:—

"According to the statement in these *Pali* text; the heart = *Hadaya*" is not the actual heart organ which is known by the modern doctors (medical persons), which is situated in the left side of the chest below the nipple". "But there may be some relationship to this heart organ".

(SammohavinodanT bhasatka-1-178.)

In the region of depression in the chest, there are large blood vessels which are in connection with the heart. There may be other blood vessels as well. If there is excessive movement of the blood and air in these large vessels, there may be excessive movement of

the chest as well. The increase in movement of the blood and air depend on the Action, Consciousness, Temperature and the Nutriment. The excessive movement of the blood and air may be due to the Volitional- action, or the Consciousness or the Temperature or the Nutriment. If there is excessive stimulation of the Mind, the Consciousness produced Air -element (*Cittjavayo dJ-iatu*) which exists in the Consciousness -produced-nutritive -essence as 8th factor groups materialities of the blood in the heart, and of the Air (*Ahgam. anganusan. no v'ata*) in the Vessels;— is excited and becomes strong. Due to the energy exerted by that Consciousness produced Air-element, the blood and the air which are the materialities, produced by 4 conditions (*catisarnuttJ-iSnika mpa*) and arising in association (*Sahajata*) with that Consciousness -produced Air-element are excited and stimulated to move. That is how the blood and air in the heart, and in the large vessels of chest are related.

If one accepts the concept; that. the Heart-base materialities are arising, by depending on the blood exist in the large vessels of the chest cavity; the relationship between the heart transplantation operation and the existence of the heart-base materiality becomes'difficult to explain. And if so, the argument over the Heart -materiality (*Hadaya Vatthu*) on which the Mind-element and the

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which is the 9 unit-Life- faculty-as-the-ninth-factor group of matter (*Jwita. navaka. rupa. kalHipa*), exist nearby the stomach;——

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—— that nutritive -essence-element (*Ojadhatu*) will form newer Nutritive-essence produced groups of matter in which the 8th factor or type is nutritive (Q/a). These new generations of nutritive -essence-as-Sth factor groups of matter are known as "Fluid-essence-elements" •- (*Rasa-dhatu*) which carry the nutritive-essence throughout the body-parts, large or small by means of the networks of vessel (= *RasaharanT*). This is the explanation in terms of Conventional-truth world. The core of that Fluid-essence-element is the nutritive-essence (*Oja*). In terms of Ultimate-real world; this Fluid-essence-element is the collection of nutritive-essence-as-Sth-faction unit group of matter and these matters are offsprings of the original Temperature -produced-nutritive-essence (*Utuja. oja*) of the foods (eg; cooked-rice).

The fluid-essence-element; ie;- Essence-as-Sth-factor unit group of matter, are produced from the nutritive-essence of the Temp-prod- nutri-tive-essence-as-Sth unit group of matter exist in the foods by the support of diges-tive-Fire-element= digestive faculty= Action-produced-Pire-element (*Pacaka. tejo. dHdtu=Kammaja tejo dhatu*), (=produced from the essences of swallowed nutriment) — that newly formed Fluid-essence-element- ie;- newly formed nutritive-essence-as-Sth faction-unit-groups of matter are also known as "The Nutriment-produced-nutritive-essence-as-Sth-'factor groups of matter".

' This Nutriment-produced-nutritive-essence exist in the Nutriment-produced-nutritive-essence-as-Sth factor-unit groups of matter which is distributed throughout the body-organ by

the networks of Nourishment vessel (*RcisaharanT*). And these Nutriment-produced-nutritive-essence (*Aharajaoja*) can support and gives strength to Nutritive-essences which are present in the following various groups of materialities:—

1. Action-produced-nutritive-essence in the Action-produced-groups of matter. (*KammajarGpa kalapa*).
2. Consciousness produced-nutritive-essence in the Consciousness-produced-groups of matter. (*Cittaja rupa kalapa*),
3. Temperature produced-nutritive-essence is the Temperature produced-groups of matter. (*Utujaurupa. kalapa*),
4. Nutriment-produced-nutritive-essence which is present in the pre-existing Nutriment-produced-groups of matter-(*Afuiraja rupa kalapa*).

(Refer to the chapter of Meditation of Materiality). So, this highly specialised pure type (or) unit of matter; depending on 4 Basic-elements of same unit groups of matter and able to support and give strength to various nutritive-essence described above is known as "Nutritive-essence"

"Yo lake rasadhdtuti vuccati" To that " Nutritive-essence" the name "Fluid-essence-element of Nutriment" is given. (Mulati-1-154. Anuti 1-166.)

According to these discussion:— The name "*Kabaffkarahara = kabalkara ahdra =* the Nutriment- materially is actually given to- the "Fluid-essence-element of Nutriment" =- *Rasa-dhTitu* which takes the-nutrients to various organs, large or small in the body via the nourishment vessels (*JRasaharam*) and ——— to the Nutriment-produced-nutritive-essence (*KhSrajojS=* which has the power of Nutriment- condition (*Afwm-paccaya satti*) on 4 conditions like Action, Consciousness, Temperature and Nutriment- produced-nutritive-essence (. *Catusamuth'unika oja*), which are included in the Nutriment-produced-nutritive-essence-as-8th-factor unit groups of matter. (*Ahdraja-ojatthamaka. rupakalapa*).

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"*KablTkaro ahara imassa kayassa ahara. paccayena paccayo*"
(*Patthana-1-7*)

Translation :- The swallowed Nutriment-materiality is beneficial to this 4 conditions produced physical body with the power of being as a Nutriment-condition. (Patthana-1-7.)

The Buddha teaches like that. The Temperature-produced-nutritive-essence (*Utuja Oja*) which is included= in the original Temperature pro-^c= duced-nuu-itive-essence-as-Sth factor unit group of matter exist in the food (eg; cooked rice) is not directly beneficial to the 4 conditions produced physical body with the power of Nutriment condition. Only **the Nutritive-essence) Oja)** ——— included in the Nutriment-produced-nutritive-essence-as-Sth unit group of matter which is known as "Fluid-essence-element of nutriment" =- *Rosa dhatu*, formed from the above Temperature-produced-nutritive essence under the action of Digestive-Fire-element produced by Volitional action (*Kammaja'paccaka-tejo*) will be beneficial to the 4 Condition produced materialities with the power of being as a Nutriment - condition ('*Ahara paccaya satti*). When the 4 Condition produced matters are supported with Nutriment-condition by the Nutriment-produced-nutritive-essence, all the 4 Condition produced matters become able to form newer generations of Nutriment-produced-nutritive-essence-as-Sth. factor of unit groups of materialities. To indicate this peculiar power, it is

stated that the 4 Conditions-produced-nutritive-essence is beneficial to the 4 Condition produced-physical body with Nutriment- condition. So, in the "PatthSna-commentary, it is noted as follow:—

"*KabalTkaro aharoti catusantati sarnutthane mpe cyo*" *ah'dro namd*".
(Abhi-ttha-3-377.)

Which means:— The nutritive-essence exists in the 4 condition-produced continuum of materiality is known as swallowed Nutriment-Materiality (*KabalJk'ara 'ahara*)

According to above description it is noted that :-----.

1. The Nutriment-Materiality is the nutritive-essence, exist in the Temperature-produced-nutritive-essence-as-Sth factor unit group of matter- swallowed foods (eg; cooked rice). (*Thany'upacS. ra. -Prilj.* grammatical way to use the term of function on the place of function)
2. The Nutriment -Materiality (*KabalTkara a. htS. ra*) is the nutritive-essence exists in the Nutriment-produced-nutritive-essence-as-Sth factor unit group of matters known as "Fluid -essence-element of Nutriment" (*Rasa-dhatu*), which is produced from the Temperature produced- nutritive essence of swallowed foods under the action of Action produced Fire-element. (*Kararnpacara- Pali* grammatical way of -using a term to point out the cause.)
3. The Nutriment-Materiality (*Kabalkara ahara*) is the various 4 Condition-produced-nutritive essence exist *in* the 4 Condition produced continuum of materiality and which can form newer generation of Nutriment-produced-nutritive **essence-as** -8th factor unit group **of** matter when supported **by** Nutriment-produced-nutritive- essence. •.

(*Karan'upacara* =Pah-grammatical way of using a term to point out the cause.)

The explanation for *Pali* grammatical way to use the term of function on the place of *functwn*(=*Thariyu-pa. cara*) is already described. Now, Pah grammtical way of using a term to point out the cause (= *Karanupacara*) will be mentioned.

As already described the Nutriment -produced-nutritive-essence-as-8th factor unit groups of matter which are known as "Fluid-essence-element of Nutriment" -- *Rasa dh'dtu* are formed by the Temperature-produced-nutritive-essence (= *Utuja Oja*) exists in the swallowed foods when supported by the Action-produced-Fire-element (= *Kammaja-tejo-dhatu*). So, this Temperature-produced nutritive-essence (= *Utuja Oja*) is the causative factor and the Nutritive-essence (*Oja*) which exists in the Nutriment -produced-nutritive essence as-8th- factor unit groups of matter, known as the "Fluid-essence-element of Nutriment" is **the** effect. So, the name of causative Temperature-produced-nutritive-essence (*Utuja Oja*) ie:'- *KabalTkara ahara* is applied to the resultant Nutriment-produced-nutritive-essence (*Af-iaraja Oja*). Thus, the Nutriment-produced-nutritive-essence (*AharaJ'a Oja*) is also given the name *Kabalikara ahara in* the way **of using a** term to point out the cause (*Ka. ranupac5. ra*).

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Again, only when there is support from the Nutriment-produced-nutritive-essence (which is the Nutriment- produced-nutritive-essence as 8th factor unit group of matter), known as "Fluid-essence-element of Nutriment" (*Rasa dhatu*) _____ the various 4

Condition-produced-nutritive-essence will give benefit to new generation of the Nutriment-essence as 8th factor unit group of matter as Nutriment- condition (*AKarapaccaya satti*). Only after then, the 4 Condition produced-nutritive-essence will be the Nutriment- condition for 4 condition produced-physical body (*ISlpa kaya*). Therefore "the Nutriment-produced-nutritive-essence" (*AHara Oja*) exists in the Nutriment -produced -nutritive-essence-as-Sth factor unit groups (*AKaraja Ojatthamaka rupa*) = ie:— Fluid-essence-element of Nutriment is the causative factor and the various 4 condition produced nutritive-essence supported by that Nutritive- produced-nutritive-essence is the resultant. That is how the name of the supportive causative factor Nutriment-produced-essence "*Kaballkdra ahara*" is also given to the resultant 4 Condition produced nutritive essence. Therefore the 4 Condition produced nutritive essence is also known as "*KabaBCara ahara*" in Pali- grammatical way (*Karanupacara*). In other words:-----

"*Kabalam Karitva ajjhoharitabba vattukatta va kabali-karoti nananetam fossa.* "
(Abhi-ttha-3-377.)

Transaction:— The swallowed Nutriment-Materiality is the name given to the 4 Condition produced-nutritive-essence (*Catusamutthanika Oja*), that exist in the swallowed Nutriment-Materiality only. " (Abhi-ttha-3-377.)

All the description in the Preface of the *Patthana*- Commentary are, metaphorical or figurative expressions (*Upacara*). So, the name "Swallowed Nutriment materiality" (*KabaUkara ah'ara*) of the Temperature produced nutritive-essence which is the functional base of nutriment (T *tJmna*), exists in the Temperature of matters which are swallowed as basic -matters (*Vatthu*) like foods — is given metaphorically to the 4 Condition produced-nutritive-essence (*Catusamutthanika Oja*) which takes the function of nutriment (ie. - *TthanTl*. The 4 Condition -produced -nutritive-essence is beneficial to 4 Condition -produced physical body with Nutriment- condition only when it exists in the swallowed foods, (ie- *KabalTkTira ahara*). That's why the statement is known as "*Tfhanupac'ara* ".

The Nutriment -Base-Matter and The Nutritive -Essence (*Vatthu and Oja*).

The Nutritive -essence matter (=7iha. ra=0jdrupa) is the core element of the Temperature -produced-nutritive-essence-as-Sth unit group of materiality exists in the ingested or swallowed foods. That Nutritive-essence can not be taken up as such without the foods in which it contained. In other words; it can be taken up along with the Temperature-produced-nutritive-essence-as-8th unit group of matter which are collectively known as foods. So, the matter in which the Nutritive-essence exists in known as. the Nutriment -Base-Matter (*Vatthu*). Alternatively, the collection of Temperature-produced-nutritive-essence-as-8th unit group of matter in the foods (eg; cooked rice) with the exception of the Nutriment-essence is known as the Nutriment-Base-Matter. The living beings take up the Nutritive-essence along with the Nutriment-Base-Matter like foods. If so, there is a question as follow:— **Question:** --- Between the Nutriment -Base-Matter and the Nutritive Essence; what is the function of Base-Matter (*Vatthu*) and what is the function of Essence (*Oja*)?

Answer:— The function of the Nutriment-Base-Matter is prevention and that of Nutritive-Essence is to look after the physical body. The further explanation are as follow :--

The foods (Base- matters) can prevent the body; but not look after the body. But the Nutritive essence can look after the body but can not protect it. If both are compounded; both function will be accomplished. —

From what. dangers, does that Nutriment-Base matter prevent? The danger is the action of Action -produced-Fire -element (*Kammajatejo-dhatu*). The Nutriment-Base-matter in which the Nutritive-essence exists prevents the action of Action-produced-Fire -element or Action-produced-Digestive-Fire-ele-ment (*Pacaka-tejo-dhatu*). If the stomach is empty (ie:- no foods inside), the internal lining of the stomach will be burnt down by the Digestive-Fire-element which has no substances to digest. The Digestive-Fire-element asks for foods to burn. So, if the foods is taken, being digested, the Digestive-Fire-element stops to burn. the stomach, and it tries to digest the foods ta. kens again. And only at that time; the living, being becomes pleased and satisfied.

The Nutritive-essence, looks after and supports the Action, Consciousness, Temperature produced and pre-existent Nutriment -produced nutritive-essence (which are in the state of Fluid-essence-element of nutriment). With the supportive action of the Nutritive-essence; the above 4 Condition produced -nutritive essence can produce newer generation of Nutritive -essence -as-8th factor unit groups of matter. In this way; by production of new Nutritive-essence-as-Sth factor unit group of matter, the Nutritive-essence looks after and give strength to the 4 Condition-produced-physical body. (*Catusamutth'anika-nlpa kaya*). But it *kaya*. . . But it can not prevent the danger of the Action-produced-Fire-element. So, only when the Nutriment --Base-Matter and the Nutritive-essence exist to- ' • gether, the danger of Fire-element is prevented and at the same time 4 Condi-tion-produced-physical body is kept alive or kept in existence for long period.

(Refer to Abhi-ttha-1-366- 367.)

Alternative Statement

"*Rupam va aharaftipi ah5ro*". (Abhi-ttha-1-366) = An object which can sustain and take along the various Nutriment -produced matter is known as **Nutriment-element**. In this phrase; the words "take along" mean formation of new generation of Nutritive essence-as-Sth factor-Nutriment produced -materialities by the Temperature -produced-nutritive essence exists in the swallowed foods and supported by the Digestive-Fire-element of the stomach (*Pacakatezo dhatu*). To this phenomenon; it is described as "*Rupaharanaraso*" = Functional essence (*kicca rasa*) of taking and sustaining the Nutriment-produced matter.

Try to discern the Character and Essence of the Nutritive-essence (known as the Swallowed-Nutriment-Materiality) in terms of 3 kinds of essence as described above.

1. If one discerns the Nutritive- essence (essence) exists in the Temperature-produced-nutritive-essence-as -8th factor unit groups of matter compounded in the swallowed foods, the functional essence (*kiccarcisa*) of that first kind of Nutritive- essence is as described above = ie:— it forms the Nutriment -produced-nutritive- essence as 8th factor-unit-groups of matter (Fluid-essence-element by the action of Action-produced Digestive-Fire-element and kept there in existence for long period. This is the first kind of Nutritive-essence of Nutriment Materiality (ie:- *Pathama kabalfkara ah'ara oja*).

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2- Second batch Nutritive-essence of Nutriment Materiality: ——— Keep in mind the nutritive-essence exists in the of Nutriment-produced-nutritive-essence-as-8th faction unit groups of matter which are composed to form Fluid-essence-element as described above. The nutritive-essence in the pre-existing Nutriment-produced-nutritive-essence-as-Sth unit groups of matter, when gets support from **the nutritive-essence exists in the new generation of Nutriment-produced -nutritive-essence-as-Sth unit group of matter**, will form new Nutritive-essence-as-8th factor unit groups of matters and by this phenomenon, this second batch nutritive-essence keeps the Nutriment-produced matter in existence for long period. This is the functional essence (*kicca rara*) of this second batch Nutritive-essence.

3. Third Batch Nutritive-essence of Nutriment Materiality:————— Keep in • the mind, the Action, Consciousness, Temperature and newly formed Nutriment produced (4 Condition ~*prodiced=Catusamutthanika*) Nutritive-essence. When there is support from **the Nutritive-essence exists** in the Nutriment-produced-nutritive-essence-as-Sth faction unit groups of matter (knowns as **Fluid-essence-element**),

(a) The Action-produced **nytritive essence will form newer Nutriuve-essence-as-8th** factor groups of matter.

(b) The **Consciousness-produced** Nutritive-essence will **also form** newer Nutritive-essence -as 8th factor groups of matter.

(c). The Temperature-produced Nutritive-essence will form newer Nutritive-**essence-as** 8th factor groups oi-matter.

(d) Newly formed Nutriment- produced-nutritive-essence, when supported. by the more newer Nutritive-essence exists is Nutritive-essence-as-Sth factor group of matter (knowns as Fluid-essence-clement) will also form next generations **of** Nutritive-essence-as-8th factor unit groups of matter.

This is also **the Functional-essence (*Kicca rara*) of the** Newly formed-nutritive-**essence**. So, there are 4 kinds of Nutritive-essence; and discern these separately. The Nutriment -produced-nutritive-essence is present in both second and third batches of Nutriment-materiality. So, note that. the difference is only in the newly formed and pre-existing generations of Nutriment-materiality.

The Nutriment-produced materiality can occur ten to twelve terms or more. So, these are described batch by batch. (Refer to Meditation of Materiality).

Perception (= *Paccupatthana*). — " *Upatthambhana paccupattJidno* •- The Nutritive-essence is perceived in the Insight-knowledge of a Meditator as a phenomenon which supports the all materialities (*Ifupa-k'aya*) b= production of the Nutriment -produced matter.

————— —The Fluid-essence-elcment of Nutriment are produced by the Nutritive-essence exists in the ingested, swallowed foods, ———The Nutritive-essence included in the Nutriment-produced-nutritive-essence-as-Sth faction uni' groups of matter (ie:- the Fluid-essence-element) in turn support the 4 Condition-. produced-nutritive-essence (eg:- *Kammaja, Cittaja* etc.) and new generations of Nutritive-essence-as -8th faction groups of matter occur in succession. The Nutriment-food taken for one time can produce Nutriment-produced-nutritive-essence **as** 8th faction unit groups of matter for about 7 days or

longer period and able to support, sustain the materialities of physical body (*R'upak'dya*) for long time.

What about the repeatedly taken well balanced nutrition ?. You can imagine the effect. The whole physical body becomes stout and strong due to multiplication of newer Nutriment-produced-Nutritive-essence-as-Sth factor unit groups of matter. So, to the Insight knowledge of a Meditator, the Nutritive-essence is perceived as a phenomenon which support the whole physical body to become stout and strong. . •

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The Metaphorical Expression of the Result (Phalupacara)

If a person discern, the Nutritive-essence- exists in the Temperature-produced-nutritive-essence-as-Sth factor unit groups of matter, collectively known as swallowed foods or Nutriment materiality, he will know that, this Nutritive-essence can't support the 4 Condition- produced physical body directly= ie:-it is not beneficial to the 4 Condition produced nutritive-essence with the power • • of being as a Nutriment- condition. (*Ahlarapaccaija sattif*, The Temperature-produced-nutritive-essence-, as described above, when supported by Action-produced-digestive-Fire-element, it will form Nutriment - produced nutritive-essence-groups of matter 'known as Fluid-essence-element and distributed throughout the whole body. This nutritive-essence exists in that Nutriment-produced-nutritive-essence-as-Sth factor groups, (the Fluid-essence-element of nutrition) only can produce various 4 Condition produced nutritive essence or beneficial as Nutriment condition. Again, these 4 condition produced nutritive-essence- will form new Nutritive -essence-Sth factor groups of matter in turn. Then only, all materialities collectively known as 4 condition produced physical body =(*Rupakaya*) becomes stout and strong. So, it; is to be noted that Nutritive essence exists in the Nutriment produced-nutritive-essence-as-Sth factor unit groups of matter in the Fluid-essence-element and the 4 condition produced nutritive essence only are. capable to support the all materialities exists in the 4 condition produced physical body. But the supportive function of these Nutritive essence on 4 condition produced groups of matter can not exist without the supportive action of the Temperature-produced-nutritive essence known as Nutriment Materialities (*KSbal'ikara 5h5ra*) present in the swallowed foods. (Now, the relationship of these matter are understandable).

Therefore the resultant effect; strength and toughness obtained by the materialities in the physical body formed by the Nutriment-produce-nutritive-essence of the Fluid-essence-element and the 4 condition produced-nutritive-essence is metaphorically expressed on the caustive Nutriment materiality, ie : —the Temperature produced nutritive-essence presents in the swallowed foods. That is why, the phrase— "Nutriment- materiality (*KabaKk'ara ah'ara*) supports the 4 condition produced physical body-all materialities"— is the metaphorical expression of the result in Pali-gramma. This kind of expression needs not to be considered, if one discern the Nutritive-essence, in the Nutriment -produced-nutritive essence-as-Sth factor of group of matter in the Fluid-essence-element and, in the 4 condition produced-nutritive-essence. Why? Because both kinds of these Nutritive- essence can produce the Nutritive-essence-as-Sth factor unit groups of matter directly and beneficial to the 4 condition

materialities with the power of Nutriment-condition. (*Al-mrapaccaya satti*). Proximate cause (=Pffdatth5na) —————

"*Kabalam katva ahZiritabbavattu padatthano*"

Transalation:— The swallowed foods and nutriment are the Proximate cause. This Proximate cause is the roost intimate causative factor of the Nutritive essence in the Nutriment-produced-nutritive-essence-as-Sth faction unit groups of matter known as Fluid-essence-element distributed to all organs large on small throughout the body by network of vessels of nutriment and 4 condition produced nutritive essence. And all these nutritive essence depends on the Basic elements (*MahSbh'uta*) in the same group of matter, so these Basic-elements of the same group are also Proximate causes. But, the term "Proximate cause" is applied to the most peculiar and intimate cause among the many causative factors.

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Again, the Proximate cause for the Temperature produced-nutritive-essence exists in the Temperature-produced-nutritive-essence-as-8th factor unit groups of matter in the swallowed foods is the nearby Basic-element in the same group. Thus only to these Basic-elements in same group are named as "swallowed Base-matter" = "*Kabalam katua aharitabba vattu*" in the Conventional truth world.

That is why the proximate cause of all Nutriment materiality is described as swallowed-Base-matter (eg;cooked rice) in the Commentary. The proximate cause of nutritive-essences in the Nutriment-produced nutritive essence of **Fluid-essence element and 4 condition produced nutritive essence** is mainly the Temperature produced-nutritive-essence exists in the swallowed -Base-matters like cooked rice, matters like cooked rice. Only this **Temperature-produced-nutritive-essence**, when supported by Action produced-digestive-Pire-element will produce Nutriment-produced nutritive-essence as 8th factor groups of matter in the Fluid-essence-element and that in turn supports the various 4 condition produced nutritive essence.

19. *Delimitmg Materiality* (= . kdsa dhdtu=Pariccheda-Rupa)

Pāli Quotation (Abhi-A-1-362, Vs-2-78)

1. It divides the territory of the groups of matter. —Character,
2. It shows clears boundary among the groups of matter——(Function) Essence,
3. (a) It acts as border line among the groups of matter.
(b) It delimits the Basic-elements.
(c) It is the space among the groups of matter. —Perception,
4. The delimited groups of matter ——Proximate cause,
Yaya paricchinesu rilpesu "Idamito uddham, adho, tiri'ya" nti ca hoti.

(*Abhi-ttha-1-362.*)

When the delimiting materiality divides the territory among the groups of matter, there is definite spacial relationship among the groups of matter (eg:-one group may above, below or beside the other group)If there is no boundary produced by the Delimiting Materiality; all the groups of matter will be amalgamated.

Ay am hi akasadhatu tarn tarn mpakalapam paricchindantT viya hoti. pa. "**Yaya paricchinne**

su" ti 5dm5 ak'dsadhatuy'd tarn tarn kalapanam kalapantarehi asankarakSrana tarn dsseti.

(Mahati-2-101.)

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Character ——— The Delimiting Materiality (*Ak'Ssadiati*) is not the space high above the sky (= *AjatJik'S. sa*), nor the space bounded by frame eg- the doors, windows, (= *Paricchanna-kasa*) nor the unobstructed-empty space (= *kasinuggghStimakasa*) obtained after releasing of external meditation device (= *kasina patibh'aga nimitta*) and which is the object of the first Immaterial Absorption. (= *Jh'ana*) described in the sphere of Boundless space (= *AkasanaPicayatana jhl= na*). It is the name given only to the nature which keeps each groups of materialities from mixing with one another or prevents mixing of materialities in one group of matter with those from another group. And, it is known as boundary space (° *Paricchadakasa*) among the groups of matter.

This Delimiting Materiality prevents mixing of the 10 unit-Eye groups of matter from the 10 unit-Body groups of matter. By doing so; the various types or units of matter in one group are not mixed with various types of matter in other groups of matter. In case of unit or types of matter in the same group the separate own nature and character of the individual units of matter prevent mixing of these unit in the same group. So; keep in mind that these is no mixing together among the various groups of matter and among the various types of matter in the same group.

The Delimiting Materiality prevents the adjacent groups of matter from mixing each other and the groups of matter in turn keep a space among them which becomes Delimiting Materiality. Due to the adjacent groups of matter there is space among these; and that space element (= *Akdsadhatu*) prevents mixing of the groups of matter. By this statement, it shows that the character of the Delimiting Materiality is causative factor to keep each and every unit-groups of matter from mixing each other.

Essence :——— Since Delimiting Materiality gives dividing lines among the groups of matter, it shows the boundaries and the relation of the groups, so that one knows which is above, below, front, back or sides of the groups of matter. That is the (Function) Essence of the Delimiting Materiality. However the groups of matter are closely approximated each other, the boundary is still in between them. The Delimiting Materiality indicates that boundary. If there is no boundary of Delimiting Materiality all the groups of matter will be intermingled and amalgamated and there will be no indices like above, below, and sides of the groups of matter. Actually the Delimiting Materiality does not divide the groups of matter by divisions. It is somewhat like; appearance of a potential space when the two fingers are kept together. So, if the groups of matter are kept in close-relation; there will be a potential space among them. That is how the Delimiting Materiality divides the groups of matter. Such statement is known as "*Taddhammupacara*" in *Pali* -texts.

Perception:——— (a) *Rupamariyada-paccupatth'ana* ———When a meditator discerns this Delimiting Materiality, he will perceive the boundary-line nature of this materiality for the groups of matters, somewhat like the border lines of different countries. In fact, this Delimiting Materiality is not a real materiality. It is just the perception appears in the insight-knowledge of a meditator who is practising repeated contemplation. (Mahati-2-101.). It is a mere dividing boundary when the groups of matter come in closed relation, and it is the

perception of the appearance (= *Upatthamnakara-paccupatthanaS.*) in the Insight-knowledge of the meditator.

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(b) **Asamphutthabhsva-chiddavivarabhui/a pCiccupatthamlvH— -There are two kinds of this perception (= Paccupatthana j,**

1. **Asarn. phutthabhiat'a paccupatthana,**
2. **Chiddavivarabh'dva paccupatthana.**

1. **Asamphutthabhdva paccupatthana—(=The perception of the nature of non-touch).** The meditator who is trying to discern the Delimiting Materiality ' which is the space among the groups of matter will perceive the nature that the Basic-elements in group of matter are not able to touch the Delimiting Materiality. So, it is perception of the appearance. (*UpatthanaS. ra paccupatthana*).

Pāli Quotation (Mūlī-1-152)

(Anūti-1-145)

In the paragraph= 637) of " *Dhamma sangāhī* " Pali-text the Buddha says— "**Asamphuttham catuhi mahabhūtehi**" = The four Basic-elements can not touch the Delimiting Materiality. The Delimiting Materiality prevents mixing of groups of matter. The Basic elements of the group of matter which are separated by the Delimiting Materiality can not touch this materiality which is preventing them to be mixed with other groups of matter. Even the Basic- elements which are at the periphery of the groups of matter; adjacent to the Delimiting Materiality can not come into contact with the Delimiting Materiality.

Among the so many groups of matter which exist in closed contact with each other to form solid and bulky masses, the Basic-elements in one groups of matter are in contact with Basic-elements of other groups. In these closely related groups of matter, there is direct contact among the Basic-elements. But there is a place where the Basic-elements are absent and that is the periphery or boundary of groups of matter. That boundary is the Delimiting Materiality (*"Akasa cūtidu* |. That is why the Basic-elements can not touch the Delimiting Materiality which is the boundary of these Basic-elements.

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If one accepts that the Basic- elements situated in each and every groups of matter can exist in contact with the Delimiting Materiality; there will be no more boundary among the groups of matter and among the various types of matter in a group. Then the various Basic-elements will be dispersed haphazardly. (*- *BiJHpitabh'a. va= Spreading, nature*), (This means that the Basic-elements among one groups of matter and other groups of matter can not be differentiated and all these Basic-elements will be amalgamated, intermingled and form homogeneous solid masses).

Why the Basic -elements of various groups of matter are scattered haphazardly ? Because; the nature that the Basic-elements can not touch the Delimiting Materiality is same as the nature that the Basic-elements in various groups of matter are in touch with each other.

The Basic elements do not come into contact with the Delimiting materiality means that the Basic-elements do not spread to reach the Delimiting materiality. If one assumes that

the Basic-elements can spread to reach the Delimiting Materiality, it means that the Basic - elements come into contact with the Delimiting Materiality. (The concept becomes totally different from the Buddha's teaching, j So, if (. he Basic-elements reach and spread to the Delimiting Materiality, the function of this materiality to provide the boundary is impossible, and there will be no materialities which are bounded together and the different types of matter or different kinds of groups of matter will be amalgamated. To prevent the wrong concept, it is better to accept the nature that the Basic-elements exist in the various groups of matter are not able to reach or contact with the Delimiting- Materiality.

And only with this concept, one will agree with the existence of the Delimiting Materiality which can separate the groups of matter, and the existence of groups of matter which are separated.

But; it is to be noted that it is difficult to understand the different existence of various kinds of Basic-element in aggregated groups of matter like " this Basic-elements are from this group, and that Basic-elements are from that group ". (Keep in mind that the statement is " difficult to understand " — and not " unable to understand".).

Only the different types of matter exist in the same groups of matter are inseparable units | *Avinibbhoga dhamma*), and the Basic-elements of different groups of matter are not inseparable units. For that reason, the Original Subcommentary teacher mentions that the Basic-elements of one groups of unit can come into contact with those of other groups of unit. f Mulati -1-152.).

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Again it is to be noted that the Basic-elements of one group of matter are not mixed with the Basic-elements of the other group of matter. Although these do not mix together, these are able to come into contact with each other. (eg:- If one keeps two palms in contact; these will be in closed position, but not mixed into one unit). Likewise, although the Basic-elements in adjacent groups of matter will come into contact with each other; there will be a place where there is no more Basic-elements. That place is the Delimiting Materiality. (Anuti-1-165.)

In other words; _ there is Delimiting Materiality (- *AkSsa-dh'atu*) which separates the various Basic= elements of different groups of matter and thus prevents the mixture of these elements. That Delimiting Materiality is nothing, but the space where the Basic-elements are naturally absent = it is the nature of absolute zero; and since it shows the place where the Basic-elements end; it is denoted as free from the Basic-elements or absolute zero place. That is why, that Delimiting Materiality is out of touch by Basic elements of the various adjacent groups of matter as well as the Basic-elements of one group of matter. (Anuti- 1-165. j.

This Delimiting Materiality is not real matter since it is not subjected to change in the natural processes. (ie:- *Ruppana lakkhana* = changeable character). But it occurs in association with real materialities which are subjected to change by alterations in the natural processes. Therefore, this materiality is included in the classification of various real matter due to its interdependent nature (=*AvindbhSva*) with other materialities. That is why the Delimiting Materiality is metaphorically expressed as if, it is subjected to change in accordance with alterations in the natural processes. (ie:- "*Taddhammipacara* " in Pali-texts. 1.

But the Buddha teaches to discern this Delimiting Materiality in "*MaharahulovSda*"-discourse (Ma-2-86) to Venerable *Rahula*. And again, the Buddha also teaches < *Pukkusliti* " -disciple to discern the Delimiting Materiality in the Meditation of 6-Elements which is mentioned in "*Dhrituvibhanga*"-discourse. Ma-3-285. The meditation of Delimiting Materiality is also mentioned in "*Abhidhamm'd dh'atu vibhanga* -Pali text. (Abhi-2-86.)

Finally; in the Commentary, it is explained as follow :————

Atha. akasadh5. tum kasma vitth'aresTti, Up'adarpadassana. ttham. .

Hettha hi *cotton* mahabhutaneva kathitGni, no. upadarupam, Tasma '• iminU mukhena tarn dasseturh a. k'asadhatum vitth'aresi Apica ajjhattikena ak'S. sena paricchinnarUpampi pakatarn hoti.

Akasea paricchinam, rupam yati vibh'utatam. Tassevam 'Svibh'dvattham, tampakS. sesinaya. ko. (*M-ttha-3-97.*)

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Pāli Quotation (M-A-3-97)

In this " *Maharahulovada*" -discourse (= *Sutta*), The Delimit-ing-Materiality is described widely by the Buddha. Why ? Because, the Buddha wants to teach to discern the Dependent- Corporealities (= *Upadd rupa* j. In the first part of his discourse, the Buddha teaches 4 Basic-elements in detail and. does not mention to discern the Dependent-Corporealities. So, based on the Delimiting Materiality; the Buddha wants to teach how to discern the Dependent -Corporealities; he describes the Delimiting Materiality in detail. In other words, if one can see the internal Delimiting Materiality with Insight-knowledge; all tile materialities which are bounded by this Delimiting Materiality will become obvious. That is why, the Buddha who is the leader and master of all kinds of beings, who are eligible to reach "*Nibb'ancf*", teaches his disiples to discern the Delimiting Materiality, so that they will see the all kinds of materialities bounded by that Delimiting Materiality in their Insight-knowledge. (Ma-ttha-3-97.)

This Delimiting Materiality prevents mixture of one group of matter to another group of matter. The meditator who sees that Delimiting Materiality by-himself with Right-view (*Sammaditthi-n'nana*) will perceive the group-of matter. And, only when he sees the group of matter; he will be able to analyse various types of matter in the group with the Insight-knowledge and obtains the knowledge of Ultimate-truth. Only when he gets the knowledge of Ultimate-truth, he will get the knowlege of non-self (= *Anatta- 'nftana*). finally. only after getting pure, clean Insight-knowledge of the three characteristics (= *Ti-lakkhana* =3 characteristics of existence), which are the Impermanence, the Suffering and the Non-self (*Amcca, ri. ikkha, Anatta*), he will attain the "*Nibbwia*", through the Pathway and Fruition Consciousness (-- *Maggacitta, Phalacitta*). That is why the Buddha teaches to discern the Delimiting Materiality.

20. Bodily Intimation

(*Kaya Vinnatti*)

Pāli Quotation (Vs-2-78)

1. The supportive, standing and moving ability of the Consciousness-produced Air-element on the physical body arising together, resulting special actions and bodily movements like forward and backwards movements. (ie:- Excessive natural power of the Air-element in the Consciousness produced Basic-elements). Character,
2. Showing thoughts and desires of moving person to another person .. (Function) Essence,
3. . It is the cause of the bodily movements Perception,
4. Consciousness-produced-Air-element Proximate cause.

This is the statement described by the Commentary-teacher. In his statement, it means that in the rubbing of Consciousness produced Earth- element and 4 condition produced Earth- element (especially "the Action produced), according to text of discourse, the Preliminary conditioned phenomenon produced by previous Impulsion- consciousness of Mind- door thought process (ie:- Repetition-condition in terms of phenomenon of Conditionality) has already occurred; so that the Earth- element of 1st Impulsion consciousness is able to strike the 4 condition produced Earth- element (especially the Action produced). That is why it is stated, that there is no need to support in-rubbing among the Earth- elements by previously occurred Earth- elements. (Refer to Abhi- Una- 1- 129.)

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Accept only after Reasonable Thinking

Upatthambhanam atthTti vicaretvā gahetabbam. (Mulati-1-76.)

Piirimacittasamutthan'aya upattharnbhana kiccampi natthi" when one wants to say something, the Earth- element produced by 1st Consciousness strikes with other Earth- element. So, there is-no need to support the P= arth-element produced by Consciousness occurring later by the Earth- element produced by previous mind in striking. (Abhi- ttha- 1- 1. 29.). That. is the concept of Commentary teacher. The Subcommentary seems not to accept it. The Subcommentary teacher wants to accept existence of supportive Earth- element prior to striking process. So, he suggests to accept whether there is supportive role or not. of the Earth- element produced by pre-existing Consciousness on the Earth- element produced by later Consciousness, with resonable thinking. (Mulati-1-76.).

In this discussion; the concept of Original Subcommentary (= *Millat= ka*) teacher is accepted by the Detail- Subcommentary (= *Anutlka*) teacher; and he explains as follows—As already explained, the nature of rubbing among the Earth- elements is accomplished by the 1st. Impulsion-comsciousness. But; there may be some differences in the repeated production of a syllable. The precise clear and distinct sound of a syllable is produced by the process of rubbing among the 4 condition produced Earth-element (especially the Action-produced) and 7th Implulsion-consciousness produced Earth-element, and that process is supported by Repetition- condition (= *Asevana paccaya*) from the process of rubbing among the 4 condition produced Earth-elements ax-id the Earth-elements produced by the pre-existing Impulsion-consciousnesses. Therefore, the concept, that the Earth-element produced by pre-existing Impulsion consciousnesses has no supportive role (" *Upatthambhana kicca*) to the Earth-element produced by the following Impulsion consciousness is not acceptable. It means that definitely there is the supportive function (= *Upattharnbhana kicca*). But; all these statements should be accepted only after reasonable thinking. (Anuti-1-82-83.)

The Explanation by Venerable Mahagandayone Sayadaw

It seems that both, Original Subcommentary and Detail-Subcommentary teachers do not want to accept the statement- " that there is **no** supportive function (~ *Upatthambhana kicca*) of pre-existing Consciousness -produced Earth-element on the following Consciousness produced Earth-element". given by the Commentary teacher. But, venerable Mahagandayone Sayadaw, explains in his Subcommentary (= *Atthasalwubhasat'lkd*) (2-589.) **as**. follow:—————

To produce a sound for one alphabet, even the short alphabet may need time-taken equal to a snap of fingers, during which so many Impulsion Consciousness thought-process will occur. So, pre-existing Consciousness produced Earth-elements formed by passing Impulsion-consciousness thought-processes are repeatedly rubbing the 4 Condition produced Earth-elements (especially the Action- produced) exist at the various sites where the sound of. alphabet is produced, and supporting to produce sound before the production of clear and distinct alphabet (or syllable). This phenomenon is basis for the production of clear sound. So; the Commentary teacher mentions that; just for the rubbing process (= *Ghattana*) there is no role of support (= *Upatthambhana kiccam natthi*) by the Earth-element, produced by previously occurring Impulsion- consciousness on the Earth-element produced by the following Impulsion-consciousness; and the statement. described in the Commentary seems to be suitable. (Atthasalmibhasauka- tlka-2-589.)

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Although the sound is generally produced, by striking between the Consciousness produced Earth-element of the, speaker and the Earth-elements exist in the 4 Conditions produced Earth-elements (=especially the Action produced Earth-element) at the site of voice-production, the clear, distinct voice is formed by the Materiality of Intimation. In other words; the production of clear and distinct sound of speech is the result of the Verbal Intimation due to the Earth- element (which has excessive natural power) situated in the materialities formed by the mind to speak and Basic-elements. That is why the Verbal Intimation is the communication of one's thoughts, or desires through the sound of speech (= *Adhippayam vrnKapeti*). Somewhat like a person who knows the shop where the alcoholic drinks are sold by seeing the sign- board of the shop; by reading the sign of Verbal Intimation, the another- person knows one's thoughts or desires, ie:- the Verbal Intimation is appreciated by the listener with the thought- process of the Mind-' door, (- *ViKKayaffti viftKatti*). That is why, it is described that the Verbal Intimation causes listener to know the speaker's thought or desire and by means of which the listener knows the thought or desire of the speaker.

Remark by Pyay Sayadaw

The Verbal Intimation is the characteristics of peculiar alteration ("*ViktSra*) in the Consciousness- produced Earth- element (formed by the 7th-Impulsion-consciousness of a person who wants to speak), when it strikes or rubs the Action produced Earth-element, already existed at the sound sites. (= *thoha*), By means of sound of speech; the living beings (= *Savinnanaka*) make to know their thoughts or desires to another person and at the same time, by means of. Verbal Intimation (= *VacTui= Katti*), they make to know their thoughts to the another person who perceive that intimation with 4th- Mind- door thought- process. So, the Verbal Intimation is the peculiar alteration (= *Vik= ra*), resulted from the striking and

rubbing between the Action produced Earth- element present at the 5 kinds of site of sound production (ie: 1. Throat, 2. Oropharynx, 3. Tip of tongue, 4. Teeth and 5. Lips) and the 7th Impulsion-consciousness produced Earth-element (which, is not connected with the Earth-elements which cause (1) spoken words, (2) devices of sound production and (3) speaking processes.) of a person who is intending to speak this or that words. That is why the Verbal Intimation is produced by special effort (= *Byapwa*) to speak, somewhat like the effort exerted by a strong person when trying to lift up a heavy rock. And that Verbal Intimation is not the nature which is heard with Consciousness of Ear. (= *Sotavi= Fi'eya dhamma*). It is taken up only with the mind (= *Manovi= eya dhamma*). It is (ie:-- Verbal Intimation) not present in the sounds of non-living subjects (= *AviPiHdnaka*). It is present only in the sounds of living subjects (= *Savm'nanaka*) such as human and animals. What a great wonder.

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In a person who is going to do something, to speak something, Cognitive series or thought-processes develop in his mind which consist of following consciousness in series •=*Manodvdramthi=Mnd* door thought-process (ie:-Pre-existing Subconsciousness, Excitation Subconsciousness, Broken- off Sub-consciousness, Mind-door Adverting Consciousness, seven Impulsion- Consciousness, two Registering- Consciousness and falls to Subconsciousness or Non-cognitive Consciousness, (= *AtUa bhcwahgu= Calana bhavanga, Upaccheda bhavanga, Manodv'a. raravajja. na. , Javana-citta, Taddrammana and Bhavanga*). Among these sequential minds, the 7th Impulsion-consciousness produces the 8 units or types of matter which are the Earth-elements, the Water-elements, the Fire-element, the Air-element. , the Colour, the Odour, the Taste and the Nutritive- essence. Only the Consciousness produced Air-element in these units of matter, can cause Bodily Intimation resulting movement of hand, feet etc. The Air-elements produced by 1st to 6th Impulsion-consciousness can only support the already existing Air-element, and they can not produce movement of hands and ' feet etc. This is for Bodily Intimation. Again, only the Consciousness produced Earth-element among the described units of matter can strike the Action produced Earth-element exists at the sites where various alphabet are produced; and pronouncing the voice of the alphabet like "Ka", "Kha" are sounded. The Earth-elements formed by the 1st to 6th Impulsion-consciousness can only support the Earth-element (which is produced by 7th Impulsion-consciousness) and these can not produce voices of/the alphabet like "Ka", "Kha" etc. And this is for the Verbal intimation. This process is somewhat like following example. If a cart is pulled with seven yoke of oxen, the seventh yoke of oxen nearest to the cart will exert direct pulling force. The oxen of the remaining yoke only give supportive function.

In case of Verbal intimation, the Sub-commentary teachers accept that the sound is produced only at the moment when the Earth element is produced by the 7th Impulsion-consciousness. But the Commentary teacher accepts that the sound is produced even at the moment when the Earth-element of 1st Impulsion-consciousness strikes the Action produced Earth-element.

If the sound is produced even at the moment when the Earth-element of the 1st Impulsion-consciousness strikes, there will be 7 steps for 7 alphabet resulted from 7 Impulsion consciousness in every thought- processes. But there is no such phenomenon. So; the Sub-commentary teachers reconsidered the concept of the Commentary teachers.

1. In this two kinds of Materialities of Intimation, the moving body parts or the spoken words are first perceived by Consciousness of Eye or Consciousness of Ear respectively. (= First Eye-door thought process or First Ear-door thought process-
Cakkhu-dvara vTthf, Sotadmra vUhi).

2. Then, the second Mind-door thought process continuously takes up the above past sense-object (ie:- moving body parts or spoken words) and consider the nature of that action and sound.

3. Then, the third Mind-door thought -process accepts the nature **of** the action or sound of the present time in relation with above perception of sense.

4. Next, the 4th Mind-door thought-process takes notice **of** the peculiar **action** of that nature and knows that this changing peculiarity **is** Materiality **of** intimation.

5. Only after then, depending on this peculiar changes, the 5th Mind-door. • thought-process knows the thoughts and desire (= *Bhava*) **of the person who makes bodily, movements or** speaks.

To appreciate the phenomenon; that the thought or desires of a person is known by the Materiality of intimation, take the statement given in the following *Pali* verse (= *GQth'a*).
"*Saddam pathamacittena, titam dutiya cetasa. Namam tatiya cittena, attham catuttha cetasaSL*"

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During the summer time, in an 'area where water is scanty, one. may make a mark with a post_ or palm-leaf at a site where the water is available under the ground. The anothe person who wants to get water first see that mark and knows with past experience that the present of water undeneath the ground is always marked with such action. He also knows at present, that water is available underneath the ground, because of the peculiar action of making a mark to indicate the presence of water. He knows the desire of the first person to use the underground water. By this example, the relation between the nature of Materiality of intimation and the expression of thoughts and desire are easily understandable.

(**Visuddhimagga nissaya-3-220-222.**)

May I Request

Up to now, the explanations given by Commentary, Subcommentary *Pali* text, and the remarks and discussions given by the elder venerable teachers have been described. All these remarks and discussions are not the subject for ordinary philosophers (= *Atakkavacara*). And all these phenomena should be realized by onself with Knowledge of Penetration (- *Pativeda 'ffiSna*) and Knowledge of Reasoning (= *Anubodha 'n'riana*) and these are based. on the Knowledge of Right-view. (= *Samma. ditthi fffiana*). So, a meditator who believes that that he has already obtained these knowledges, he should endeavour, to discern these phenomena by himself. Since the teachings of the Buddha have the value of Realization by oneself ('- *Sanditthika gw= a*'); try to learn the Ultimate truth with one's own knowledge of Right view (= *Samma ditthi n'n. ana.*).

In Verbal intimation:————— There are two statements,

1. The Consciousness produced Earth-element strikes the Action **produced** Earth-element, and

2. The Consciousness produced Earth-element strikes the 4 Condition produced Earth-element,

Are these two statements opposite to each other ? The **answer** is " No ".

The statement that "The Consciousness produced Earth-element strikes the Action produced Earth-element" is tire explanation to state the Action produced Earth-element, as fundamental factor (= *Padhana nay a*). Since there is fundamental factor, there are other nondecisive 'factors such as the Consciousness, the Temperature and the Nutriment produced Earth-elements. So; the above two statements are not opposite to each other.

The nature of good or bad voice is related to the Volitional action of the past. In the Discourse of Characters (*-Lakkharia sutta*) described in the collection of long Discourses, *PHthika* section. (= *DTghanikaya p'athika vaggq*) (DT-3-141.)it is stated that the Buddha has the voice similar to that of "*Brahmassara* " the king of *Brahmas* which has 8 characteristic features. This voice is one of the characteristics of the Great Noble man (= MahSpunsa) attained by the basic practices to fulfil ten Perfections (= PoramT) in the past lives and these are the foundation to achieve the knowledge of Perfect Enlightenment (= *Sammn-sambodhi Tirana*). It is obtained by developing the Great Meritorious deeds such as abstaining from telling harsh or rude words (= *Phai-usav'ac'a*) lead by Abstention mental concomitant= *Virati* and telling smooth, mild speech lead by Loving- kindness mental concomitant (= *MettS*).

So; the quality of voice (ie:-- sweet or husky) is dependent on the past Volitional actions. That past volitional action can form Action produced materialities at the site where the voice is generated.

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1. Action produced Earth-elements are like the hollow wooden block.
2. Consciousness produced Earth element resembles the hammer.
3. The Consciousness produced Air-element which arises together with the Consciousness produced Earth-element resembles beating hand which uses the hammer.

If these 3 factors are in good condition, the resultant sound is good. If one or more of these factors are defective, it is hard to prodi. icc'good sound. Among these 3 factors; factor two and three are obtainable by every persons. The factor one is related to the past Volitional action. So, the Action produced Earth-element due to past Volitional action determines the quality of voice,

But, the Action, the Consciousness, the Temperature and the Nutriment produced matters are interspersed like rice flour and turmeric flour at

?????????

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22. Materiality of Lightness (*Rupcissa lahuta*)

Pāli Quotation (Abhi-A-1-362, Vs-2-78)

1. (a) The lightness of Real matters produced by the Consciousness,
(b) The lightness of Real matters produced by the Temperature,
(c) The lightness of Real matters produced. by the Nutriment, __ Character,

2. It abolishes the heaviness of the above materialities, ____ (Function) Essence,
3. **It accelerates the rapid shifting** of the above materialities, _____ **Perception,**
4. Above light Real matters _____ Proximate cause.

23. Materiality of Softness

(*Rupcissa muduta*)

Pāli Quotation (Abhi-A-1-362, Vs-2-78)

1. 1 a) The softness of Real Matters produced by the Consciousness, (b) The softness of Real Matters produced by the Temperature,
- (c) The softness of Real Matters produced by the Nutriment, ____ Character,
2. It abolishes the roughness of the above materialities, _ (Function) Essence,
3. The agreement **with** the activity of all bodily function, _____ **Perception,**
4. Above soft Real Matters, _____ Proximate cause.

24. Materiality of Wieldiness

(*Rupassa fcammannata*)

Pāli Quotation (Abhi-A-1-362, Vs-2-78,79)

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1. **The wieldiness or pliancy of the Real Matters produced by the Consciousness,** the Temperature and the Nutriment, _____ Character,
2. It abolishes non-pliancy of the bodily actions due to (abnormal Air-element.) _____ (Function) Essence,
3. The nature of non-weakness of the above materialities, _____ Perception,
4. Pliancy of the Real Matters in their function, _____ Proximate cause. .

All these 3 Materialities of Lightness, Softness and Wieldiness never occur separately. If one kind arises; the remaining two also arise. These exist in the Consciousness. Temperature and the Nutriment produced matters and occur simultaneously. So it is difficult to know the separate nature of these materialities. Although it is difficult to know the separate nature; these have different and separate characteristics.

Dhatukkho vatapittasemhapakapo, rasadidhStunam va vikara vattha. .

Dvidh'a vuttopi atthato pathavuihatvadmam dhatunamyeva wkdroti datthabbo. Patipafckha. **paccaya** sappwautu = hara lAkkhitta cittata'. (Mahati-2-101)

These materialities occur in the animate **subjects**, especially in sentient **beings** of sensuous sphere. Due to desperate or unstable mind, inappropriate weather, unpleasant climatic conditions, and unbalanced nutriments, there will **be** abnormalities in the wind, . bile and phlegm of the body resulting the changes **in** the 4 Basic elements. If the Water-element which has the function of organization= Afoan. dhcin. a) becomes abnormal or excessive, the remaining Consciousness, Temperature and Nutriment produced materialities become heavy and less alert. At that time, there will be no Materiality of lightness.

If the Earth-element which has the characteristic of hardness (= *Kakkhala*) becomes abnormal or excessive, the 3 condition produced matters (= *Tijampphanna mpa*) such as Consciousness, Temperature and Nutriment produced materialities become less firm or more rigid. At that time, there will be no Materiality of Softness. .

If the Air-element which has supportive characteristic (= *Vitthambhana*) become abnormal or excessive, the 3 conditions produced matters (ie:- Consciousness, Temperature and Nutriment produced materialities) become less mobile or freely mobile. And at that time, there will be no materiality of Wioldiness. (The Fire-element in otherwords, is the Temperature which can. form the Temperature produced matter by itself; it always changes in association with alteration in other conditions.)

At a time, when there is stable, clear mind, pleasant climatic condition and taking well balanced nutrition, all the bodily functions are well done, and at that time there will be normality in the Consciousness, Temperature and Nutriment produced Basic-elements.

At that time; somewhat like the bodily action of a healthy person which is active, and alert; the 3 condition produced materialities will be active; light and aleil. The features of alertness, lightness of the 3 condition produced matter (= *Tijanipphanna rUpa*) becomes obvious. And these peculiar alertness, lightness of the 3 condition produced matters is also known as Materiality as Alteration"(- *ViklSra rupa*). So, that Materiality as Alteration is the Materiality of Lightness (*RUpassa lahuta*). (Abhi-A-1-362.)

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At that time, when the 3 condition produced matters become soft, and flexible, (like well treated, well washed leather); these are able to accept various treatments in accordance with the desires of a person. (The body of a meditator becomes flexible and soft, so that. it is not necessarily to be supported nor propped up intentionally, like higher psychic power capable of producing many miracles ("*Iddfv. pEida*). To this, peculiar softness and flexibility of the 3 condition produced matters, the term Materiality of Softness as Alteration (= *Rupassa muduta vikara rupa*) is= given. (Abhi-ttha-1 -362-363.)

At that time, when the gold is properly treated; a person is able to make ornaments like gold-necklace, gold-ear-rings. Similarly, when the body of person is smart and powerful, he becomes able to perform meritorious deeds, such as Charity (= *ddna*). Morality (=iS?na) and Meditation (= *bhavana*) without hesitation. This peculiar nature of 3 condition produced matters being smart and able to perform various actions is known as Materiality of Wioldiness as Alteration. (= *Kamma'n= ata-vik'ara mpa*). These are the differences in character among the three kinds of Materiality as Alte ration. (= *Vik'dra mpa.*) (Abhi-Uha-l-362-363. Visuddhi-2-79.).

1. The Materiality of Lightness (=£<ahut5) is like a person free from diseases'.
2. The Materiality of-Softness (=Mnduta) is like a leather; washed and treated with a special process.
3. The Materiality of Wioldiness (= *Kammam= ata*) is like a properly treated gold.

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Kasma pana kamajarupesu lahutadayo na hontiti ? Paccuppa-nnapaccayS. pekkhatta. ATiHathS. sabbaddbhawhi lahatSd'ihī bhavitabbam siyati. (Mah= F-2-102.)

All these 3 kinds of Materiality as Alteration do not exist in the Action-produced materiality. These occur only in' the Consciousness, Temperature and Nutriment- produced Materialities. Why ? Because, the Volitional Action was done in the past (=Afiṭa) and these Materialities as Alteration occur in accordance with present causes. If one does not accept this statement, and assume that these Materialities as Alteration exist in the Action-produced Materiality; the Materiality of Alteration (ie:- Lightness, Softness and Wieldiness) may be always and permanently arising in the body. But there is no such phenomenon. Actually, these Materiality as Alteration can arise only when there is occasion. Therefore, the Materiality as Alteration are present only in the 3 condition produced materiality ('-tya riTpa). (Mahati-2-102.)

Meditation: — Analyse a group of matter (=J?upa *kalapa*) in which the Materiality as Alteration (= *Ldhuta, Muduta, Kammcnata*) exist; from the Consciousness, Temperature and Nutriment produced groups of matter all of which can occur at 6 Doors(=Dvora) and various types of Body parts (= *Kotthasa*) at appropriate occasions. Then discern the Ultimate Real Matters from that particu-, lar group of matter. Then discern the Materiality as Alteration (ie:- *LahutS, MudutS* etc) from that Ultimate Real matters in terms of the Character; Function. (Essence) etc etc. '

25. Materiality as Growth (Rupcissa upacaya)

Pāli Quotation (Abhi-A-1-363, 364, Vs-2-79)

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1. (a) The **nature** of appearance of Real materialities at the very beginning of one's life,
(b) The nature of increasing development further to reach completion of the Faculties
(=*Indre*) _____ Character, -
2. The nature of appearance of materialities in the future- (Function) Essence,
3. (a) The nature of these materiality showing that they are the Materialities
_____ Perception,
(b) The nature of complete developmet of Real Materialities _____ Perception,
4. ' Presently arising Materialities _____ Proximate cause.

26. Materiality as Continuity (RUpassa santati)

Pāli Quotation (Abhi-A-)

1. The nature of continuous arising of the Real matters after, the completion of the Faculties
_____ Character,
2. It links the continuity of Real materialities _____ (Function) Essence,
3. The nature of linking the development of the Real materialities in continuum _____
Perception, '

4. The materialities arising in continuum _____ Proximate cause.

Arising at the Beginning, Arising at the Beginning and Increasing Later and Appearing in Continuum. = *Scayft-Upacciya-Santati*

In this instance, following remark is given in the *Visuddhi magga* Commentary (with reference to *Atthasdiim* Commentary):— (Visuddhi-2-79-80).

These two types of Materialities as Growth and Continuity' (= *Upacaya, Santati*) are collectively known as "Materiality of Arising (= *Jati nTpa*). But, depending on the peculiarity in the appearance of these matters and depending on the will ("*Ajjhasaya*) of the disciples and beings eligible for *Nibbana* (••*Veneyya*) in the assembly, the Buddha teaches by dividing it (ie:- Materiality of Arising) into two time periods as Materiality as Growth (= *Upacaya*) and Materiality as Continuity (= *Santati*) in his concise discourse (- *Vddesa desana*). In terms of Ultimate reality, these two Materialities as Growth and Continuity are not different since these are the terms used for "Arising" (= *Upp1Sda*) of the Ultimate real matters. So, in the long discourse (= *Niddesa desana*) of these two materialities; the Buddha describes as follow:— "Yo '*ayatananam dcayo, so mpassa upacayo, yo rupassa upacayo, sd rupcissa sant. ati.* " (Abhi-1-171-178.).

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Translation:— The moment of arising phase of the 11. 5 Physical Bases (= *K= pa-Uyaland*) at the very beginning is known as "*Acaya*". To that moment (•= *Acaya*) of arising phase the Buddha says as Growth of Materiality (= *I= passa upacapa*), because it is the very beginning of materiality. In *Pali* grammatical expression, it is written as "*Adito cayo upacayd*" in which phrase; the words "*Upcf* means "First occurrence". So, this phrase means "the moment of first appearance of real materiality, known as "*Upacaya*" (= Arising at the Beginning).

Again, the moment of newly arising Bases of sense (= *Ayatana*) in these 11. 5 Physical Bases (= *RUpa dyatana*), which is the causative factors for future arising and increasing of matters is known as "*RUpassa upacaya*" (= Arising at the Beginning and Increasing later). And that Increasing arising moment (= *Upacaya*) which is the cause of continuous multiplication in future is described as "*Santatf*" (= -Appearing in Continuum). That is; the materialities are arising continuously in successive nature.

This is the translation of above *Pali* phase. Again in the Commentary (Abhi-tta-1-363.), it is stated as follow:- '*Acayo nama nibbatti, Upacayo nama vadhdi, santati nama pavatti.* (Abhi-ttha-1-363.)

Translation:- ' Arising at the very beginning is known as "*AGoyo*". Arising at the beginning. increasing later and multiplication later is known as "*Upacaya*". Appearing in continuum is known as "*Santati*". (Abhi-ttha-1-363.)

The above explanation is discussed with following examples:--

"*NaditFre khatakUpasmm udakuggamanakdio viya acayo nibbatti, 'paripunnakdio viya upacayo vadhdi, a= hottliaritua gamanakdio viya santati pavatti,* ' (Abhi-ttha-1-363.)

1. When one digs a hand-well in the sands of a river-bank; the moment of the first oozing of water is like the beginning of the materialities (= *Acaya*).

2. The moment when the water fills up the well is like "the arising, increasing and multiplication. (=Upacaya).

3. The **moment at which the water overflows the well is like "Santatf, at which the matters are occurring in continuum.**

And after giving this example, another description is given again:—

"Evam kim kathitam hotiH ? Ayatanenahi acayo kathito, acayena 'ayatanam kathitam. . . (Abhi-ttha-1-363.)

Before the study of the meaning of this *Pali* phrase which is described in the following paragraph, refer to the explanations of " Upacayd' and = Santatf in the *Pali* phrase -• " Yo ayatananam etc, written in the *Dhammasangarvi*" *Pali* text. (* Refer to page 120 *)

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So, in his teaching, the Buddha uses the word "Ayatand" (ie:- " Ayatarianam" m that phase) for Base of Materialities (-Ayatana rupa) directly. By doing so, the arising "Uppadcf of these Base-materialities (= Ayatana) which is known as "Acaya¹ is already described. This is the metaphorical expression of the name of place (=th5ha) on the work (~= i5'ni). (ie:~ the name of work-place where the Real matters are formed = Ayatana is expressed on the arising of the Real matte r= thani). This kind of expression is known as "Thairupacara " in *Pali* -text. So, the arising of the Real matter is also stated as "Ayatana ". That is why it is described as "Ayatanena wayo kathito"= ie:- by using the word "Ayatana"; the "Acaya" is already explained.

The terms " Acaya' (=the Arising at the beginning), stUpacaya"(•=':t1~l€ Arising and Increasing later) and "Santati" (=Appearing in continuum) all are used for the nature of arising and appearing of the materialities, and all are collectively known, as "Acaya". So, by using "Ayatana", all the nature of Acaya, Upacaya and Santati (and especially Acaya= the Arising at the Begin- ning) are explained by the Buddha. (Refer to Maliati-2-103.)

Again, the nature of Arising at the Beginning (=Acaya), is • impossible to happen in the absence of place of origin of matters (= KSpa "Syatcina). The nature of arising is actually one of the characteristics of three phases (ie:- Arising, Standing and Passing-away=L= p5'da, Thiti, Bhanga) of the Ultimate real matters; which are the conditioned objects. (= Scmkhata-dhamma). •' So, these phases -are not Real matters. By mentioning the nature of Arising (=Acaya), the place of origin of matters (= RUpa-ayatana) where the nature of arising (=Acay/a.) exists, is already described. The term "Acaycf (=Arising at the beginning) which is Thahi (= the work) is applied to the Real matters (=Ayatana) which is Thaha (= the work-place) in this case. This is the example of metaphorical expression of the thoha on thorn (ie:- the name of work place on the work) and is known as "ThSnupacara". So, "Acayena ayatanam kathitam "= the Real matter (=Ayatana) is mentioned by the nature of Arising (=Acaya). Since the Arising and Increasing (=Upacaya) and Appearing in continuum (= Santati) are the nature of arising of the Real matters, both of these natural processes are included in "Acaya" (= Arising at the beginning). All these description are re- marks given, in the Commentaries. (Abhi-ttha-1-363. Visuddhi-2-79.)

So; the first arising of Real matters (which are the place of origin of matters= Ri7pa 'ayatana) at the time of conception in the new life is known as "Acayd". (= Arising at the beginning). In this new life, there are new generations of other matters which are at the arising phase along with the first matter of conception. To the Insight-knowledge of a meditator, these arising of matters are increasing, depending on the pre-existing matters. So, it means that the matters are arising and increasing later (=£/pan cayo vadhdi) and the term "Upacaya" is given for that nature.

Again, following these Materiality as Arising and Materialities • as Continuity, (= Acaya, Upacaya), there are so many materialities which are at the phase of arising (= Uppada). These phases of arising are perceived in the Insight-knowledge of a meditator as the natural process of successive-appearance in continuum of materialities which is known as "Materiality as Continuity" (=Santati). That is the appropriate statement. . (Visuddhi-2-79-80.)

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"Adito cayo Ticayo, pathamuppati. Upari cayo upacayo. Pabandho santati. ' * _ (Mulati-1-152.)

The earlist arising is the "Acayo". (ie:-The arising at the moment of conception). Repeated arising later is "Upacayd". Successive arising in continuum is "Santati". These are the peculiar nature of these 3 materialities.

According to this Po?i-phrase, there are three categories of formation-of the Materialities, and these are "Arising at the Beginning ", "Materiality as Growth" and "Materiality as Continuity" (ie:- Acaya-Upacaya-Santati.).

Materiality as Growth and Materiality as Continuum (Upacaya-Santati)

Although there are 3 kinds of arising of matter; the Buddha mentions only 2 kinds (ie:- Upacaya-Santat= in his concise- DhammasanganT discourse. Why ? The answer is as follow: ————

Tattf'ia uddese, avuttopi dcayo upacaya saddeneva vmn'ayati. _ (Mulati-1-152.)

Although the Buddha does not mention "Acaya" in his discourse, by using the word "Upacaya" in the discourse, one may also know the nature of "Acaya". So, the Buddha inserts the word "Acaya" in the word "Upacaya". (Mulaff-1-152.)

Acayoti upacayamaha, Upacayoti ca santatim. (Mulati-1-152,)

In the word "**Upacaya**" mentioned in DharnmasanganT Pali-text, the word "Upa"- has following meanings, .

1. Pathamattha= At the very beginning, first appearing (=Adi).
2. Upariattha= means next-appearance or formation.

So, although these are two words "Acaya' and "Upacaya";— according to "Adito cayo uppati = nibbatti upacayo"-take "Upacaya" as the word "Acaya" which means the first arising or arising at the very beginning of Real Materialities. So, in this case the word = Upcf of " Upacayd" takes the meaning of earlist or first and foremost (ie:- Pathamattha).

Uparicayo vadhdi santati — according to this phrase, the word "*Upa*" of the "*Upacaya*" means "*Upari*" (ie:- later multiplications = *Santati*). Therefore, although there are two kinds of word as "*Acaya*" and "*Upacaya*", according to the *Pali*- phrase: ———. •

= *Adito cayo uppatti o cayo, uparicayo vadhdi upacayo* — take "*Acaya*" for the word "*Upacaya*" and take "*Upacayd*" for the word "*Santati*". By taking "*Adito cayo upacayd*" ——— one may use "*Upacaya*" for the word "*Acaycf*" ——— although it is mentioned as "*Upacayo santati*" and "*Santati*" for the word "*Upacaya*" according to the phrase "*Sambandho hutva tamyate santati, pambandho*" (=sv= successive multiplication to form Matters- continuum).

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(Refer to Pyay-Visuddhimagga nissaya-3-228.) It is very important to be noted that, if one does not take the meaning of the word "*Upa*" as "*Adf*" (=which means first and foremost arising of the matters) and, if one takes the meaning of the word "*Upc*" only as "*Upari*" (=which means subsequent multiplications of the matters); there will be wrong concept that "the Buddha does not mention the nature of first arising of the Real Materialities = *Attaya*, (=Palhamuppatti). (MulatF-1-152.)

Descriptions from AtthasSlinT Commentary and Siibcommentary

Pāli Quotation (Abhi-A-1-363)

(*Mulati-1-152*)

(*Anuti-1-166*)

In *DhammasanganT Pali-text*, the two terms "*Acaya*" and "*Upacayd*" are described as same nature as follow: ———

"*YD dyatananam 'acayo, so rupassa upacayo*"

Again, in following *Pah* phrase, "*Yo rupassa upacayo, sa rupassa santati*" — the words "*Upacaya*" and "*Santati*" are described as having, same nature. •

But, the Commentary Teacher explains the difference between these three words as follow: ———

Although, the word "*Acaya*" is not mentioned in the concise Discourse ("*Uddesa sutta*"), the word "*Upa*" of the "*Upacayo*" has two meanings like: ———.

1. *Adicaya*--means <<"First" or "first and foremost" and
2. *Upaciricaya*--"Later successive multiplications.

1. "Upacaya" which is "Adicaya" = (= First and foremost Arising of matters)----"*D= nam bikkhave panditu panfiattam.* "-(*Pandita-Upcm= attam*) 0—Monk—the offering in accepted as worthy by Noble-wise men even at the very beginning. (Am-1-149.) In this *Pali* phrase, "*Upc*" of the word "*Upa= attam*" means " first. and foremost". Likewise, "*Upa*" of the word "*Upacaya*" means "first" or "beginning", The first arising of the 10 unit- Body group, 10 unit-Sex-group and 10 unit-Base group (= *Kaya, Bh'dua, Vatthu dasaka*) at the moment of conception of living beings born from the wombs (= *gabbhaseyaka*), and the first arising of 7 kinds of 10 unit- group like 10 unit-Eye group, , 10 unit-Ear group etc, at the moment of appearance of living beings born from spontaneous rebirth (= *Opapatika*,), and moisture-born rebirth (= *Samse-daja*), are known as "*Acaya*" as well as "*Upacaya*"

(=Materiality as Beginning and Materiality as Growth), according to the following *Pali* phase: ———

"*Adito cayo acayo, pathamuppatti = Adicayo upacayo* ——— (Mniaw'-l-152.) This is the nature of first, and foremost arising at the very beginning of all the Real materialities, obtainable in the life. The first arising (=Upacaya) is similar to first oozing of the water in hand-made well in the sands of river bank.

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2. Uparicayo upacayo(= "*Upacaya*" which is "*Upariattha*")= later, successive multiplication: ———

"*Sammatthe upasitte ca, te nisTdimsu mandape*= Those people **are** sitting in the decorated **edifice** (=Manda-pa)the **ground** of which **is swept with** broom and moistened with poured-water later. In this phrase, "Upa" of the word "*Upasitte*" means "*Upariatthd*" (= next or later) ie: — the water is poured later on the ground which is first swept with broom. And somewhat like that, "Upa" of the word "*Upacaya*" means "*Upariattha*" ie:— next or later. So, successive arising= repeated occurrence •='increasing' appearance of all the obtainable materialities in one's life is also known as "*Upacaycf*" (= Materiality as Growth). The first, oozing of water from a hand-made sand-well on the river bank is somewhat like the first meaning of "*Upacaya*"= *Adi* = first and foremost arising and filling up of the well with water is like the second meaning of "*Upacaya*"= *Upari* = later arising. According to this example, the development of all the materialities at the beginning of life and successive growth to reach the completion of all the obtainable materialities in that life are collectively known as "*Upacaya*". In case of living beings born after conception in the *wombs*(=*gabb*)*iaseyaka*); only after 11th week ("or 7th week. , according to Subcommentary), the 10 unit- Eye, Ear, Nose, and Tongue groups of matter develop. And only at that time, there is completion of development of obtainable materialities in the life. So, up to the stage of completion of above 10 unit-groups of matter, all the arising of materialities is known as "*Upacayd*".

In case of living beings of Spontaneous rebirth (=Opapatika) and Moisture- born rebirth (= Sarhsedaja), the first arising of Action produced. materialities which occur simultaneously with the Consciousness of Rebirth(-Pafasandhi-citta), is assumed as "*Adi*" = *Acaya* (ie:- first and foremost)= "*Upacayd*" (--arising at the beginning) and the complete development of 4 Condition-produced materialities (ie:- Action, Consciousness, Temperature and Nutriment-produced) is known as "*Upacayd*" with the meaning of later arising (= *Upariattha*").

3. Santati (= Materiality as Continuity) "*Sambdn. dho hu-tvd tamyate santati = Sambandha tali santati*". So, there is increasing growth of matter to obtain complete constituent-matters in one life. Even after completion of development of obtainable matters, there is still further continuous arising of materialities, and this phenomenon is known as "Santati" (=Materiality as Continuity). In, Commentary, text; this phenomenon is compared with the nature of overflowing of water from hand-made well in the sand on the river bank.

Therefore, in the living beings, born after conception in the. *wombs*= *gabb**Jiaseyaka*), after first arising of 10 unit- group of matter, like 10 unit-Eye-group, Ear-group etc, and after the appearance of 4 Condition-produced materialities (ie:- after complete appearance of Faculty -matters); there is further arising of so many groups of matter until the death of that living being. This phenomenon is known as "*Santati*" ("Materiality as Continuity). Likewise,

in the living beings of Spontaneous Rebirth and Rebirth out of foam (ie:- *Opapatika, Samsedajapatisandhi*); after arising of all 4 Conditions produced materialities, further arising of all the materialities in later life is known as "*Santatf*" (=Material-ity as Continuity). (Refer to:--Abhi-ttha-1-363. Mulati-1-152).

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According to these explanation, the words "*Acaycf*", "*Upacaya*" and *Santati* are similar in the sense of Arising nature (=Uppada) of the Base- • materialities, (ie -. *Ayatana*). But, it is to be noted that the Base-materialities (=Ayatana), where the process of arising (=Uppada) occurs is different. The difference in the sites of origin (=Ayatana) where the arising occurs is as follow: ____

1. The, first and **foremost** arising Base-matters (= Materiality as First Arising),
2. The arising **Base-matters before and after the completion** of all materialities (=Materiality as Growth),
3. The **continuously** arising **Base-matters ("Ayataha)** or **multiplication after the completion of obtainable materialities** (=Materiality as Continuity).

That is how the sites of arising (ie:-Ayatana) are different. (Refer to Sangaha-bhasa-nka-410-411.-AtAasalim-bhasatTka-4-22-23.)

The Remarks given by Venerable Pyay Sayardaw

1. The beginning of arising of matters which do not exist previously in the new life is "Upacaya " =(ie:- first and foremost arising of materialities in the life) and continuous arising of matters after first arising is " *Santati*" (" arising in continuum). So, in living beings bom after conception in the wombs, the first arising of 3 kinds of unit-group of matter (ie:- 10 unit-Body group of matter, 10 unit Base-group of matter and _10 unit Sex-faculty group of matter = *Kayadasaka, Vatthudasaka, Bhavadasaka*), , all of which are Action-produced, is known as ' "*Upacaya* ". Continuous arising of these materialities is known as "*Santati*" (ie:-Materiality as Continuity).

2. The standing phase of Consciousness of conception (= *Patisandhi citta*) at which the first arising of **Temperature produced materialities** occur is "*Upacayd*" and continuous arising of these Temperature produce materialities is known as "*Santati*".

3. The arising phase (= *Uppadakkhana*) of the first Subconsciousness (° *Bhavanga. citta*) which follows the Rebirth Consciousness-Consciousness of Con-' ception (=Patisandhi-citta)f at. which the Consciousness produced materialities first arise is known as = *Upacaya* " and successive occurrence of these Consciousness produced matterialities at 2nd Subconsciousness etc etc are known as " *Santati*".

4. The first arising of **Nutriment-produced materialities** at the time of distribution of external Nutritive -essence (= *Bahiddha ojd*) in-the body is "*Upacaya* " and continuous arising of "these matters is "Santati".

5. The earliest arising of the 10-unit Eye-group, 10- unit Ear-group, 10- unit-Nose-group and 10 unit-Tongue group at their appropriate time is "*Upacaya*". The continuous, arising of these matters is known as "Santai ".

The above descriptions are given only for "*Upacaya*" ('-Materiality as Arising and Growth) and "*Santati*" (= Materiality as Continuity) in living being born after conception in the wombs. (= *Gabbhaseyaka*).

6. In case of living beings born from foam (= *SaTnsedaja*) and born spontaneously (= *Opapatika*), the first arising of materialities at the moment of conception (= *Patisandhiccittakkhana*) is "*Upacaya*". After that, successive growing and multiplication of Produced corporeality (= *Nippahanna mpa*) up until the death of that living being is "*Santati*". (Pyay-Visuddhimagganissaya -3-226-227.)

The above remarks given by Venerable Pyay Sayadaw are based on the phrase written in the Original Subcommentary in which it is described as: "*Adicayo upcai/o, uparicayo santati*". But, Venerable Mahagandayone Sayadaw of Amarapura points out, that the phrase in the Original Subcommentary should be "*Adfcayo upacayo, uparicayo upacayo*" rather than "*Adicayo up acayo, uparicayo santati*". And sayadaw gives following remark:-----

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In the books; one may read = *Uparicayo santati*". Actually, that "*Uparicaya*" is not "*Santati*". Only the continuous arising of matters after first arising is "*Santati*". So;- the phrase should be "*Adicayo upacayo, uparicayo upacayoti*", And, Sayadaw explained further; referring to the Pah'-phrase "*Annatha hi dcayasankhatassa patharnuppadassa avuttata apajjeya*" that if one does not accept the meaning of the word "*Upd*" as "*Adi*" = (ie:- The first and foremost arising) and accept the meaning as "Upari" only = (ie:- later multiplication); there will be misleading sentence (-Laddhadosavakya) like "The Buddha does not mention the earliest or first and foremost, arising of Real Materialities" (=ie:- *Acaya=Patharnuppatti*). (Atthasa. Urubh'asaffka-4-343-344.)

All these remarks by Mahagandayone Sayadaw are in agreement with explanations in Original Subcommentary which says:-----

"*Adito cayo dcayo, pathamuppatti. Uparicayo upacayo. Pabandho santati*". (Mulati-1-152.)

=ie:—The first and foremost arising is "*Acaya*" Later multiplication is "*Upacaya*"., Continuous arising is "*Santoti*". (Mulati-1-152.)

And, these remarks by Mahagandayone Sayadaw are also in agreement with the example given above, (ie:- making a hand made well in the sand of river bank to get water). So, all these phenomena of "*Acaya*", "*Upacayd*" and "*Scintati*" are arising phase of Base-materialities.

Now **it** is enough **to** discern with **Insight- knowledge, the Character, Essence etc of** the one **Real** materiality at:-

1. First arising in a life, and
2. Continuous, repeated arising of that materiality in later part of the life.

But, Venerable Pyay Sayadaw, referring to the explanation given in above "*Visuddhimagga* Commentary" wanted to classify the Growth and Continuity of materiality as follow:—

1. In a new life, the first and earliest arising of the Base- materialities (•'-Ai/atana *nlpa*) is "*Acaya*" = (ie:- first arising of materialities in the Life).
2. The second- time arising of these materialities is "*Upacaya*".

3. The third- time and later continuous arising of these Base- materialities until death is "*Santati*".

The translation of above Commentary is already given above. (Refer to page 122). (Refer to Pyay- Visuddhimagga nissaya- 3- 299).

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Perception (= Paccupatthana)—— There are two ways of Perception for "*Upacaya*" (= Growth of Materiality) :—

1. *Niyatanapaccupatthana* = The ability of Materialities to manifest being as Matters=perception of this nature by Meditator with Insight knowledge (=ie:Ad'icaya). This is the Perception of "*Upacaya*" with the meaning of "**first and early arising**."

2. *Paripunnabhavapaccupatthana* = The nature of complete appearance of the Real materialities perceived by the Meditator with Insight- knowledge is al-so "*Upacaya*" » second way of Perception of "*Upacaya*" with the meaning of **growing or arising later**.

Meditation:— If one wants to discern Character, Essence of the Growth of Materiality (= *Upacaya*), analyse the arising of the matters of concern, with Insight - knowledge, at the moment of conception or at every one-week interval, and discern the arising of these Real materialities. If one wants to discern the Character, Essence etc of the Continuity of materiality (= *Santati*), concentrate the mind on arising of materialities in the many groups of matter or the arising of materialities in the one unit- group of matter at the time of present meditation. He can also discern the arising of materialities in the various groups of matter or continuous multiplication of a group of matter after first or second occurrence in one life. If the nature of arising is still not perceived, with the Insight-knowledge, select a group of matter and discern :-----

1) Early arising of these matters as sense-object of "*Upacaya*", (2) Successive multiplication of these matter after one or two occurrence as sense-object of "*Santati*" and try to perceive the Character, Essence, Perception and Proximate causes of the Materialities of Growth and Continuity.

27. Aging or Maturing of Real Materiality. (*Rupcissa jarata*)

1. Aging or maturing of the Real matters ————— Character,
2. It carries the materiality to the stage of dissolution phase (= *Bhanga*) = It carries the matter to death (= *Mardna*) ————— (Function) Essence,
3. Although, the natural characteristics are still present, the nature of being as a new materiality (ie:- the moment of standing as new matters) is lost. (Somewhat like ripened, aged cereal). ————— Perception,
4. The aging materialities ' ————— Proximate cause.

Function — Since, for aging materiality, the occurrence of passing —away (= *Bhanga*) is beyond doubt (= *Avassambhaw'*); it is said that the function (= *fa'cca*) of aging materiality is to carry the matters towards passing-away phase (= *Upanayarasa*) = ie:- towards dissolution and death (= *Marana*).

Perception:-"

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The respective characteristics such as hardness (=Kakk)'wlatta) etc etc are still possessed by the materialities in the phase of standing-ie:-aging moment ("ThiU). In standing phase, the Ultimate Real matters do not release their own characters. But, the nature of arising is already released by th? Ultimate Real Matters **at** the standing phase. And up to this moment of arising, it is known as- "**Navabhava**"- **existence as new matter**. At the moment **of** standing =at standing phase, the existence as new matter is lost in the Insight-knowledge of a meditator. When cereal are ripened and aged, although these still possess the nature of cereal, definitely there is a change from new to aged cereal. And, somewhat like that, although there is no changes in the respective own character of the materialities of living and non-living, where the Aging of Materiality (=Jara) occurs, there is a change from the nature of new (=Uppada) to the nature of old (= Thiti -Jara). So, although there is no loss of respective character, the nature of loss of being a new matter ("existence as "New" due to the arising phase = Uppa-da), is perceived by the Meditator with Insight-knowledge. (The life span of Produced Corporeality (= Nipphanna. mpa) which are the Ultimate Real matters is about 17- Mind moments (= Cittakkhana) or 51 phases of Mind moments. If the arising and passing-away phases are deducted the time taken by the remaining 49 phases of Mind-moment is equal to the standing phase of the materialities. And that standing phase (= Thiti) is termed Aging or Maturing (=ie:-Jara) of the materialities. These are the explanations about the Aging ("Jam); described in the above PaK-phrase.

Descriptions of Conception (=Rebirth (" . Aging— and Death in Discourses (Jati — Jara —Marana)

According to the analysis of various discourses (=Suttantabhajarta-ya), the moment at which a living being is conceived in the mother's womb is known as Conception (=Jafa')= *Patisandhi*. The passing away from the present life is death= "- *Marana*). The existence from birth to death is known as aging (-Jara'). And, all these terms (ie:- Conception, Aging and Death=Jafa', Jara, *Marana*) are not the words of Ultimate Truth world (=• *Paramattha sacca*). These terms are used only in the Designated Conventional world (= *Sammuti sacca*). So, these are the terms of conventional world.

In this case, the aging before the appearance of the loss of teeth, white hairs, diminished acuity of vision, defect in hearing and wrinkled skin, is known as "hidden nature of aging" = *Paticchannajara*. When there is whiteness of hairs, loss of teeth etc/the aging becomes obvious and known as "obvious nature of aging =" *Pakata jara*" But, it is to be noted that loss teeth, whiteness of hair, diminished acuity of vision and hearing, and finally the wrinkled skin are not the aging, These phenomena are the resultants of the aging or these are the function of the aging process. So; the term "aging" =*jara*. used for these various changes is to highlight the causative aging process by means of resultant changes, (ie:- the metaphorical expression of the cause by means of the effects known in *Pali* sis=*Phalupacara*). Because; the true nature of the aging is not perceived by the Consciousness of Eye:— "*na hi jara cakkhu vinneya*"

All the phenomena described above (ie:-White hair, decreased vision-etc) are the effect of Aging. • (Abhi-ttha-1-364.)

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How the Aging Becomes Obvious in the Old-Persons

Now, there is a question. Why are the features of aging like loss of teeth, whiteness of hair, wrinkled skin, more obvious in the older person than the younger ones, although both have the natures of "Moment-aging" = *Khana jara* and "Conunuity-aging" = *Santati jara* ?

Answer:—The assault of aging process is more violent in the later part of the life; so much so that the features of aging like. whiteness of hairs, loss of teeth, wrinkled skin etc are more obvious in the older persons.

Farther explanation will be given:— After conception in the mother's womb or, started from clear fluid droplet (*Kalcilo.*);the living being take their existence by repeated arising of the new matters. The arising (= *UppSda*) of, later matters occur at the standing -moment (^s *Thiti* = *Jam*) pre-existing matters. The arising new matters follow the usual nature of aging like the proceeding matters. So, the nature of aging is gradually increasing in the severity and subsequently transfered from pre-existing matters to newly forming matters bit by bit. That is why, day by day, month by month and year by year, the newly formed matter arising at the standing -moment (ie:- the aging -time of matters) of progressively aging matters, take the progressive nature of aging process. In this way, newly arising matters finally possess the feature of aging like whiteness of hairs, loss of teeth and wrinkled skin etc. So» the features of aging become obvious only in the old age.

All these feature of-aging are seen with naked eye, ie:- these are perceived with Eye (= *Cakkhu*, -*viwya dharnna*) and these are not true aging of Real materiality. . These are the violent effects of the aging (= *Jaro?*). The true nature of aging is only perceived with the mind, ie:-perceived by Consciousness of Mind (= *MaCJvwmwya dhamma.*) (That is : the real nature of aging is not taken up by the Thought-process of Eye-door = *Cakkhu dvarika vHhi*, but taken up by the Thought-process of Mind-door = *Mano-dv'drika vThi.*)

Further explanation:—One may think of the occurrence of natural disaster like flood, or fire at an area by seeing the devastated area.

Likewise, the disaster of aging, occurring in a person is known ' or seen with naked eye by. the resulted damages like white-hairs. , lost teeth, wrinkled skin etc. The flood of aging and the fire of aging is perceived in the mind by seeing the devastations caused by the aging process. (Refer to -Abhi-tha-1-364'. Abhi-ttha-2-92. Mahabuddhavan-5-733-734.)

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The Fuller account of These Explanations***Pāli Quotation (Mulati-1-153)***

The life span of the materialities is 17 Mind-moments = 51 phases of Mind-moment. From the arising phase of Consciousness of conception (= *Patisandhi •citta*), the Action-produced materialities are forming at phases of Arising, Standing and Passing- away (= *Uppada, Thiti, Bhanga*) of the every mind-moment till • the vanishing-time of the

Volitional action. The Temperature produced materialities arise at the standing phase of Consciousness of conception=the Standing phase of the Action produced matters which arises at the same time with Arising phase of Consciousness of conception, and these Temperature-produced materialities arise at every Standing phases of matters, under the influence of the Fire-element (=Utu)exist in these groups of matter. The Consciousness produced matters arise at the Arising phase of first Subconsciousness (= Consciousness of existence =B*iavanga citta*) which follows immediately after, the passing-away of consciousness of conception; and these occur at every arising phase of the Mind- • element (= Man. o-dh. 5tu) and Mind Consciousness-element ("*Mano-vmnana dh'atu*). The Nutriment-produced materialities arise after the dispersion of Nutritive-essence and occur at every Standing phase of Nutritive-essence matters, forming Nutriment-produced-Sth factor unit groups of matter (= *Oja-tthamaka mpa*). All these materialities live for 17-Mind-moments=51 phases of Mind-moments. So, if one discerning the materiality at a certain moment, he will see that at one phase of the Mind-moment;

1. The first new arising of the matters,
2. The matters at the passing- away phase, since the life span (ie:-17 Mind-mo-ments*=51 phases of Mind- moment) is in expiration.
3. The matters at the standing phases which are previously produced at various Mind-moments or various phases of Mind-moment, and their life- span of 51 phases of Mind-moment is not in expiry. (Try to take up this phenomenon with Insight-knowledge.).

Beginning from the clear fluid-droplet of, conception (=patisandhi kalala), the new matters arise at the every moment of aging (=Jara ie:-Standing phase) of the pre-existing matters. These new generations of matter occur at the moment of maturing or aging'of (=Thiti" Standing phase) the pre-existing matters which have already attain some degree of aging. So, the new matters which follows the already matured matters becomes subsequently more and more older. In subsequent appearance of matters; the materialities occurring at the age of supposing 50 years, the period at which a person'becomes weaker in all kinds of efforts •= strength (-Hwddassaka), will produce features of aging, like loss of teeth, whiteness of hair etc etc.

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Examples in the World

The natural disaster like flood- water destructs various trees and grass-land in an area which is submerged. And the natural disaster of fire, burns all the trees and plants in the forest. Although the disaster is passing away, the devastated area remains there. One may think of the occurrence of the. disaster by seeing the ruins. Actually, the ruins are not the fire nor the flood-water. Likewise, the aging process is known by means of changes in the aging materialities. The feature of these aging are not the Aging (=Jara) of the Real materialities. These are the pathways only, on which the aging process is proceeding. So, only the standing phase of the maturing materialities is known as. Aging (-Jara). And that nature of Aging(= Jara) ie:- the Standing phase (=Thi'ft) is perceived with Consciousness of Mind)-- *ManoviWSna*) or in other words it can be discerned only with the Knowledge of Contemplation by Right view (-*Vipassan'Q-sammaditthi'rffiana*). So, the nature of aging

(=Jar5=77uft') is known as " *Manovmwyā dhamma* "(ie:-the nature taken up only with the Consciousness of mind). (Abhi-ttha-1-164. Abhi-ttha-2-92. Mulatr-1-153.)

So, all these features like wrinkled skin, whiteness of hair, loss of teeth are the long-term effects of the aging. The shortening of life span, decreased acuity of vision and other Faculty-matters are the expected effects of the •aging process :---(ie:- the natural phenomenon of aging= PaJcati *dhamma*.) and these natural phenomena take some time to occur. A person life span is shortened as he becomes old. The vision, the Faculty of Eye and other various Faculties of sense-organs, which are delicate, clear and can easily take up the various sense-objects in young age, become complicated, blurred 'and diminished in older ones who attain aging process. Even the obvious sense- objects are not perceived by the various respective sense-organs. So; shortening of life spa-n, deterioration in sense-organs are the effects of aging. The Buddha teaches the shortening of life, deterioration of sense- organ also as "the aging process". The terms of the effect are expressed on the causative element and this kind of phrase is known as "*Phalilpac'ara* " (= Metaphorical expression of the cause, using the words of the effects). (Abhi-tthal-364. Abhi-ttha-2-93.)

Again, the aging process is classified into two. These are "the Obvious aging "(= *Pffkatajam*) and "Obscured aging "(= *Paticchanna-jarS*). The visible feature like, lost teeth, white hairs etc, are known as Obvious aging (= *Pskatajara*). In the Mentalities, the aging process has no features of loss of teeth, whiteness of hair etc and can not be seen. So, the Standing phase =aging" • of mentalities are known as Obscured aging (= *Paticchanna-jarS*). In this case, the Color and Light of the various matters which manifest as whiteness of hair, , loss of teeth etc: are perceived with Consciousness of Eye, because the colour and light are easily noticeable, Only after perception of the colour and light with Consciousness of Eye, the Mind-door thought *processi*= *Manodvwa vUhi*) realises the aging process by means of it's " Violent assault on the teeth, hairs etc, " It is somewhaflike setting up an indicator, (eg: Bull-horns) at the obtainable site of under ground water, (ie:-the changes in hairs, teeth are the indicators of the underlying aging process. (Abhi-ttha-2-93.)

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'Next, there is another classification of aging process as "*AvTcijarlS*" (= the subsequent aging process is not easily perceptable) and "*SavTci jar5'*" (=the subsequent aging process is easily percerptable). When the aging process between the two successive events is difficult to see and one may think the aging process as continuously occurring nature without any interval; this kind of aging process is known as "*Amcijam*" (= Subsequent aging process, not easily perceptable). This kind of, aging process is seen in the ruby, gold, silver, coral, the moon, the sun etc. The ruby for example, which is the conditioned matter (= *Sankhata*), obeys the law of Conditioned- pheiiomena (= *SankhS'ra dhamma*) and possesses the characteristics of conditioned matter such as Arising, Standing and Passing-away phases. But with ordinary Eye, one can not see the interval between the two adjacent aging processes. So, the aging of the ruby is not easily seen. . '

A meditator, who is able to discern the Character, Essence etc of the matters, should try to take up the 4 Basic- elements with Insight- knowledge. He will easily find the particles of unit groups of matter. If the groups of matter are not easily seen, try to discern the Delimiting Materiality (° *Akasa dhatu*), then he will see the groups of matter easily. On analysing these groups of matter, the meditator will realise that these are composed of

Nutrient produced matter. (*'OjaUhamaka nipa*) in which the Nutritive essence (= *Oja'*) is 8th factor of the unit- group. All these matters are produced by the Temperature (= *Utu*), which is the Fire- element (= *Tejo- dhStu*) exists in the unit- group of matter. And the life span of all these matter is 17 Mind- moments = 5. 1 phases of Mind- moment. The Standing-phase (= *Thiti*) is 49 phases of Mind- moment. The standing phase of a group of matter and the standing phase of second group of matter which is produced by the Fire- element of the group, can not be seen with ordinary Eye. These are seen only with Insight- knowledge of Contemplation, based on Right- View (= *Vipassana samma ditthi 'nwna*). The ruby etc, since these are the Conditioned matters (= *Sankhata dhamma*) and follows the Law of Conditioned phenomena (= *Scinkhara dhamma*), has characters of Arising, Standing and Passing- away phases. Although, these substances (ie:- ruby, gold, silver etc) have nature of aging process definitely, the process between the, two successive events is not easily seen. So, these have not easily perceptible aging process.

In human, the difference between 10 year-age group (when the intelligence is not fully developed = *Manda dasaka*) and 20 year-age group (the young age with playful and joyful mood " *Khitta dasaka*) is quite obvious. Similarly, the color between the fresh flowers, fruits, leaves and those of decaying ones is quite different. Due to the differences in age. color etc; the aging, maturing and decaying processes are very much distinctive in these. So, this kind of aging is known as "*SawcijarS'*" (ie:- the aging process with easily perceptible interval between the adjacent two aging processes.). (Abhi-ttha-1-364. Abhi-ttha-2-93.)

28. Impermanence of Real Materiality (*Rupassa aniccata*)

1. It is the stage of dissolution of Real materialities as a whole. Character,
2. It makes Real materialities submerged (by destruction at the passing- away phase of matter.) ' (Function) Essence,
3. The nature of exhaustion and loss of Real materialities. Perception,
4. The materialities in the process of dissolution in surroundings. Proximate cause.

Function- Essence:— *Sa pana yasma thitippattam rUpam vinasabha vena samsTdantT viya hoffti vuttam "Samsldancirasa" ti.* (Mahati-2-103-104.)

The dissolution(=Bhaga), that is the moment of passing away phase of = materialities is not permanent. So, it is known as impermanence (= *Anicca*). This character of impermanence which is the cause of dissolution of matter (= *Anicca*) known as. "*Aniccata*"=RS(*pcissa aniccata*'-Impermanence of Real Materiality Actually, the nature of Impermanence by itself can not destruct the materialities at the standing phase, but they tend to have such nature. So, the function of the Impermanence of Real Materiality (= *Ri'ipassa aniccata'*) is assumed as destruction of the materialities. The passing matters disappear totally. And this total. disappearance seems that the materialities are submerged by the "*RiUpassa aniccata*" (=Impermanence of Real materiality).

Perception;— Since the meditator perceives the nature of disappearance and dissolution of the materialities at the moment of passing-away phase; by his Insight-knowledge, the phenomenon of Impermanence of the Real materialities is perceptible to the Insight-knowledge of the meditator.

How to Discern Materiality

The description about the Character, Essence etc of 28 kinds of Materiality is already given.

1. . *Santati-ghana* = Compactness of Continuity,
2. *SarnHha.-ghana* = Compactness of Grouping, . •
3. *Kicca-ghana* = Compactness of Function,

Endeavour to discern the Character, Essence, Perception and Proximate cause of the Ultimate reality of materiality in detail; so as to be able to break down the above three kind's of Compactness of Materiality. (= *RHpa-ghana*) with Insight- knowledge. In Eye- door (= *Cakkhu dvāra*), there are 6 kinds of group of matter (•= *Rupa kalāpa*) and 54 types or units of matter in each. Try to discern the individual type of matter in terms of Character, P'unction, Perception and Proximate- cause with analytical knowledge. '

In 10 unit-Eye group, (= *Cakkhudāsaka kalāpa*) there are 10 types of matter, and try to discern these, starting from the Earth- element to Eye- transparent- element one after another in sequential order. Sequential order means:-starting from the Earth- element, then the Water- element, the Fire-element, the Air-element, the Colour, the Odour, the Taste, the Nutritive essence, Life- faculty and finally the Eye- transparent element as described in the table.

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After discerning the Character, Essence etc of the 10 types of matter in the 10 unit-Eye-group one after another, similar process is taken out for the 10 types of materiality in 10 unit-body group of matter in the Eye-door (ie:- the eye), starting from Earth-element to the Body-transparent-element in terms of Character, Essence, Perception and Proximate cause. In this way, discern all the 54 types of materialities in the Eye-'door. It is better to include the 9 unit- Life- faculty groups (- *jwitanavakakalāpa*) of the Eye-door along with the other types in the meditation, After discerning the Earth- element of 10 unit-Eye-group, don't omit to discern the Earth-element of the 10 unit-Body groups of matter in the same Eye-door (= the Eye). Discern the each and every materialities in terms of Character, Essence, Perception and Proximate cause in the 54 types of matter in which, if the 9 unit-Life-faculty groups is added, there will be 63 types of materialities. It is somewhat like a process to break down the Compactness of materiality ties (= *RiJpa ghana*) in each group of matter with Insight-knowledge. And the process is a noble practice. Like a practice of an inspector who is examining a large-beaten wooden block from all aspects with professional skill, the practice of analysing an Ultimate Real nature (= *Paramattha dhamma*) from various aspects with wisdom will purify the Knowledge of Ultimate Truth (° *Paramattha-r'i= ana-cakkhu*) and also purify more and more the Insight-knowledge of a Meditator who is practising repeated. Contemplation in the Ultimate Real world (= *Paramattha sacca*). . And finally this will become very powerful practice (= *Niyānika*) which helps a person free from the vicious circle of rebirths or relentless rounds of rebirths.

Similar method used in the Eye-door is applied to discern other Doors (= *Dv'āra*) like Ear-door etc. Discern in the same way in every materialities exist in the (42) Body- parts (= *Kotthasa*), (8) kinds of Consciousness produced-group, (= *Cittaja kalāpa*), (4) kinds of Temperature produced-group and (2) kinds of Nutriment, -produced group in terms of Character, Essence, Perception and Proximate- cause. Then, continue to discern the Character, Essence, Perception and Proximate cause of the (4) types of Materiality as

Characteristic (*Lakkhana- Rupa*). The Materiality as Growth (= *Upacaya*) and the Materiality as Continuity (= *Santati*) is also discerned in the same way. In the Materiality of Aging (=Jarāt5), try to see the standing-phase (= Thiri) of Materialities in a group of matter. And finally, for Impermanence of Real Materiality (= Am'ccata), try to meditate on the passing- away (= *Bhanga*) phase of the materialities in a group of matter.

After discerning all the materialities (ie:- both Real and Non-real) inside the body (= *Ajjhatta*), with the methods described above, continue to discern the materialities outside the body. (= *Bahiddha*). At sometimes, discern the materialities, inside and outside of the body in turn. It is better; if one is able- to discern the materialities in the past as well as in the future. What an excellent Practice and the resultant Wisdom 1 —Like a flagmast erected for glorious pride of a pagoda. . .

Classification of Materialities in Group of Two

1. In *Pali*- texts; there are 28 kinds of Materialities as already mentioned. These are (4) Basic-elements (= *Mahabhuta rupa*), and (24) Dependent Materialities (= *Upaddrupa*) : All these Materialities have one feature in common:— All these 28 kinds of materialities are non- rooted (= *Ahetuka*) in nature like "Greed" (~- *Lobha*). and not associated with concomitants and root- conditions. So, all the materialities are the phenomena, not associated with any concomitants. (= *Hetuinppayutta dhamma*). All these are conditioned and produced by the Volitional action, Consciousness, Temperature and the Nutriment. These are included in mundane world (= *Lokiya- dhamma*); and taken up as sense-objects by the various cankers (= *Aswa dhamma*) which are the moral intoxicants. So, these materialities are ^a *SSsava-dhamma* ". !

2. These (28) kinds of Materialities can be classified into two groups as follow:—

- (a) Inside the body, Outside the body (= *Ajjhattika, Bahira*),
- (b) Rough and Delicate (= *Oldrika, Sukhuma*), .
- (c) Far-away and Near (== *Dura, Santika*),
- (d) **Conditioned** and Non-conditioned (= *Nippahand, Anipphanna*),
- (e) Transparent and Non- transparent (= *Pasadarupa, Na pasadarupa*),

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- (f) Faculty and Non- faculty (= *Indriya, Anindriya*),
- (g) Action produced and Non- action produced, (*Upadinna, Anupadinna*)

(a) **The five** Transparent- elements (eg:- Eye- transparent-element etc) exist in. the Physical body (= *Attāfehwa*), are known as "Matters inside the body" (= *Ajjhattika-rupa*). The remaining (23) matters are known as "Matters outside the body" (= *Bahira rupa*).

.. (Visudhi-2-81.) *Ahito aham mano etthali atta, attabhavo. Tom attanam adhikicca uddisa pavatta oyhatto, indriyabaddha dhamma', tesu bhavam ajjhattikam, cakkhSdi.* (Mahati-2-106.)

On the physical body, one assumes as "Self" (= *Atta*) due to conceit (= Mono). And all materialities of Faculty (like Eye, Ear etc), obtained due to clinging of that "Self (= *Atta*) is known as "Matters inside the body" (= *Ajjhattia*). The 5 transparent-elements (like Eye, Ear

etc) exist in the body (=Niyakajjhatta) is also known as "Ajjhattika". (Mahati-2-106.) (In Commentary, "Ajjhatta" is same as "AJ(jhattika". The word "Nikd"— has no meaning).

(b). (5) Transparent-elements (- Pasdda nipa) and (7) matters of sense- object (=Arammana nipa), altogether (12) kinds of matter are the transparent element and the sense-object (ie;- receiver- element and striking- element = VisayT visuya). The meditator takes up the sense-object due to striking between these two-elements. So, these matters are **Rough materialities (-Olarika rupa)** (Ghattanavasena gahe tabbato-visuddhi-2-81.). The remaining (16) kinds of matter are **Delicate materialities (= Sukhuma rupa)** since there is no phenomenon of striking between the Door-elements and sense-objects (=Dvara, Arammana == Visayr-Visaya). (Keep in the mind, the methods of meditation from the chapter on the Discernment of Materiality; in which the Eye-transparent element is accepted as transparent-element which receives the impingement of the color of sense-object of sight.) (Visuddhi-2-81.)

(c) The delicate matters are difficult to be taken up with Insight-knowledge of a meditator, or in other words;-these are far-away from perception in the knowledge of a meditator. So, these matters are known as Far-away matter. (DUra n7pa). The rough-matter is easily seen with Insight-knowledge, or this matter is, near the Insight-knowledge of a meditator; so it is known as Near-matter(Scmrifca nipa). (Visudhi-2-81.) (d) The (18) kinds of Real-materialities are :—

1. Not Delimiting Materiality (Pariccheda-'nipa) which keeps each groups of matter from mixing with one another,

2. Not Materiality as Alteration (= Vik= ra-rupa) which is the peculiar action of Real-materialities,

3. Not Materiality as Characteristic (= Lakkhana-rupa) which is the Arising, Standing and Passing-away of Real-matters.

And these matters are taken up with the Insight-knowledge of a meditator by their own distinct characteristics such as hardness (= kakkhalatta) and these are produced by four conditions like " Action, Consciousness, Temperature and Nutriment (= Kamma; Citta; Utu; AJ-ulra.). So, these are kown as Conditioned matter. (= Nippphanna-mpa). The remaiing (10), Non-real matters are. not taken up by their own disctint characters and not condition-produced; and known as Non-conditioned matter (= Anippphanna nipa). (Visuddhi-2-81.)

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The Delimiting Materiality (== Ak'asa dhatu) is the space among the groups of matter. The Materiality of Intimation(= Vim'= atti nipa) are peculiar nature (= VikSra) of the Consciousness produced matters, and Materiality as Alter-ation(Lightness, Softness and Wioldiness=LahutS, miiduta, kamma?(= atd) are peculiar nature (= Vikdra) of Consciousness, Temperature and Nutriment produced(= Cittja, Utuja, A)iSraja) 'matters. Materialities as Growth, Continuity, Aging and Impermanence(=L= acaiya, Santaft', Jarat5, Anfcata) are the arising, standing and passing-away of the Real-materialities. So, all these (10) kinds of matter can not exist without any Real-materialities. They are not produced by the(4)Conditions like Action, Consciousness etc etc. So, the meditator can not take up the Non-real matters with Insight-knowledge by their own characteristic. He can only discern these non-real matters along with the Real-matters.

(e) *Cakkhadipcmcaavidham rupddmam gahariapaccayabhveta adasatalam viya vipasannatta pasadarupam, itaram tato vipantatta napsida. darupa. m.* (Visuddhi-2-81)
Sotadmampi cakkhuno viya pasannasabhvatta eva yathasakam visayaggahana paccayataU dassento aha " Cakkhadi. pa. pcisadarupa" nti. (Mahati- 2-107.)

The eye, ear, nose, tongue and body, all (5) kinds of matter take up their respective sense-object; like sight, sound, smell, taste and touch. So, these matters are as clear as mirror and known as " **Transparent-element (=Pascida rupa)**. Other (23) kinds of matters do not take up the sense-objects and oughtn't • to be transparent and clear. So, these are opaque and **Non-transparent-elements (= ?1 pcisada rupa)**. (Visuddhi-2-81)

Pay Special Attention for Following Facts

Take care of the translation of "*Adatalam viya vipasannatta'* -which means that:- "Transparent-elements are as clear as mirror. It is very important fact in Discernment of Materiality. In the Transparent-elements ie:- (5) kinds of clear matters;

1. Eye transparent-element (= Cakkhupasada) exists only in the Eye.
2. Ear transparent-element (=Sotapas'ada) exists only in the Ear.
3. Nose-transparent-element (=Ghanapasada) exists only in the Nose.
4. Taste-transparent-element (=Jivh"apasada) exists only in the Tongue.
5. Body-transparent-element (=Kayapasada) exists in the Eye, Ear, Nose, Tongue> Body and Heart-base, ie;- dispersed throughout the whole body. (in all 6 Doors).

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If a meditator takes up the 4 Basic-elements in his body to set up concentration (= *Samadh*= through the path-way of Meditation of Element (= *Di-iatu-kammattana*), he will see very clear (as clear as a mirror) object when he reaches or near to **reach** the "Neighbourhood Concentration ° Access Concentration (= *Upacara-Samadh*= . Before reaching the Insight-knowledge of Ultimate reality, and before the breakdown of Compactness of Materiality (°- *Ghana*), the (5) kinds of Transparent-matter are seen **as** solid block of matters which looks like a clear mirror. Since, the Body transparent matters are dispersed throughout the body, the meditator will see these matter **as** solid clear block, before the breakdown of compactness of the matters. The nature seen by the meditator with the Knowledge of Right view (= *Samma ditthmhana*) is similar to above descriptions written in the Commentary and the Subcommentary (= somewhat like similarity of the water, of the *Ganga* river and *Yamuna* river which can be mixed). And, the nature seen **by** the meditator also coincides with the teaching of the Buddha, the Perfectly Self-enlightened One (= *Sammambuddha*) in his °*Dhammasangam'Pali*- scripture" (= like similarity of hot and cold water, when mixed); which is described below:————

The nature that, all the Eye, the Ear, the Nose, the Tongue and the Body are the transparent-elements =- clear matters (= *Pasada-mpa*), arise de- pending on the Basic-elements (•= *Maha-bhuta*) of the same unit-group of Matters, is pointed out by the Buddha in clear and distinctive way, And these are the solemn utterance (= *Mukhapatha*) of the Buddha after seeing and knowing with Self-enlightenment. If one try to discern the Delimiting Materiality (= *AkSsa dhatu*) in this clear, homogeneous object, he will first **see** the particles of unit-groups of matters. . .

(f) (5) Transparent-elements, 'Female and Male Sex-materiality and Life-faculty matter, altogether, (8) kinds of matter possess the nature of control over the respective matters; these are known as "Control-materiality" (= *Indriya rupa*). (Refer to Faculty- condition -- *Indnya-paccaya* as well). The remaining (20) kinds of materialities do not possess the nature of control and known as "*Anindriya rupa*" (=Non-control materiality). (Visuddhi-2-81.)

(g) The-Volitional action considers the materiality as a result of it like "This materiality is the result of my action". So, the Action produced materiality is known as " *Upadinna = Upadinna rupa*". Other rn. att. ers such as Consciousness, Temperature and Nutriment produced matters are not the result of the Volitional action and known as "*Anupddinna = Anupadinna rupa*". (Visuddhi-2-81.)

Classification of Materialities in Group of Three

1. The sense-object of sight (= *RUp = rammana*) is seen and taken up by impingement. So, it is known as "*Sanidassana sappatigha rupc*".

2. Apart from the sense-object of sight, the remaining (11) Rough-materialities (= *Ohwika mpa*) are not seen. and these are taken up by impingement. So, these are "*Anidassa. nicsctppatigha-rupc*".

3. The (16) Delicate-matters (= *Sukhuma mpa*) are not seen and not taken up by

impingemei-it. So, these are "*Anidassana-appatigha-rupd*". (In this case, seen or not seen are meant for the Consciousness of Eye (- *Cakkhu-vmfi'dna*) and not with the Consciousness of Mind (= *Mano-vi = 'n. Ena*). (Visuddhi-2-81.)

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1. (8) kinds of Faculty-matters (= *Indriya mpa*) and (1) Heart-base matter (= *-Hadaya-vatthu*), total (9) kinds of materialities are real Action-produced matters ("*Bkanta-kammcija-rupaf*". **The** Earth-element, the Water-element, the Fire-element, the Air-element, the Colour, the Odour, the Taste, the Nutritive-essence and the Delimiting materiality;— these (9) Matters are produced by multiple factors. rather than the Action. So, these are the "*Araefcanta-fcommq/a-rupo*".

2. The Consciousness, Temperature and Nutriment produced matters are formed • by causes apart from the Volitional Action. So, these are the "*Akammaja rupa*".

3. The 4 Materialities as Characteristic (= *Lakkhana rupa*), ie:- Growth of materiality, Continuity of materiality. Aging Materiality and Impermanence-Materiality (= *Upacaya, Santati, Jarata, An. iccata*) are not produced by any of the 4 conditions like the Action, Consciousness, Temperature and Nutriment. So, these are known as "*NevakammCIFarh nakammci/ctm rupa*". (Visuddhi-2-81.)

1. The Earth, Water, Fire, Air, Colour, Odour, Taste, Nutritive-essence which are the inseperable (8) kinds of matter (= *Avinibbhoga rupa*) and sound (= *Saddaramrnana*), the Delimiting Materiality, the Bodily Intimation, Verbal Intimation, Materiality of Lightness, Softness and Wioldiness all together (15) kinds •of matter are known as Consciousness produced matter. (= *Citty'a rupa*).

2. The Action, Temperature and Nutriment produced matters are known as "*Acittaja rupa*", since these are not produced by the Consciousness.
3. The (4) kinds of Materiality as Characteristic are known as "*Nevacittajam nacittojfamrupa*".

1. The Earth, Water, Fire, Air, **Colour**, Odour, Smell, **Taste**, and **Nutritive-essence** (ie:— (8)-kinds **of inseperable** matters, and the Delimiting Materiality, Materiality **of Lightness, Softness and Wioldiness**:— all (12) kinds **of matters** are **produced** by the Nutriment. **So, these are = *Ahdraja rupa***".

2. The Action, Consciousness and Temperature produced materialities are "*Anahara rupa*",
3. The (4) Materiality **of Characteristic** are **known as "*Newt-ahdrctfam na-andharcijam, rupa*"**.

1- The Earth, Water, Fire, Air'-elements, the Colour, Odour, ' Taste, Nutritive essence (ie;- 8 inseperable matters) and the Sound=sense-object of Ear (= *SaddSrammana*), the Delimiting Materiality, the Materiality of Lightness, Softness and Wioldiness, all together (13) kinds of matter are known as Temperature produced Matters (= *Utuja rupa*).

2. . The Action, Consciousness and Nutriment produced matters are non-tempera-• ture produced (= *Anutuja rupa*) matters.

3. The (4) kinds of Materiality as Characteristic are known as "*Nevautujam na-anutujam rupa***". (Visuddhi-2-81.)

Classification of Materialities in Group of Four

1. *Ru. payat. ana* " The color-base (= sense of sight) is the sense-object of Eye-consciousness. So, it is known as "dittha".
2. *SaddS. yatana* = The sound-base is the sense-object of Ear-consciousness. So, it is known as "*SutC*".
3. *GandhSyatana-Ras= lyatana-PhotthcibbSyatana* == Smell, Taste and Touch are the sense-objects of Faculty of Nose, Tongue and Body. So, these are known as "*Muta*".

(a) The Nose-Consciousnes= takes up the Sense-object of smell which reaches the Faculty of Nose,

(b) The Tongue-Consciousness takes up the Sense-object of taste which reaches the Faculty of Tongue,

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(c) The Consciousness of Body takes up the sense of object of Touch, which reaches the Faculty of Body. So, all these 3 kinds of sense-object are known as'= Muto".

4. The remaining (21.) kinds of Matter are the Mind-object-base of the Mind-Consciousness (= *ManovinKdna*). So, these are known as "*Vifindta*".

1. (18) kinds of Conditioned Matters (= *Nipphanna rupa*) are known as "*Rupa rupa*"
2. The Delimiting Materiality is known as "*Pariccheda rupa* ". '.
3. The Bodily Intimation, the Verbal Intimation, the Materiality of Lightness, Softness and Wioldiness, all these (5) matters are known as Materiality as Alter ation (- *Vikara rupa*). /
4. The Materialities of Conception, Aging and Dissolution (= *Jati, Jam, Bhanga*)= . The Materialities of Growth, Continuity, Aging and Impermanence (- *Upacaya, Saniati, Jarat5*,

AniccatS) All these (4) kinds are known as Materiality of Characteristic (= *Lakkhana rupa*).

1. The Heart-materiality is "**Vatthu-rupa**". It is not "*Dwira-rupa*".
2. The Bodily Intimation and Verbal Intimation are "**Dwira-rupa**". These are not = *Vatthu-rupa*.
3. The (5) transparent-elements (= *PasUda nTpa*) are "*Vatthu-mpd*" as well as "*DvSra-n'lpā*".
4. The remaining (20) kinds of Materialities are not *Vatthu-mpcf* nor "*Dvwa-rupa*" (Visuddhi-2-81.)

Classification of Materialities in Group of Five

1, The Heart-materiality and (8) kinds of Materiality of Faculty (= Hadaya-vatthu, Indriya-rupa) are produced by the Volitional Action only. So, these are "**Ekaja rupa**" (ie:- one-condition produced matter).

The (2) Materialities of Intimation are produced by the Consciousness only. So, these are also "**Ekaja rupa**". (ie: one- condition produced matter.)

2. *SaddSyatana*= Sense-object of sound is produced by the Consciousness as well as the Temperature. So, the sense object sound is produced by two conditions, ie:- it is "**Dvija rupa**".

3. The Materialities of Lightness, Softness and Wieldiness :— these (3) kinds of matters are produced by the Consciousness, the Temperature and the Nutriment. So, these (3) kinds of matter are produced by 3 conditions, ie:- "**Tija rupa**".

4. The Earth, Water, Fire, Air- elements, the Colour, Odour, Taste and Nutritive-essence: ie;—(8) kinds of inseperable matters (= *Amnibbfwga nlpā*) and the Delimiting-materiality are produced by the Volitional action or Consciousness or Temperature or the Nutriment. So, the (9) kinds of Matters are produced by (4) condition. These are "**Catuja-rupct**".

5. The (4) kinds of Materialities of Characteristic (- *Lakkhana-rSpa*) have no. causative condition. So, these are "**Nakutocijata rupa** = "Nakutocisamutthana rupa"**".

The arising phase of the Real materialities is conception (= *J5t*= which is divided into "Growth" and "Continuity" (= *Upacaya, Santati*). There is no such thing, that the cause of arising (= *Uppada*) is "arising" or the cause of conception (= *Jatfj* is conception. The aging of arisen matter is "*JarIT*" and the dissolution of arisen matter is "*Marana*". So, all these (4) Materialities of Characteristic have no causative condition. That is why these are known as "**Nakutocijcita-rupa**".

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In these PaK-scriptures, it is described that the Materiality of Conception (= *Jati nlpā*) which is Arising= Growth (- *Upacaya*) and Continuity (= *Santati*) is produced by a condition. That condition (eg:- Action, Consciousness, Temperature and Nutriment) is seen only before the expiry of it's effect on the matter and only' at that moment, the meditator ought to see the nature of conception or arising (= *Jati*),

So, when a meditator is discerning:—

1. The production of Action-produced-matters (" *Kammaja mpa*) by the Volitional action,
2. The production of Consciousness produced-matters (= *Cittaja nlpā*) by the Consciousness,
3. The production of Temperature produced-matters (° *Utujā mpa*) by the Temperature,
4. The production of Nutriment produced-matters (= *Aharaja mpa*) by the Nutri ment,

——— he will see the arising (= *Jati*) nature of the respective resultant matters with the Knowledge of Right-View (= *Sammaditthi= ana*) only at the functional moment of these respective causative conditions before the expiry of their effects. Because a meditator can perceive the nature of arising of matters with the Insight-knowledge at the functional moment; before the expiry of the effect of causative conditions, the Buddha teaches the arising of matters (= *Jati*) is caused by a certain condition. And, when one sees the appearance of the matter due to respective causes with Insight-knowledge, he will also see the Conception= Arising (= *Jati*) of these matters. That is why the Buddha teaches and allows the statement that " the arising (= *Jati*) of the matters is due to the various causative conditions". (Refer to MahaG"-2-1 11.)

This is the End of the Speech on. the Chapter of Aggregate of Corporeality.